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THE PEACE WITH THE SNAKES

I

In those days there was a Piegan chief named Owl Bear. 539 He was a great chief, very brave and generous. One night he had a dream: he saw many dead bodies of the enemy lying about, scalped, and he knew that he must go to war. So he called out for a feast, and after the people had eaten, he said: —

"I had a strong dream last night. I went to war against the Snakes, and killed many of their warriors. So the signs are good, and I feel that I must go. Let us have a big party now, and I will be the leader. We will start to-morrow night."

Then he told two old men to go out in the camp and shout the news, so that all might know. A big party was made up. Two hundred men, they say, went with this chief to war. The first night they travelled only a little way, for they were not used to walking, and soon got tired.

In the morning the chief got up early and went and made a sacrifice, and when he came back to the others, some said, "Come now, tell us your dream of this night."

"I dreamed good," said Owl Bear. "I had a good dream. We will have good luck."

But many others said they had bad dreams. They saw blood running from their bodies.

Night came, and the party started on, travelling south, [342] and keeping near the foot-hills; and when daylight came, they stopped in thick pine woods and built war lodges.

● 539 [342] They put up poles as for a lodge, and covered them very thick with pine boughs, so they could build fires and cook, and no one would see the light and smoke; and they all ate some of the food they carried, and then went to sleep.

Again the chief had a good dream, but the others all had bad dreams, and some talked about turning back; but Owl Bear laughed at them, and when night came, all started on. So they travelled for some nights, and all kept dreaming bad except the chief. He always had good dreams. One day after a sleep, a person again asked Owl Bear if he dreamed good. "Yes," he replied. "I have again dreamed of good luck."

"We still dream bad," the person said, "and now some of us are going to turn back. We will go no further, for bad luck is surely ahead." "Go back! go back!" said Owl Bear. "I think you are cowards; I want no cowards with me." They did not speak again. Many of them turned around, and started north, toward home.

Two more days' travel. Owl Bear and his warriors went on, and then another party turned back, for they still had bad dreams. All the men now left with him were his relations. All the others had turned back.

They travelled on, and travelled on, always having bad dreams, until they came close to the Elk River.[1] Then the oldest relation said, "Come, my chief, let us all turn back. We still have bad dreams. We cannot have good luck."

"No," replied Owl Bear, "I will not turn back."

Then they were going to seize him and tie his hands, for they had talked of this before. They thought to tie him and make him go back with them. Then the chief got very angry. He put an arrow on his bow, and said: "Do not touch me. You are my relations; but if any of you try to tie me, I will kill you. Now I am ashamed. My relations are cowards and will turn back. I have told you I have

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[1] Yellowstone River.

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always dreamed good, and that we would have good luck. 539
Now I don't care; I am covered with shame. I am going now to the Snake camp and will give them my body. I am ashamed. Go! go! and when you get home put on women's dresses. You are no longer men."

They said no more. They turned back homeward, and the chief was all alone. His heart was very sad as he travelled on, and he was much ashamed, for his relations had left him.

II

Night was coming on. The sun had set and rain was beginning to fall. Owl Bear looked around for some place where he could sleep dry. Close by he saw a hole in the rocks. He got down on his hands and knees and crept in. Here it was very dark. He could see nothing, so he crept very slowly, feeling as he went. All at once his hand touched something strange. He felt of it. It was a person's foot, and there was a moccasin on it. He stopped, and sat still. Then he felt a little further. Yes, it was a person's leg. He could feel the cowskin legging. Now he did not know what to do. He thought perhaps it was a dead person; and again, he thought it might be one of his relations, who had become ashamed and turned back after him.

Pretty soon he put his hand on the leg again and felt along up. He touched the person's belly. It was warm. He felt of the breast, and could feel it rise and fall as the breath came and went; and the heart was beating fast. Still the person did not move. Maybe he was afraid. Perhaps he thought that was a ghost feeling of him.

Owl Bear now knew this person was not dead. He thought he would try if he could learn who the man was, for he was not afraid. His heart was sad. His people and his relations had left him, and he had made up his mind to give his body to the Snakes. So he began and felt all over

539 the man, — of his face, hair, robe, leggings, belt, weapons; and by and by he stopped feeling of him. He could not tell whether it was one of his people or not.

539 201 Pretty soon the strange person sat up and felt all over Owl Bear; and when he had finished, he took the Piegan's hand and opened it and held it up, waving it from side to side, saying by signs, "Who are you?"

Owl Bear put his closed hand against the person's cheek and rubbed it; he said in signs, "Piegan!" and then he asked the person who he was. A finger was placed against his breast and moved across it zigzag. It was the sign for "Snake."

"*Hai yah!*" thought Owl Bear, "a Snake, my enemy." For a long time he sat still, thinking. By and by he drew his knife from his belt and placed it in the Snake's hand, and signed, "Kill me!" He waited. He thought soon his heart would be cut. He wanted to die. Why live? His people had left him.

Then the Snake took Owl Bear's hand and put a knife in it and motioned that Owl Bear should cut his heart, but the Piegan would not do it. He lay down, and the Snake lay down beside him. Maybe they slept. Likely not.

539 So the night went and morning came. It was light, and they crawled out of the cave, and talked a long time together by signs. Owl Bear told the Snake where he had come from, how his party had dreamed bad and left him, and that he was going alone to give his body to the Snakes.

Then the Snake said: "I was going to war, too. I was going against the Piegans. Now I am done. Are you a chief?"

"I am the head chief," replied Owl Bear. "I lead. All the others follow."

"I am the same as you," said the Snake. "I am the chief. I like you. You are brave. You gave me your knife

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to kill you with. How is your heart? Shall the Snakes and the Piegans make peace?"

"Your words are good," replied Owl Bear. "I am glad."

"How many nights will it take you to go home and come back here with your people?" asked the Snake.

Owl Bear thought and counted. "In twenty-five nights," he replied, "the Piegans will camp down by that creek."

"My trail," said the Snake, "goes across the mountains. I will try to be here in twenty-five nights, but I will camp with my people just behind that first mountain. When you get here with the Piegans, come with one of your wives and stay all night with me. In the morning the Snakes will move and put up their lodges beside the Piegans."

"As you say," replied the chief, "so it shall be done." Then they built a fire and cooked some meat and ate together.

"I am ashamed to go home," said Owl Bear. "I have taken no horses, no scalps. Let me cut off your side locks?"

"Take them," said the Snake.

Owl Bear cut off the chief's braids close to his head, and then the Snake cut off the Piegan's braids. Then they exchanged clothes and weapons and started out, the Piegan north, the Snake south.

III

"Owl Bear has come! Owl Bear has come!" the people were shouting.

The warriors rushed to his lodge. *Whish!* how quickly it was filled! Hundreds stood outside, waiting to hear the news.

For a long time the chief did not speak. He was still angry with his people. An old man was talking, telling the news of the camp. Owl Bear did not look at him. He ate

539 some food and rested. Many were in the lodge who had started to war with him. They were now ashamed. They did not speak, either, but kept looking at the fire. After a long time the chief said: "I travelled on alone. I met a Snake. I took his scalp and clothes, and his weapons. See, here is his scalp!" And he held up the two braids of hair.

No one spoke, but the chief saw them nudge each other and smile a little; and soon they went out and said to one another: "What a lie! That is not an enemy's scalp; there is no flesh on it. He has robbed some dead person."

Some one told the chief what they said, but he only laughed and replied:—

"I do not care. They were too much afraid even to go on and rob a dead person. They should wear women's dresses."

Near sunset, Owl Bear called for a horse, and rode all through camp so every one could hear, shouting out: "Listen! listen! To-morrow we move camp. We travel south. The Piegans and Snakes are going to make peace. If any one refuses to go, I will kill him. All must go."

Then an old medicine man came up to him and said: "*Kyi,* Owl Bear! listen to me. Why talk like this? You know we are not afraid of the Snakes. Have we not fought them and driven them out of this country? Do you think we are afraid to go and meet them? No. We will go and make peace with them as you say, and if they want to fight, we will fight. Now you are angry with those who started [829] to war with you. Don't be angry. Dreams belong to the Sun. He gave them to us, so that we can see ahead and know what will happen. The Piegans are not cowards. Their dreams told them to turn back. So do not be angry with them any more."

"There is truth in what you say, old man," replied Owl Bear; "I will take your words."

IV

In those days the Piegans were a great tribe. When they travelled, if you were with the head ones, you could not see the last ones, they were so far back. They had more horses than they could count, so they used fresh horses every day and travelled very fast. On the twenty-fourth day they reached the place where Owl Bear had told the Snake they would camp, and put up their lodges along the creek. Soon some young men came in, and said they had seen some fresh horse trails up toward the mountain. 539 ●

"It must be the Snakes," said the chief; "they have already arrived, although there is yet one night." So he called one of his wives, and getting on their horses they set out to find the Snake camp. They took the trail up over the mountain, and soon came in sight of the lodges. It was a big camp. Every open place in the valley was covered with lodges, and the hills were dotted with horses; for the Snakes had a great many more horses than the Piegans.

Some of the Snakes saw the Piegans coming, and they ran to the chief, saying: "Two strangers are in sight, coming this way. What shall be done?"

"Do not harm them," replied the chief. "They are friends of mine. I have been expecting them." Then the Snakes wondered, for the chief had told them nothing about his war trip.

Now when Owl Bear had come to the camp, he asked in signs for the chief's lodge, and they pointed him to one in the middle. It was small and old. The Piegan got off his horse, and the Snake chief came out and hugged him and kissed him, and said: "I am glad you have come to-day to my lodge. So are my people. You are tired. Enter my lodge and we will eat." So they went inside and many of the Snakes came in, and they had a great feast.

Then the Snake chief told his people how he had met

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● 539 the Piegan, and how brave he was, and that now they were going to make a great peace; and he sent some men to tell the people, so that they would be ready to move camp in the morning. Evening came. Everywhere people were shouting out for feasts, and the chief took Owl Bear to them. It was very late when they returned. Then the Snake had one of his wives make a bed at the back of the lodge; and when it was ready he said: "Now, my friend, there is your bed. This is now your lodge; also the woman who made the bed, she is now your wife; also everything in this lodge is yours. The parfleches, saddles, food, robes, bowls, everything is yours. I give them to you because you are my friend and a brave man."

"You give me too much," replied Owl Bear. "I am ashamed, but I take your words. I have nothing with me but one wife. She is yours."

Next morning camp was broken early. The horses were driven in, and the Snake chief gave Owl Bear his whole band, — two hundred head, all large, powerful horses.

All were now ready, and the chiefs started ahead. Close behind them were all the warriors, hundreds and hundreds, and last came the women and children, and the young men driving the loose horses. As they came in sight of the Piegan camp, all the warriors started out to meet them, dressed in their war costumes and singing the great war song. There was no wind, and the sound came across the valley and up the hill like the noise of thunder. Then the Snakes began to sing, and thus the two parties advanced. At last they met. The Piegans turned and rode beside them, and so they came to the camp. Then they got off their horses and kissed each other. Every Piegan asked a Snake into his lodge to eat and rest, and the Snake women put up their lodges beside the Piegan lodges. So the great peace was made.

In Owl Bear's lodge there was a great feast, and when

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they had finished he said to his people: "Here is the man whose scalp I took. Did I say I killed him? No. I gave him my knife and told him to kill me. He would not do it; and he gave me his knife, but I would not kill him. So we talked together what we should do, and now we have made peace. And now (turning to the Snake) this is your lodge, also all the things in it. My horses, too, I give you. All are yours."

So it was. The Piegan took the Snake's wife, lodge, and horses, and the Snake took the Piegan's, and they camped side by side. All the people camped together, and feasted each other and made presents. So the peace was made.

V

For many days they camped side by side. The young men kept hunting, and the women were always busy drying meat and tanning robes and cowskins. Buffalo were always close, and after a while the people had all the meat and robes they could carry. Then, one day, the Snake chief said to Owl Bear: "Now, my friend, we have camped a long time together, and I am glad we have made peace. We have dug a hole in the ground, and in it we have put our anger and covered it up, so there is no more war between us. And now I think it time to go. To-morrow morning the Snakes break camp and go back south."

"Your words are good," replied Owl Bear. "I too am glad we have made this peace. You say you must go south, and I feel lonesome. I would like you to go with us so we could camp together a long time, but as you say, so it shall be done. To-morrow you will start south. I too shall break camp, for I would be lonesome here without you; and the Piegans will start in the home direction."

The lodges were being taken down and packed. The men sat about the fireplaces, taking a last smoke together.

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●539 They were now great friends. Many Snakes had married Piegan women, and many Piegans had married Snake women. At last all was ready. The great chiefs mounted their horses and started out, and soon both parties were strung out on the trail.

Some young men, however, stayed behind to gamble a while. It was yet early in the morning, and by riding fast it would not take them long to catch up with their camps. All day they kept playing; and sometimes the Piegans would win, and sometimes the Snakes.

It was now almost sunset. "Let us have one horse race," they said, "and we will stop." Each side had a good horse, and they ran their best; but they came in so close together it could not be told who won. The Snakes claimed that their horse won, and the Piegans would not allow it. So they got angry and began to quarrel, and pretty soon they began to fight and to shoot at each other, and some were killed.

[648] Since that time the Snakes and Piegans have never been at peace.

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THE LOST WOMAN

I

539

A LONG time ago the Blackfeet were camped on Backfat Creek. There was in the camp a man who had but one wife, and he thought a great deal of her. He never wanted to have two wives. As time passed they had a child, a little girl. Along toward the end of the summer, this man's wife wanted to get some berries, and she asked her husband to take her to a certain place where berries grew, so that she could get some. The man said to his wife: "At this time of the year, I do not like to go to that place to pick berries. There are always Snake or Crow war parties travelling about there." The woman wanted very much to go, and she coaxed her husband about it a great deal; and at last he said he would go, and they started, and many women followed them.

When they came to where the berries grew, the man said to his wife: "There are the berries down in that ravine. You may go down there and pick them, and I will go up on this hill and stand guard. If I see any one coming, I will call out to you, and you must all get on your horses and run." So the women went down to pick berries.

The man went up on the hill and sat down and looked over the country. After a little time, he looked down into another ravine not far off, and saw that it was full of horsemen coming. They started to gallop up towards him, and he called out in a loud voice, "Run, run, the enemy is rushing on us." The women started to run, and he jumped on his

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539 horse and followed them. The enemy rushed after them, and he drew his bow and arrows, and got ready to fight and defend the women. After they had gone a little way, the enemy had gained so much that they were shooting at the Blackfeet with their arrows, and the man was riding back and forth behind the women, and whipping up the horses, now of one, now of another, to make them go faster. The enemy kept getting closer, and at last they were so near that they were beginning to thrust at him with their lances, and he was dodging them and throwing himself down, now on one side of his horse, and then on the other.

At length he found that he could no longer defend all the women, so he made up his mind to leave those that had the slowest horses to the mercy of the enemy, while he would go on with those that had the faster ones. When he found that he must leave the women, he was excited and rode on ahead; but as he passed, he heard some one call out to him, "Don't leave me," and he looked to one side, and saw that he was leaving his wife. When he heard his wife call out thus to him, he said to her: "There is no life for me here. You are a fine-looking woman. They will not kill you, but there is no life for me." She answered: "No, take pity on me. Do not leave me. My horse is giving out. Let us both get on one horse and then, if we are caught, we will die together." When he heard this, his heart was touched and he said: "No, wife, I will not leave you. Run up beside my horse and jump on behind me." The enemy were now so near that they had killed or captured some of the women, and they had come up close enough to the man so that they got ready to hit at him with their war clubs. His horse was now wounded in places with arrows, but it was a good, strong, fast horse.

His wife rode up close to him, and jumped on his horse behind him. When he started to run with her, the enemy had come up on either side of him, and some were behind him, but they were afraid to shoot their arrows for fear of hitting their own people, so they struck at the man with their war clubs. But they did not want to kill the woman, and they did not hurt him. They reached out with their hands to try to pull the woman off the horse; but she had put her arms around her husband and held on tight, and they could not get her off, but they tore her clothing off her. As she held her husband, he could not use his arrows, and could not fight to defend himself. His horse was now going very slowly, and all the enemy had caught up to them, and were all around them.

The man said to his wife: "Never mind, let them take you: they will not kill you. You are too handsome a woman for them to kill you." His wife said, "No, it is no harm for us both to die together." When he saw that his wife would not get off the horse and that he could not fight, he said to her: "Here, look out! You are crowding me on to the neck of the horse. Sit further back." He began to edge himself back, and at last, when he got his wife pretty far back on the horse, he gave a great push and shoved her off behind. When she fell off, his horse had more speed and began to run away from the enemy, and he would shoot back his arrows; and now, when they would ride up to strike him with their hatchets, he would shoot them and kill them, and they began to be afraid of him, and to edge away from him. His horse was very long-winded; and now, as he was drawing away from the enemy, there were only two who were yet able to keep up with him. The rest were being left behind, and they stopped, and went back to where the others had killed or captured the women; and now only two men were pursuing.

After a little while, the Blackfoot jumped off his horse to fight on foot, and the two enemies rode up on either side of him, but a long way off, and jumped off their horses. When he saw the two on either side of him, he took a sheaf of arrows in his hand and began to rush, first toward the one on the right, and then toward the one on the left. As he

539 did this, he saw that one of the men, when he ran toward him and threatened to shoot, would draw away from him, while the other would stand still. Then he knew that one of them was a coward and the other a brave man. But all the time they were closing in on him. When he saw that they were closing in on him, he made a rush at the brave man. This one was shooting arrows all the time; but the Blackfoot did not shoot until he got close to him, and then he shot an arrow into him and ran up to him and hit him with his stone axe and killed him. Then he turned to the cowardly one and ran at him. The man turned to run, but the Blackfoot caught him and hit him with his axe and killed him.

After he had killed them, he scalped them and took their arrows, their horses, and the stone knives that they had. Then he went home, and when he rode into the camp he was crying over the loss of his wife. When he came to his lodge and got off his horse, his friends went up to him and asked what was the matter. He told them how all the women had been killed, and how he had been pursued by two enemies, and had fought with them and killed them both, and he showed them the arrows and the horses and the scalps. He told the women's relations that they had all been killed; and all were in great sorrow, and crying over the loss of their friends.

The next morning they held a council, and it was decided that a party should go out and see where the battle had been, and find out what had become of the women. When they got to the place, they found all the women there dead, except this man's wife. Her they could not find. They also found the two Indians that the man had said that he had killed, and, besides, many others that he had killed when he was running away.

II

When he got back to the camp, this Blackfoot picked up his child and put it on his back, and walked round the camp

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mourning and crying, and the child crying, for four days and four nights, until he was exhausted and worn out, and then he fell asleep. When the rest of the people saw him walking about mourning, and that he would not eat nor drink, their hearts were very sore, and they felt very sorry for him and for the child, for he was a man greatly thought of by the people. 539

While he lay there asleep, the chief of the camp came to him and woke him, and said: "Well, friend, what have you decided on? What is your mind? What are you going to do?" The man answered: "My child is lonely. It will not eat. It is crying for its mother. It will not notice any one. I am going to look for my wife." The chief said, "I cannot say anything." He went about to all the lodges and told the people that this man was going away to seek his wife.

Now there was in the camp a strong medicine man, who was not married and would not marry at all. He had said, "When I had my dream, it told me that I must never have a wife." The man who had lost his wife had a very beautiful sister, who had never married. She was very proud and very handsome. Many men had wanted to marry her, but she would not have anything to do with any man. The medicine man secretly loved this handsome girl, the sister of the poor man. When he heard of this poor man's misfortune, the medicine man was in great sorrow, and cried over it. He sent word to the poor man, saying: "Go and tell this man that I have promised never to take a wife, but that if he will give me his beautiful sister, he need not go to look for his wife. I will send my secret helper in search of her."

When the young girl heard what this medicine man had said, she sent word to him, saying, "Yes, if you bring my brother's wife home, and I see her sitting here by his side, I will marry you, but not before." But she did not mean what she said. She intended to deceive him in some way, and not to marry him at all. When the girl sent this mes-

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●539 sage to him, the medicine man sent for her and her brother to come to his lodge. When they had come, he spoke to the poor man and said, "If I bring your wife here, are you willing to give me your sister for my wife?" The poor man answered, "Yes." But the young girl kept quiet in his presence, and had nothing to say. Then the medicine man said to them: "Go. To-night in the middle of the night you will hear me sing." He sent everybody out of his lodge, and said to the people: "I will close the door of my lodge, and I do not want any one to come in to-night, nor to look through the door. A spirit will come to me to-night." He made the people know, by a sign put out before the door of his lodge, that no one must enter it, until such time as he was through making his medicine. Then he built a fire, and began to get out all his medicine. He unwrapped his bundle and took out his pipe and his rattles and his other things. After a time, the fire burned down until it was only coals and his lodge was dark, and on the fire he threw sweet-scented herbs, sweet grass, and sweet pine, so as to draw his dream-helper to him.

Now in the middle of the night he was in the lodge singing, when suddenly the people heard a strange voice in the lodge say: "Well, my chief, I have come. What is it?" The medicine man said, "I want you to help me." The voice said, "Yes, I know it, and I know what you want me to do." The medicine man asked, "What is it?" The voice said, "You want me to go and get a woman." The medicine man answered: "That is what I want. I want you to go and get a woman — the lost woman." The voice said to him, "Did I not tell you never to call me, unless you were in great need of my help?" The medicine man answered, "Yes, but that girl that was never going to be married is going to be given to me through your help." Then the voice said, "Oh!" and it was silent for a little while. Then it went on and said: "Well, we have a good

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feeling for you, and you have been a long time not married; so we will help you to get that girl, and you will have her. Yes, we have great pity on you. We will go and look for this woman, and will try to find her, but I cannot promise you that we will bring her; but we will try. We will go, and in four nights I will be back here again at this same time, and I think that I can bring the woman; but I will not promise. While I am gone, I will let you know how I get on. Now I am going away." And then the people heard in the lodge a sound like a strong wind, and nothing more. He was gone.

Some people went and told the sister what the medicine man and the voice had been saying, and the girl was very down-hearted, and cried over the idea that she must be married, and that she had been forced into it in this way.

III

When the dream person went away, he came late at night to the camp of the Snakes, the enemy. The woman who had been captured was always crying over the loss of her man and her child. She had another husband now. The man who had captured her had taken her for his wife. As she was lying there, in her husband's lodge, crying for sorrow for her loss, the dream person came to her. Her husband was asleep. The dream-helper touched her and pushed her a little, and she looked up and saw a person standing by her side; but she did not know who it was. The person whispered in her ear, "Get up, I want to take you home." She began to edge away from her husband, and at length got up, and all the time the person was moving toward the door. She followed him out, and saw him walk away from the lodge, and she went after. The person kept ahead, and the woman followed him, and they went away, travelling very fast. After they had travelled some distance, she called out to the dream person to stop, for she was getting tired. Then the person stopped, and when he saw the woman sitting, he would sit down, but he would not talk to her.

As they travelled on, the woman, when she got tired, would sit down, and because she was very tired, she would fall asleep; and when she awoke and looked up, she always saw the person walking away from her, and she would get up and follow him. When day came, the shape would be far ahead of her, but at night it would keep closer. When she spoke to this person, the woman would call him "young man." At one time she said to him, "Young man, my moccasins are all worn out, and my feet are getting very sore, and I am very tired and hungry." When she had said this, she sat down and fell asleep, and as she was falling asleep, she saw the person going away from her. He went back to the lodge of the medicine man.

During this night the camp heard the medicine man singing his song, and they knew that the dream person must be back again, or that his chief must be calling him. The medicine man had unwrapped his bundle, and had taken out all his things, and again had a fire of coals, on which he burned sweet pine and sweet grass. Those who were listening heard a voice say: "Well, my chief, I am back again, and I am here to tell you something. I am bringing the woman you sent me after. She is very hungry and has no moccasins. Get me those things, and I will take them back to her." The medicine man went out of the lodge, and called to the poor man, who was mourning for his wife, that he wanted to see him. The man came, carrying the child on his back, to hear what the medicine man had to say. He said to him: "Get some moccasins and something to eat for your wife. I want to send them to her. She is coming." The poor man went to his sister, and told her to give him some moccasins and some pemmican. She made a bundle of these

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things, and the man took them to the medicine man, who gave them to the dream person; and again he disappeared out of the lodge like a wind.

IV

When the woman awoke in the morning and started to get up, she hit her face against a bundle lying by her, and when she opened it, she found in it moccasins and some pemmican; and she put on the moccasins and ate, and while she was putting on the moccasins and eating, she looked over to where she had last seen the person, and he was sitting there with his back toward her. She could never see his face. When she had finished eating, he got up and went on, and she rose and followed. They went on, and the woman thought, "Now I have travelled two days and two nights with this young man, and I wonder what kind of a man he is. He seems to take no notice of me." So she made up her mind to walk fast and to try to overtake him, and see what sort of a man he was. She started to do so, but however fast she walked, it made no difference. She could not overtake him. Whether she walked fast, or whether she walked slow, he was always the same distance from her. They travelled on until night, and then she lay down again and fell asleep. She dreamed that the young man had left her again.

The dream person had really left her, and had gone back to the medicine man's lodge, and said to him: "Well, my chief, I am back again. I am bringing the woman. You must tell this poor man to get on his horse, and ride back toward Milk River (the Teton). Let him go in among the high hills on this side of the Muddy, and let him wait there until daylight, and look toward the hills of Milk River; and after the sun is up a little way, he will see a band of antelope running toward him, along the trail that

● 539 the Blackfeet travel. It will be his wife who has frightened these antelope. Let him wait there for a while, and he will see a person coming. This will be his wife. Then let him go to meet her, for she has no moccasins. She will be glad to see him, for she is crying all the time."

The medicine man told the poor man this, and he got on his horse and started, as he had been told. He could not believe that it was true. But he went. At last he got to the place, and a little while after the sun had risen, as he was lying on a hill looking toward the hills of the Milk River, he saw a band of antelope running toward him, as he had been told he would see. He lay there for a long time, but saw nothing else come in sight; and finally he got angry and thought that what had been told him was a lie, and he got up to mount his horse and ride back. Just then he saw, away down, far off on the prairie, a small black speck, but he did not think it was moving, it was so far off,—barely to be seen. He thought maybe it was a rock. He lay down again and took sight on the speck by a straw of grass in front of him, and looked for a long time, and after a while he saw the speck pass the straw, and then he knew it was something. He got on his horse and started to ride up and find out what it was, riding way around it, through the hills and ravines, so that he would not be seen. He rode up in a ravine behind it, pretty near to it, and then he could see it was a person on foot. He got out his bow and arrows and held them ready to use, and then started to ride up to it. He rode toward the person, and at last he got near enough to see that it was his wife. When he saw this, he could not help crying; and as he rode up, the woman looked back, and knew first the horse, and then her husband, and she was so glad that she fell down and knew nothing.

After she had come to herself and they had talked together, they got on the horse and rode off toward camp. When he came over the hill in sight of camp, all the people began to

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say, "Here comes the man"; and at last they could see from a distance that he had some one on the horse behind him, and they knew that it must be his wife, and they were glad to see him bringing her back, for he was a man thought a great deal of, and everybody liked him and liked his wife and the way he was kind to her. 539 ●

Then the handsome girl was given to the medicine man and became his wife.

ADVENTURES OF BULL TURNS ROUND

I

● 539 ONCE the camp moved, but one lodge stayed. It belonged to Wolf Tail; and Wolf Tail's younger brother, Bull Turns Round, lived with him. Now their father loved both his sons, but he loved the younger one most, and when he went away with the big camp, he said to Wolf Tail: "Take care of your young brother; he is not yet a strong person. Watch him that nothing befall him."

One day Wolf Tail was out hunting, and Bull Turns Round sat in front of the lodge making arrows, and a beautiful strange bird lit on the ground before him. Then cried one of Wolf Tail's wives, "Oh, brother, shoot that little bird." "Don't bother me, sister," he replied, "I am making arrows." Again the woman said, "Oh, brother, shoot that bird for me." Then Bull Turns Round fitted an arrow to his bow and shot the bird, and the woman went and picked it up and stroked her face with it, and her face swelled up so big that her eyes and nose could not be seen. But when Bull Turns Round had shot the bird, he went off hunting and did not know what had happened to the woman's face.

Now when Wolf Tail came home and saw his wife's face, he said, "What is the matter?" and his wife replied: "Your brother has pounded me so that I cannot see. Go now and kill him." But Wolf Tail said, "No, I love my brother; I cannot kill him." Then his wife cried and said: "I know you do not love me; you are glad your brother has beaten me. If you loved me, you would go and kill him."

Then Wolf Tail went out and looked for his brother, and 539 when he had found him, he said: "Come, let us get some feathers. I know where there is an eagle's nest;" and he took him to a high cliff, which overhung the river, and on the edge of this cliff was a dead tree, in the top of which the eagles had built their nest. Then said Wolf Tail, "Climb up, brother, and kill the eagles;" and when Bull Turns Round had climbed nearly to the top, Wolf Tail called out, "I am going to push the tree over the cliff, and you will be killed."

"Oh, brother! oh, brother! pity me; do not kill me," said Bull Turns Round.

"Why did you beat my wife's face so?" said Wolf Tail.

"I didn't," cried the boy; "I don't know what you are talking about."

"You lie," said Wolf Tail, and he pushed the tree over the cliff. He looked over and saw his brother fall into the water, and he did not come up again. Then Wolf Tail went home and took down his lodge, and went to the main camp. When his father saw him coming with only his wives, he said to him, "Where is your young brother?" And Wolf Tail replied: "He went hunting and did not come back. We waited four days for him. I think the bears must have killed him."

II

Now when Bull Turns Round fell into the river, he was stunned, and the water carried him a long way down the stream and finally lodged him on a sand shoal. Near this [776] shoal was a lodge of Under Water People (*Sū'-yē-tŭp'-pi*), an old man, his wife, and two daughters. This old man was very rich: he had great flocks of geese, swans, ducks, and other water-fowl, and a big herd of buffalo which were tame. These buffalo always fed near by, and the old man called them every evening to come and drink. But he and his

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● 539 family ate none of these. Their only food was the bloodsucker.[1]

Now the old man's daughters were swimming about in the evening, and they found Bull Turns Round lying on the shoal, dead, and they went home and told their father, and begged him to bring the person to life, and give him to them for a husband. "Go, my daughters," he said, "and make four sweat lodges, and I will bring the person." He went and got Bull Turns Round, and when the sweat lodges were finished, the old man took him into one of them, and when he had sprinkled water on the hot rocks, he scraped a great quantity of sand off Bull Turns Round. Then he took him into another lodge and did the same thing, and when he had taken him into the fourth sweat lodge and scraped all the sand off him, Bull Turns Round came to life, and the old man led him out and gave him to his daughters. And the old man gave his son-in-law a new lodge and bows and arrows, and many good presents.

Then the women cooked some bloodsuckers, and gave them to their husband, but when he smelled of them he could not eat, and he threw them in the fire. Then his wives asked him what he would eat. "Buffalo," he replied, "is the only meat for men."

"Oh, father!" cried the girls, running to the old man's lodge, "our husband will not eat our food. He says buffalo is the only meat for men."

"Go then, my daughters," said the old man, "and tell your husband to kill a buffalo, but do not take nor break any bones, for I will make it alive again." Then the old man called the buffalo to come and drink, and Bull Turns Round shot a fat cow and took all the meat. And when he had roasted the tongue, he gave each of his wives a small piece of it, and they liked it, and they roasted and ate plenty of the meat.

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[1] Blackfoot — *Est'-stŭh-ki*, suck-bite; from *Est-ah-tope*, suck, and *I-sik-stŭh-ki*, bite.

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III

One day Bull Turns Round went to the old man and said, 539 "I mourn for my father."

"How did you come to be dead on the sand shoal?" asked the old man. Then Bull Turns Round told what his brother had done to him.

"Take this piece of sinew," said the old man. "Go and see your father. When you throw this sinew on the fire, your brother and his wife will roll, and twist up and die." Then the old man gave him a herd of buffalo, and many dogs to pack the lodge, and other things; and Bull Turns Round took his wives, and went to find his father.

One day, just after sunset, they came in sight of the big camp, and they went and pitched the lodge on the top of a very high butte; and the buffalo fed close by, and there were so many of them that they covered the whole hill.

Now the people were starving, and some had died, for they had no buffalo. In the morning, early, a man arose whose son had starved to death, and when he went out and saw this lodge on the top of the hill, and all the buffalo feeding by it, he cried out in a loud voice; and the people all came out and looked at it, and they were afraid, for they thought it was *Stōn'-i-tăp-i.*[1] Then said the man whose son had died: "I am no longer glad to live. I will go up to this lodge, and find out what this is." Now when he said this, all the men grasped their bows and arrows and followed him, and when they went up the hill, the buffalo just moved out of their path and kept on feeding; and just as they came to the lodge, Bull Turns Round came out, and all the people said, "Here is the one whom we thought the bears had killed." Wolf Tail ran up, and said, "Oh, brother, you are not dead. You went to get feathers, but we thought you had

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[1] There is no word in English which corresponds to this. It is used when speaking of things wonderful or supernatural.

539 been killed." Then Bull Turns Round called his brother into the lodge, and he threw the sinew on the fire; and Wolf Tail, and his wife, who was standing outside, twisted up and died.

Then Bull Turns Round told his father all that had happened to him; and when he learned that the people were starving, he filled his mouth with feathers and blew them out, and the buffalo ran off in every direction, and he said to the people, "There is food, go chase it." Then the people were very glad, and they came each one and gave him a present. They gave him war shirts, bows and arrows, shields, spears, white robes, and many curious things.

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KŬT-O′-YIS

Long ago, down where Two Medicine and Badger Creeks come together, there lived an old man. He had but one wife and two daughters. One day there came to his camp a young man who was very brave and a great hunter. The old man said: "Ah! I will have this young man to help me. I will give him my daughters for wives." So he gave him his daughters. He also gave this son-in-law all his wealth, keeping for himself only a little lodge, in which he lived with his old wife. The son-in-law lived in a lodge that was big and fine.

At first the son-in-law was very good to the old people. Whenever he killed anything, he gave them part of the meat, and furnished plenty of robes and skins for their bedding and clothing. But after a while he began to be very mean to them.

Now the son-in-law kept the buffalo hidden under a big log jam in the river. Whenever he wanted to kill anything, he would have the old man go to help him; and the old man would stamp on the log jam and frighten the buffalo, and when they ran out, the young man would shoot one or two, never killing wastefully. But often he gave the old people nothing to eat, and they were hungry all the time, and began to grow thin and weak.

One morning, the young man called his father-in-law to go down to the log jam and hunt with him. They started, and the young man killed a fat buffalo cow. Then he said to the old man, "Hurry back now, and tell your children to get the

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539 dogs and carry this meat home, then you can have something to eat." And the old man did as he had been ordered, thinking to himself: "Now, at last, my son-in-law has taken pity on me. He will give me part of this meat." When he returned with the dogs, they skinned the cow, cut up the meat and packed it on the dog travois, and went home. Then the young man had his wives unload it, and told his father-in-law to go home. He did not give him even a piece of liver. Neither would the older daughter give her parents anything to eat, but the younger took pity on the old people and stole a piece of meat, and when she got a chance threw it into the lodge to the old people. The son-in-law told his wives not to give the old people anything to eat. The only way they got food was when the younger woman would throw them a piece of meat unseen by her husband and sister.

Another morning, the son-in-law got up early, and went and kicked on the old man's lodge to wake him, and called him to get up and help him, to go and pound on the log jam to drive out the buffalo, so that he could kill some. When the old man pounded on the jam, a buffalo ran out, and the son-in-law shot it, but only wounded it. It ran away, but at last fell down and died. The old man followed it, and came to where it had lost a big clot of blood from its wound. When he came to where this clot of blood was lying on the ground, he stumbled and fell, and spilled his arrows out of his quiver; and while he was picking them up, he picked up also the clot of blood, and hid it in his quiver. "What are you picking up?" called out the son-in-law. "Nothing," said the old man; "I just fell down and spilled my arrows, and am putting them back." "Curse you, old man," said the son-in-law, "you are lazy and useless. Go back and tell your children to come with the dogs and get this dead buffalo." He also took away his bow and arrows from the old man.

The old man went home and told his daughters, and then went over to his own lodge, and said to his wife: "Hurry now, and put the kettle on the fire. I have brought home something from the butchering." "Ah!" said the old woman, "has our son-in-law been generous, and given us something nice?" "No," answered the old man; "hurry up and put the kettle on." When the water began to boil, the old man tipped his quiver up over the kettle, and immediately there came from the pot a noise as of a child crying, as if it were being hurt, burnt or scalded. They looked in the kettle, and saw there a little boy, and they quickly took it out of the water. They were very much surprised. The old woman made a lashing to put the child in, and then they talked about it. They decided that if the son-in-law knew that it was a boy, he would kill it, so they resolved to tell their daughters that the baby was a girl. Then he would be glad, for he would think that after a while he would have it for a wife. They named the child Kŭt-o′-yis (Clot of Blood).

The son-in-law and his wives came home, and after a while he heard the child crying. He told his youngest wife to go and find out whether that baby was a boy or a girl; if it was a boy, to tell them to kill it. She came back and told them that it was a girl. He did not believe this, and sent his oldest wife to find out the truth of the matter. When she came back and told him the same thing, he believed that it was really a girl. Then he was glad, for he thought that when the child had grown up he would have another wife. He said to his youngest wife, "Take some pemmican over to your mother; not much, just enough so that there will be plenty of milk for the child."

Now on the fourth day the child spoke, and said, "Lash me in turn to each one of these lodge poles, and when I get to the last one, I will fall out of my lashing and be grown up." The old woman did so, and as she lashed him to each lodge pole he could be seen to grow, and finally when they lashed

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539 him to the last pole, he was a man. After Kŭt-o'-yis had looked about the inside of the lodge, he looked out through a hole in the lodge covering, and then, turning round, he said to the old people: "How is it there is nothing to eat in this lodge? I see plenty of food over by the other lodge." "Hush up," said the old woman, "you will be heard. That is our son-in-law. He does not give us anything at all to eat." "Well," said Kŭt-o'-yis, "where is your pis'kun?" The old woman said, "It is down by the river. We pound on it and the buffalo come out."

Then the old man told him how his son-in-law abused him. "He has taken my weapons from me, and even my dogs; and for many days we have had nothing to eat, except now and then a small piece of meat our daughter steals for us."

"Father," said Kŭt-o'-yis, "have you no arrows?" "No, my son," he replied; "but I have yet four stone points."

"Go out then and get some wood," said Kŭt-o'-yis. "We will make a bow and arrows. In the morning we will go down and kill something to eat."

Early in the morning Kŭt-o'-yis woke the old man, and said, "Come, we will go down now and kill when the buffalo come out." When they had reached the river, the old man said: "Here is the place to stand and shoot. I will go down and drive them out." As he pounded on the jam, a fat cow ran out, and Kŭt-o'-yis killed it.

Meantime the son-in-law had gone out, and as usual knocked on the old man's lodge, and called to him to get up and go down to help him kill. The old woman called to him that her husband had already gone down. This made the son-in-law very angry. He said: "I have a good mind to kill you right now, old woman. I guess I will by and by."

The son-in-law went on down to the jam, and as he drew near, he saw the old man bending over, skinning a buffalo. "Old man," said he, "stand up and look all around you. Look well, for it will be your last look." Now when he had seen the son-in-law coming, Kŭt-o′-yis had lain down and hidden himself behind the buffalo's carcass. He told the old man to say to his son-in-law, "You had better take your last look, for I am going to kill you, right now." The old man said this. "Ah!" said the son-in-law, "you make me angrier still, by talking back to me." He put an arrow to his bow and shot at the old man, but did not hit him. Kŭt-o′-yis told the old man to pick up the arrow and shoot it back at him, and he did so. Now they shot at each other four times, and then the old man said to Kŭt-o′-yis: "I am afraid now. Get up and help me." So Kŭt-o′-yis got up on his feet and said: "Here, what are you doing? I think you have been badly treating this old man for a long time." 539

Then the son-in-law smiled pleasantly, for he was afraid of Kŭt-o′-yis. "Oh, no," he said, "no one thinks more of this old man than I do. I have always taken great pity on him."

Then Kŭt-o′-yis said: "You lie. I am going to kill you now." He shot him four times, and the man died. Then Kŭt-o′-yis told the old man to go and bring down the daughter who had acted badly toward him. He did so, and Kŭt-o′-yis killed her. Then he went up to the lodges and said to the younger woman, "Perhaps you loved your husband." "Yes," she said, "I love him." So he killed her, too. Then he said to the old people: "Go over there now, and live in that lodge. There is plenty there to eat, and when it is gone I will kill more. As for myself, I will make a journey around about. Where are there any people? In what direction?" "Well," said the old man, "up above here on Badger Creek and Two Medicine, where the pis′kun is, there are some people."

Kŭt-o′-yis went up to where the pis′kun was, and saw there many lodges of people. In the centre of the camp was a large lodge, with a figure of a bear painted on it. He did not go into this lodge, but went into a very small one near by, where two old women lived; and when he went in, he asked

● 539 them for something to eat. They set before him some lean dried meat and some belly fat. "How is this?" he asked. "Here is a pis'kun with plenty of fat meat and back fat. Why do you not give me some of that?" "Hush," said the old women. "In that big lodge near by, lives a big bear and his wives and children. He takes all those nice things and leaves us nothing. He is the chief of this place."

Early in the morning, Kŭt-o'-yis told the old women to get their dog travois, and harness it, and go over to the pis'kun, and that he was going to kill for them some fat meat. He reached there just about the time the buffalo were being driven in, and shot a cow, which looked very scabby, but was really very fat. Then he helped the old women to butcher, and when they had taken the meat to camp, he said to them, "Now take all the choice fat pieces, and hang them up so that those who live in the bear lodge will notice them."

They did this, and pretty soon the old chief bear said to his children: "Go out now, and look around. The people have finished killing by this time. See where the nicest pieces are, and bring in some nice back fat." A young bear went out of the lodge, stood up and looked around, and when it saw this meat close by, at the old women's lodge, it went over and began to pull it down. "Hold on there," said Kŭt-o'-yis. "What are you doing here, taking the old women's meat?" and he hit him over the head with a stick that he had. The young bear ran home crying, and said to his father, "A young man has hit me on the head." Then all the bears, the father and mother, and uncles and aunts, and all the relations, were very angry, and all rushed out toward the old women's lodge.

Kŭt-o'-yis killed them all, except one little child bear, a female, which escaped. "Well," said Kŭt-o'-yis, "you can go and breed bears, so there will be more."

Then said Kŭt-o'-yis to the old women: "Now, grandmothers, where are there any more people? I want to travel around and see them." The old women said: "The nearest ones are at the point of rocks (on Sun River). There is a pis′kun there." So Kŭt-o′-yis travelled off toward this place, and when he reached the camp, he entered an old woman's lodge. 539

The old woman set before him a plate of bad food. "How is this?" he asked. "Have you nothing better than this to set before a stranger? You have a pis′kun down there, and must get plenty of fat meat. Give me some pemmican." "We cannot do that," the old woman replied, "because there is a big snake here, who is chief of the camp. He not only takes the best pieces, but often he eats a handsome young woman, when he sees one." When Kŭt-o′-yis heard this he was angry, and went over and entered the snake's lodge. The women were cooking up some sarvis berries. He picked up the dish, and ate the berries, and threw the dish out of the door. Then he went over to where the snake was lying asleep, pricked him with his knife, and said: "Here, get up. I have come to see you." This made the snake angry. He partly raised himself up and began to rattle, when Kŭt-o′-yis cut him into pieces with his knife. Then he turned around and killed all his wives and children, except one little female snake, which escaped by crawling into a crack in the rocks. "Oh, well," said Kŭt-o′-yis, "you can go and breed young snakes, so there will be more. The people will not be afraid of little snakes." Kŭt-o′-yis said to the old woman, "Now you go into this snake's lodge and take it for yourself, and everything that is in it."

Then he asked them where there were some more people. They told him that there were some people down the river, and some up in the mountains. But they said: "Do not go there, for it is bad, because Ai-sin′-o-ko-ki (Wind Sucker) lives there. He will kill you." It pleased Kŭt-o′-yis to [776]

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● 539 know that there was such a person, and he went to the mountains. When he got to the place where Wind Sucker lived, he looked into his mouth, and could see many dead people there, — some skeletons and some just dead. He went in, and there he saw a fearful sight. The ground was white as snow with the bones of those who had died. There were bodies with flesh on them; some were just dead, and some still living. He spoke to a living person, and asked, "What is that hanging down above us?" The person answered that it was Wind Sucker's heart. Then said Kŭt-o′-yis: "You who still draw a little breath, try to shake your heads (in time to the song), and those who are still able to move, get up and dance. Take courage now, we are going to have the ghost dance." So Kŭt-o′-yis bound his knife, point upward, to the top of his head and began to dance, singing the ghost song, and all the others danced with him; and as he danced up and down, the point of the knife cut Wind Sucker's heart and killed him. Kŭt-o′-yis took his knife and cut through Wind Sucker's ribs, and freed those who were able to crawl out, and said to those who could still travel to go and tell their people that they should come here for the ones who were still alive but unable to walk.

Then he asked some of these people: "Where are there any other people? I want to visit all the people." They said to him: "There is a camp to the westward up the river, but you must not take the left-hand trail going up, because on that trail lives a woman, a handsome woman, who invites men to wrestle with her and then kills them. You must avoid her." This was what Kŭt-o′-yis was looking for. This was his business in the world, to kill off all the bad things. So he asked the people just where this woman lived, and asked where it was best to go to avoid her. He did this, because he did not wish the people to know that he wanted to meet her.

He started on his way, and at length saw this woman standing by the trail. She called out to him, "Come here, young man, come here; I want to wrestle with you." "No," replied the young man, "I am in a hurry. I cannot stop." But the woman called again, "No, no, come now and wrestle once with me." When she had called him four times, Küt-o′-yis went up to her. Now on the ground, where this woman wrestled with people, she had placed many broken and sharp flints, partly hiding them by the grass. They seized each other, and began to wrestle over these broken flints, but Küt-o′-yis looked at the ground and did not step on them. He watched his chance, and suddenly gave the woman a wrench, and threw her down on a large sharp flint, which cut her in two; and the parts of her body fell asunder.

Then Küt-o′-yis went on, and after a while came to where a woman kept a sliding place; and at the far end of it there was a rope, which would trip people up, and when they were tripped, they would fall over a high cliff into deep water, where a great fish would eat them. When this woman saw him coming, she cried out, "Come over here, young man, and slide with me." "No," he replied, "I am in a hurry." She kept calling him, and when she had called the fourth time, he went over to slide with her. "This sliding," said the woman, "is a very pleasant pastime." "Ah!" said Küt-o′-yis, "I will look at it." He looked at the place, and, looking carefully, he saw the hidden rope. So he started to slide, and took out his knife, and when he reached the rope, which the woman had raised, he cut it, and when it parted, the woman fell over backward into the water, and was eaten up by the big fish.

Again he went on, and after a while he came to a big camp. This was the place of a man-eater. Küt-o′-yis called a little girl he saw near by, and said to her: "Child, I am going into that lodge to let that man-eater kill and eat me.

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● 539 Watch close, therefore, and when you can get hold of one of my bones, take it out and call all the dogs, and when they have all come up to you, throw it down and cry out, 'Kŭt-o′-yis, the dogs are eating your bones!'"

Then Kŭt-o′-yis entered the lodge, and when the man-eater saw him, he cried out, "*O'ki, O'ki,*" and seemed glad to see him, for he was a fat young man. The man-eater took a large knife, and went up to Kŭt-o′-yis, and cut his throat, and put him into a great stone kettle to cook. When the meat was cooked, he drew the kettle from the fire, and ate the body, limb by limb, until it was all eaten up.

Then the little girl, who was watching, came up to him, and said, "Pity me, man-eater, my mother is hungry and asks you for those bones." So the old man bunched them up together and handed them to her. She took them out, and called all the dogs to her, and threw the bones down to the dogs, crying out, "Look out, Kŭt-o′-yis; the dogs are eating you!" and when she said that, Kŭt-o′-yis arose from the pile of bones.

Again he went into the lodge, and when the man-eater saw him, he cried out, "How, how, how! the fat young man has survived," and seemed surprised. Again he took his knife and cut Kŭt-o′-yis' throat, and threw him into the kettle. Again, when the meat was cooked, he ate it up, and again the little girl asked for the bones, which he gave her; and, taking them out, she threw them to the dogs, crying, "Kŭt-o′-yis, the dogs are eating you!" and Kŭt-o′-yis again arose from the bones.

When the man-eater had cooked him four times, he again went into the lodge, and, seizing the man-eater, he threw him into the boiling kettle, and his wives and children too, and boiled them to death.

The man-eater was the seventh and last of the bad animals and people who were destroyed by Kŭt-o′-yis.

THE BAD WIFE

I

THERE was once a man who had but one wife. He was 539 not a chief, but a very brave warrior. He was rich, too, so he could have had plenty of wives if he wished; but he loved his wife very much, and did not want any more. He was very good to this woman. She always wore the best clothes that could be found. If any other woman had a fine buckskin dress, or something very pretty, the man would buy it for her.

It was summer. The berries were ripe, and the woman kept saying to her husband, "Let us go and pick some berries for winter." "No," replied the man. "It is dangerous now. The enemy is travelling all around." But still the woman kept teasing him to go. So one day he told her to get ready. Some other women went, too. They all went on horseback, for the berries were a long way from camp. When they got to the place, the man told the women to keep near their horses all the time. He would go up on a butte near by and watch. "Be careful," he said. "Keep by your horses, and if you see me signal, throw away your berries, get on your horses and ride towards camp as fast as you can."

They had not picked many berries before the man saw a war party coming. He signalled the women, and got on his horse and rode towards them. It happened that this man and his wife both had good horses, but the others, all old women, rode slow old travois horses, and the enemy

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● 539 soon overtook and killed them. Many kept on after the two on good horses, and after a while the woman's horse began to get tired; so she asked her husband to let her ride on his horse with him. The woman got up behind him, and they went on again. The horse was a very powerful one, and for a while went very fast; but two persons make a heavy load, and soon the enemy began to gain on them. The man was now in a bad plight; the enemy were overtaking him, and the woman holding him bound his arms so that he could not use his bow.

"Get off," he said to her. "The enemy will not kill you. You are too young and pretty. Some one of them will take you, and I will get a big party of our people and rescue you."

"No, no," cried the woman; "let us die here together."

"Why die?" cried the man. "We are yet young, and may live a long time together. If you don't get off, they will soon catch us and kill me, and then they will take you anyhow. Get off, and in only a short time I will get you back."

"No, no," again cried the woman; "I will die here with you."

"Crazy person!" cried the man, and with a quick jerk he threw the woman off.

As he said, the enemy did not kill her. The first one who came up counted *coup* and took her. The man, now that his horse was lightened, easily ran away from the war party, and got safe to camp.

II

Then there was great mourning. The relatives of the old women who had been killed, cut their hair and cried. The man, too, cut off his hair and mourned. He knew that his wife was not killed, but he felt very badly because he was separated from her. He painted himself black, and

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walked all through the camp, crying. His wife had many relations, and some of them went to the man and said: "We pity you very much. We mourn, too, for our sister. But come. Take courage. We will go with you, and try to get her back."

"It is good," replied the man. "I feel as if I should die, stopping uselessly here. Let us start soon."

That evening they got ready, and at daylight started out on foot. There were seven of them in all. The husband, five middle-aged men, the woman's relations, and a young man, her own young brother. He was a very pretty boy. His hair was longer than any other person's in camp.

They soon found the trail of the war party, and followed it for some days. At last they came to the Big River,[1] and there, on the other side, they saw many lodges. They crept down a coulée into the valley, and hid in a small piece of timber just opposite the camp. Toward evening the man said: "*Kyi*, my brothers. To-night I will swim across and look all through the camp for my wife. If I do not find her, I will cache and look again to-morrow evening. But if I do not return before daylight of the second night, then you will know I am killed. Then you will do as you think best. Maybe you will want to take revenge. Maybe you will go right back home. That will be as your hearts feel."

As soon as it was dark, he swam across the river and went all about through the camp, peeping in through the doorways of the lodges, but he did not see his wife. Still, he knew she must be there. He had followed the trail of the party to this place. They had not killed her on the way. He kept looking in at the lodges until it was late, and the people let the fires go out and went to bed. Then the man went down to where the women got their water from the river. Everywhere along the stream was a cut bank, but in one place a path of steps had been made down to the water's

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[1] Missouri River.

539 edge. Near this path, he dug a hole in the bank and crawled into it, closing up the entrance, except one small hole, through which he could look, and watch the people who came to the river.

As soon as it was daylight, the women began to come for water. *Tum, tum, tum, tum,* he could hear their footsteps as they came down the path, and he looked eagerly at every one. All day long the people came and went, — the young and old; and the children played about near him. He saw many strange people that day. It was now almost sunset, and he began to think that he would not see his wife there. *Tum, tum, tum, tum,* another woman came down the steps, and stopped at the water's edge. Her dress was strange, but he thought he knew the form. She turned her head and looked down the river, and he saw her face. It was his wife. He pushed away the dirt, crawled out, went to her and kissed her. "*Kyi,*" he said, "hurry, and let us swim across the river. Five of your relations and your own young brother are waiting for us in that piece of timber."

"Wait," replied his wife. "These people have given me a great many pretty things. Let me go back. When it is night I will gather them up, steal a horse, and cross over to you."

"No, no," cried the man. "Let the pretty things go; come, let us cross at once."

"Pity me," said the woman. "Let me go and get my things. I will surely come to-night. I speak the truth."

"How do you speak the truth?"[1] asked her husband.

"That my relations there across the river may be safe and live long, I speak the truth."

"Go then," said the man, "and get your things. I will cross the river now." He went up on the bank and walked down the river, keeping his face hidden. No one noticed him, or if they did, they thought he belonged to the camp.

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[1] Blackfoot — *Tsa-ki-an-ist-o-man-i?* *i.e.,* How you like truth?

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As soon as he had passed the first bend, he swam across the river, and soon joined his relations.

"I have seen my wife," he said to them. "She will come over as soon as it is dark. I let her go back to get some things that were given her."

"You are crazy," said one of the men, "very crazy. She already loves this new man she has, or she would not have wanted to go back."

"Stop that," said the husband; "do not talk bad of her. She will surely come."

III

The woman went back to her lodge with the water, and, sitting down near the fireplace, she began to act very strangely. She took up pieces of charred wood, dirt, and ashes in her hands and ate them, and made queer noises.

"What is it?" asked the man who had taken her for a wife. "What is the matter with you?" He spoke in signs.

The woman also spoke in signs. She answered him: "The Sun told me that there are seven persons across the river in that piece of timber. Five of them are middle-aged, another is a young boy with very long hair, another is a man who mourns. His hair is cut short."

The Snake did not know what to do, so he called in some chiefs and old men to advise with him. They thought that the woman might be very strong medicine. At all events, it would be a good thing to go and look. So the news was shouted out, and in a short time all the warriors had mounted their best horses, and started across the river. It was then almost dark, so they surrounded the piece of timber, and waited for morning to begin the search.

"*Kyi,*" said one of the woman's relations to her husband. "Did I not speak the truth? You see now what that woman has done for us."

● 539 At daylight the poor husband strung his bow, took a handful of arrows from his quiver, and said: "This is my fault. I have brought you to this. It is right that I should die first," and he started to go out of the timber.

"Wait," said the eldest relative. "It shall not be so. I am the first to go. I cannot stay back to see my brother die. You shall go out last." So he jumped out of the brush, and began shooting his arrows, but was soon killed.

"My brother is too far on the road alone,"[1] cried another relation, and he jumped out and fought, too. What use, one against so many? The Snakes soon had his scalp.

So they went out, one after another, and at last the husband was alone. He rushed out very brave, and shot his arrows as fast as he could. "Hold!" cried the Snake man to his people. "Do not kill him; catch him. This is the one my wife said to bring back alive. See! his hair is cut short." So, when the man had shot away all his arrows, they seized and tied him, and, taking the scalps of the others, returned to camp.

They took the prisoner into the lodge where his wife was. His hands were tied behind his back, and they tied his feet, too. He could not move.

As soon as the man saw his wife, he cried. He was not afraid. He did not care now how soon he died. He cried because he was thinking of all the trouble and death this woman had caused. "What have I done to you," he asked his wife, "that you should treat me this way? Did I not always use you well? I never struck you. I never made you work hard."

"What does he say?" asked the Snake man.

"He says," replied the woman, "that when you are done smoking, you must knock the ashes and fire out of your pipe on his breast."

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[1] Meaning that his brother's spirit, or shadow, was travelling alone the road to the Sand Hills, and that he must overtake him.

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The Snake was not a bad-hearted man, but he thought now that this woman had strong medicine, that she had Sun power; so he thought that everything must be done as she said. When the man had finished smoking, he emptied the pipe on the Piegan's breast, and the fire burned him badly.

Then the poor man cried again, not from the pain, but to think what a bad heart this woman had. Again he spoke to her. "You cannot be a person," he said. "I think you are some fearful animal, changed to look like a woman."

"What is he saying now?" asked the Snake.

"He wants some boiling water poured on his head," replied the woman.

"It shall be as he says," said the Snake; and he had his women heat some water. When it was ready, one of them poured a little of it here and there on the captive's head and shoulders. Wherever the hot water touched, the hair came out and the skin peeled off. The pain was so bad that the Piegan nearly fainted. When he revived, he said to his wife: "Pity me. I have suffered enough. Let them kill me now. Let me hurry to join those who are already travelling to the Sand Hills."

The woman turned to the Snake chief, and said, "The man says that he wants you to give him to the Sun."

"It is good," said the Snake. "To-morrow we move camp. Before we leave here, we will give him to the Sun."

There was an old woman in this camp who lived all alone, in a little lodge of her own. She had some friends and relations, but she said she liked to live by herself. She had heard that a Piegan had been captured, and went to the lodge where he was. When she saw them pour the boiling water on him, she cried and felt badly. This old woman had a very good heart. She went home and lay down by her dog, and kept crying, she felt so sorry for this poor man. Pretty soon she heard people shouting out the orders of the chief. They said: "Listen! listen! To-morrow we move

539 camp. Get ready now and pack up everything. Before we go, the Piegan man will be given to the Sun."

Then the old woman knew what to do. She tied a piece of buckskin around her dog's mouth, so he could not bark, and then she took him way out in the timber and tied him where he could not be seen. She also filled a small sack with pemmican, dried meat, and berries, and put it near the dog.

In the morning the people rose early. They smoothed a cotton-wood tree, by taking off the bark, and painted it black. Then they stood the Piegan up against it, and fastened him there with a great many ropes. When they had tied him so he could not move, they painted his face black, and the chief Snake made a prayer, and gave him to the Sun.

Every one was now busy getting ready to move camp. This old woman had lost her dog, and kept calling out for him and looking all around. "*Tsis'-i!*" she cried. "*Tsis'-i!* Come here. Knock the dog on the head![1] Wait till I find him, and I'll break his neck."

The people were now all packed up, and some had already started on the trail. "Don't wait for me," the old woman said. "Go on, I'll look again for my dog, and catch up with you."

When all were gone, the old woman went and untied her dog, and then, going up to where the Piegan was tied, she cut the ropes, and he was free. But already the man was very weak, and he fell down on the ground. She rubbed his limbs, and pretty soon he felt better. The old woman was so sorry for him that she cried again, and kissed him. Then the man cried, too. He was so glad that some one pitied him. By and by he ate some of the food the old woman had given him, and felt strong again. He said to her in signs: "I am not done. I shall go back home now,

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[1] A Blackfoot curse.

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but I will come again. I will bring all the Piegans with me, and we will have revenge."

"You say well," signed the old woman.

"Help me," again said the man. "If, on the road you are travelling, this camp should separate, mark the trail my wife takes with a stick. You, too, follow the party she goes with, and always put your lodge at the far end of the village. When I return with my people, I will enter your lodge, and tell you what to do."

"I take your speech," replied the old woman. "As you say, so it shall be." Then she kissed him again, and started on after her people. The man went to the river, swam across, and started for the North.

IV

Why are the people crying? Why is all this mourning? Ah! the poor man has returned home, and told how those who went with him were killed. He has told them the whole story. They are getting ready for war. Every one able to fight is going with this man back to the Snakes. Only a few will be left to guard the camp. The mother of that bad woman is going, too. She has sharpened her axe, and told what she will do when she sees her daughter. All are ready. The best horses have been caught up and saddled, and the war party has started, — hundreds and hundreds of warriors. They are strung out over the prairie as far as you can see.

When they got to the Missouri River, the poor man showed them where the lodge in which they had tortured him had stood. He took them to see the tree, where he had been bound. The black paint was still on it.

From here, they went slowly. Some young men were sent far ahead to scout. The second day, they came back to the main body, and said they had found a camping place

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● 539 just deserted, and that there the trail forked. The poor man then went ahead, and at the forks he found a willow twig stuck in the ground, pointing to the left hand trail. When the others came up, he said to them: "Take care of my horse now, and travel slowly. I will go ahead on foot and find the camp. It must be close. I will go and see that old woman, and find out how things are."

Some men did not want him to do this; they said that the old woman might tell about him, and then they could not surprise the camp.

"No," replied the man. "It will not be so. That old woman is almost the same as my mother. I know she will help us."

He went ahead carefully, and near sunset saw the camp. When it was dark, he crept near it and entered the old woman's lodge. She had placed it behind, and a little way off from, the others. When he went in the old woman was asleep, but the fire was still burning a little. He touched her, and she jumped up and started to scream; but he put his hand on her mouth, and when she saw who it was she laughed and kissed him. "The Piegans have come," he told her. "We are going to have revenge on this camp to-night. Is my wife here?"

"Still here," replied the old woman. "She is chief now. They think her medicine very strong."

"Tell your friends and relations," said the Piegan, "that you have had a dream, and that they must move into the brush yonder. Have them stay there with you, and they will not be hurt. I am going now to get my people."

It was very late in the night. Most of the Snakes were in bed and asleep. All at once the camp was surrounded with warriors, shouting the war cry and shooting, stabbing, and knocking people on the head as fast as they came out of the lodges.

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That Piegan woman cried out: "Don't hurt me. I am a Piegan. Are any of my people here?"

"Many of your relations are here," some one said. "They will protect you."

Some young men seized and tied her, as her husband had said to do. They had hard work to keep her mother from killing her. "*Hai yah!*" the old woman cried. "There is my Snake woman daughter. Let me split her head open."

The fight was soon over. The Piegans killed the people almost as fast as they came out of their lodges. Some few escaped in the darkness. When the fight was over, the young warriors gathered up a great pile of lodge poles and brush, and set fire to it. Then the poor man tore the dress off his bad wife, tied the scalp of her dead Snake man around her neck, and told her to dance the scalp dance in the fire. She cried and hung back, calling out for pity. The people only laughed and pushed her into the fire. She would run through it, and then those on the other side would push her back. So they kept her running through the fire, until she fell down and died.

The old Snake woman had come out of the brush with her relations. Because she had been so good, the Piegans gave her, and those with her, one-half of all the horses and valuable things they had taken. "*Kyi!*" said the Piegan chief. "That is all for you, because you helped this poor man. To-morrow morning we start back North. If your heart is that way, go too and live with us." So these Snakes joined the Piegans and lived with them until they died, and their children married with the Piegans, and at last they were no longer Snake people.[1]

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[1] When the Hudson's Bay Company first established a fort at Edmonton, a daughter of one of these Snakes married a white employee of the company, named, in Blackfoot, *O-wai*, Egg.

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THE LOST CHILDREN

● 539 ONCE a camp of people stopped on the bank of a river. There were but a few lodges of them. One day the little children in the camp crossed the river to play on the other side. For some time they stayed near the bank, and then they went up over a little hill, and found a bed of sand and gravel; and there they played for a long time.

There were eleven of these children. Two of them were daughters of the chief of the camp, and the smaller of these wanted the best of everything. If any child found a pretty stone, she would try to take it for herself. The other children did not like this, and they began to tease the little girl, and to take her things away from her. Then she got angry and began to cry, and the more she cried, the more the children teased her; so at last she and her sister left the others, and went back to the camp.

When they got there, they told their father what the other children had done to them, and this made the chief very angry. He thought for a little while, and then got up and went out of the lodge, and called aloud, so that everybody might hear, saying: "Listen! listen! Your children have teased my child and made her cry. Now we will move away, and leave them behind. If they come back before we get started, they shall be killed. If they follow us and overtake the camp, they shall be killed. If the father and mother of any one of them take them into their lodge, I will kill that father and mother. Hurry now, hurry and pack up, so that we can go. Everybody tear down the lodges, as quickly as you can." 539

When the people heard this, they felt very sorry, but they had to do as the chief said; so they tore down the lodges, and quickly packed the dog travois, and started off. They packed in such a hurry that they left many little things lying in camp, — knives and awls, bone needles and moccasins.

The little children played about in the sand for a long time, but at last they began to get hungry; and one little girl said to the others, "I will go back to the camp, and get some dried meat and bring it here, so that we may eat." And she started to go to the camp. When she came to the top of the hill and looked across the river, she saw that there were no lodges there, and did not know what to think of it. She called down to the children, and said, "The camp has gone"; but they did not believe her, and went on playing. She kept on calling, and at last some of them came to her, and then all, and saw that it was as she had said. They went down to the river, and crossed it, and went to where the lodges had stood. When they got there, they saw on the ground the things that had been left out in packing; and as each child saw and knew something that had belonged to its own parents, it cried and sang a little song, saying: "Mother, here is your bone needle; why did you leave your children?" "Father, here is your arrow; why did you leave your children?" It was very mournful, and they all cried.

There was among them a little girl who had on her back her baby brother, whom she loved dearly. He was very young, a nursing child, and already he was hungry and beginning to fret. This little girl said to the others: "We do not know why they have gone, but we know they have gone. We must follow the trail of the camp, and try to catch up with them." So the children started to follow the

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539 camp. They travelled on all day; and just at night they saw, near the trail, a little lodge. They had heard the people talk of a bad old woman who killed and ate persons, and some of the children thought that this old woman might live here; and they were afraid to go to the lodge. Others said: "Perhaps some person lives here who has a good heart. We are very tired and very hungry and have nothing to eat and no place to keep warm. Let us go to this lodge."

They went to it; and when they went in, they saw sitting by the fire an old woman. She spoke kindly to them, and asked them where they were travelling; and they told her that the camp had moved on and left them, and that they were trying to find their people, that they had nothing to eat, and were tired and hungry. The old woman fed them, and told them to sleep here to-night, and to-morrow they could go on and find their people. "The camp," she said, "passed here to-day when the sun was low. They have not gone far. To-morrow you will overtake them." She spread some robes on the ground and said: "Now lie here and sleep. Lie side by side with your heads toward the fire, and when morning comes, you can go on your journey." The children lay down and soon slept.

In the middle of the night, the old woman got up, and built a big fire, and put on it a big stone kettle, full of water. Then she took a big knife, and, commencing at one end of the row, began to cut off the heads of the children, and to throw them into the pot. The little girl with the baby brother lay at the other end of the row, and while the old woman was doing this, she awoke and saw what was taking place. When the old woman came near to her, she jumped up and began to beg that she would not kill her. "I am strong," she said. "I will work hard for you. I can bring your wood and water, and tan your skins. Do not kill my little brother and me. Take pity on us and save us alive.

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Everybody has left us, but do you have pity. You shall see how quickly I will work, how you will always have plenty of wood. I can work quickly and well." The old woman thought for a little while, then she said: "Well, I will let you live for a time, anyhow. You shall sleep safely to-night."

The next day, early, the little girl took her brother on her back, and went out and gathered a big pile of wood, and brought it to the lodge before the old woman was awake. When she got up, she called to the girl, "Go to the river and get a bucket of water." The girl put her brother on her back, and took the bucket to go. The old woman said to her: "Why do you carry that child everywhere? Leave him here." The girl said: "Not so. He is always with me, and if I leave him he will cry and make a great noise, and you will not like that." The old woman grumbled, but the girl went on down to the river.

When she got there, just as she was going to fill her bucket, she saw standing by her a great bull. It was a mountain buffalo, one of those who live in the timber; and the long hair of its head was all full of pine needles and sticks and branches, and matted together. (It was a *Su'yestŭ'mik*, a water bull.) When the girl saw him, she prayed him to take her across the river, and so to save her and her little brother from the bad old woman. The bull said, "I will take you across, but first you must take some of the sticks out of my head." The girl begged him to start at once; but the bull said, "No, first take the sticks out of my head." The girl began to do it, but before she had done much, she heard the old woman calling to her to bring the water. The girl called back, "I am trying to get the water clear," and went on fixing the buffalo's head. The old woman called again, saying, "Hurry, hurry with that water." The girl answered, "Wait, I am washing my little brother." Pretty soon the old woman called out, "If you don't bring that water, I will kill you and your brother." By this time

539 the girl had most of the sticks out of the bull's head, and he told her to get on his back, and went into the water and swam with her across the river. As he reached the other bank, the girl could see the old woman coming from her lodge down to the river with a big stick in her hand.

When the bull reached the bank, the girl jumped off his back and started off on the trail of the camp. The bull swam back again to the other side of the river, and there stood the old woman. This bull was a sort of servant of the old woman. She said to him: "Why did you take those children across the river? Take me on your back now and carry me across quickly, so that I can catch them." The bull said, "First take these sticks out of my head." "No," said the old woman; "first take me across, then I will take the sticks out." The bull repeated, "First take the sticks out of my head, then I will take you across." This made the old woman very mad, and she hit him with the stick she had in her hand; but when she saw that he would not go, she began to pull the sticks out of his head very roughly, tearing out great handfuls of hair, and every moment ordering him to go, and threatening what she would do to him when she got back. At last the bull took her on his back, and began to swim across with her, but he did not swim fast enough to please her, so she began to pound him with her club to make him go faster; and when the bull got to the middle of the river, he rolled over on his side, and the old woman slipped off, and was carried down the river and drowned.

The girl followed the trail of the camp for several days, feeding on berries and roots that she dug; and at last one night after dark she overtook the camp. She went into the lodge of an old woman, who was camped off at one side, and the old woman pitied her and gave her some food, and told her where her father's lodge was. The girl went to it, but when she went in, her parents would not receive her.

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She had tried to overtake them for the sake of her little brother, who was growing thin and weak because he had not nursed; and now her mother was afraid to have her stay with them. She even went and told the chief that her children had come back. Now when the chief heard that these two children had come back, he was angry; and he ordered that the next day they should be tied to a post in the camp, and that the people should move on and leave them here. "Then," he said, "they cannot follow us."

The old woman who had pitied the children, when she heard what the chief had ordered, made up a bundle of dried meat, and hid it in the grass near the camp. Then she called her dog to her, — a little curly dog. She said to the dog: —

"Now listen. To-morrow when we are ready to start, I will call you to come to me, but you must pay no attention to what I say. Run off, and pretend to be chasing squirrels. I will try to catch you, and if I do so, I will pretend to whip you; but do not follow me. Stay behind, and when the camp has passed out of sight, chew off the strings that bind those children; and when you have done this, show them where I have hidden that food. Then you can follow the camp and catch up to us." The dog stood before the old woman, and listened to all that she said, turning his head from side to side, as if paying close attention.

Next morning it was done as the chief had said. The children were tied to the tree with raw hide strings, and the people tore down all the lodges and moved off. The old woman called her dog to follow her, but he was digging at a gopher hole and would not come. Then she went up to him and struck at him hard with her whip, but he dodged and ran away, and then stood looking at her. Then the old woman got very mad and cursed him, but he paid no attention; and finally she left him, and followed the camp. When the people had all passed out of sight, the dog went to the children, and gnawed the strings which tied them, until he had bitten them through. So the children were free.

Then the dog was glad, and danced about and barked and ran round and round. Pretty soon he came up to the little girl, and looked up in her face, and then started away, trotting. Every little while he would stop and look back. The girl thought he wanted her to follow him. She did so, and he took her to where the bundle of dried meat was, and showed it to her. Then, when he had done this, he jumped up on her, and licked the baby's face, and then started off, running as hard as he could along the trail of the camp, never stopping to look back. The girl did not follow him. She now knew that it was no use to go to the camp again. Their parents would not receive them, and the chief would perhaps order them to be killed.

She went on her way, carrying her little brother and the bundle of dried meat. She travelled for many days, and at last came to a place where she thought she would stop. Here she built a little lodge of poles and brush, and stayed there. One night she had a dream, and an old woman came to her in the dream, and said to her, "To-morrow take your little brother, and tie him to one of the lodge poles, and the next day tie him to another, and so every day tie him to one of the poles, until you have gone all around the lodge and have tied him to each pole. Then you will be helped, and will no more have bad luck."

When the girl awoke in the morning, she remembered what the dream had told her, and she bound her little brother to one of the lodge poles; and each day after this she tied him to one of the poles. Each day he grew larger, until, when she had gone all around the lodge, he was grown to be a fine young man.

Now the girl was glad, and proud of her young brother who was so large and noble-looking. He was quiet, not speaking much, and sometimes for days he would not say anything. He seemed to be thinking all the time. One morning he told the girl that he had a dream and that he wished her to help him build a pis'kun. She was afraid to ask him about the dream, for she thought if she asked questions he might not like it. So she just said she was ready to do what he wished. They built the pis'kun, and when it was finished, the boy said to his sister: "The buffalo are to come to us, and you are not to see them. When the time comes, you are to cover your head and to hold your face close to the ground; and do not lift your head nor look, until I throw a piece of kidney to you." The girl said, "It shall be as you say."

When the time came, the boy told her where to go; and she went to the place, a little way from the lodge, not far from the corral, and sat down on the ground, and covered her head, holding her face close to the earth. After she had sat there a little while, she heard the sound of animals running, and she was excited and curious, and raised her head to look; but all she saw was her brother, standing near, looking at her. Before he could speak, she said to him: "I thought I heard buffalo coming, and because I was anxious for food, I forgot my promise and looked. Forgive me this time, and I will try again." Again she bent her face to the ground, and covered her head.

Soon she heard again the sound of animals running, at first a long way off, and then coming nearer and nearer, until at last they seemed close, and she thought they were going to run over her. She sprang up in fright and looked about, but there was nothing to be seen but her brother, looking sadly at her. She went close to him and said: "Pity me. I was afraid, for I thought the buffalo were going to run over me." He said: "This is the last time. If again you look, we will starve; but if you do not look, we will always have plenty, and will never be without meat." The girl looked at him, and said, "I will try hard this time, and

539 even if those animals run right over me, I will not look until you throw the kidney to me." Again she covered her head, pressing her face against the earth and putting her hands against her ears, so that she might not hear. Suddenly, sooner than she thought, she felt the blow from the meat thrown at her, and, springing up, she seized the kidney and began to eat it. Not far away was her brother, bending over a fat cow; and, going up to him, she helped him with the butchering. After that was done, she kindled a fire and cooked the best parts of the meat, and they ate and were satisfied.

The boy became a great hunter. He made fine arrows that went faster than a bird could fly, and when he was hunting, he watched all the animals and all the birds, and learned their ways, and how to imitate them when they called. While he was hunting, the girl dressed buffalo hides and the skins of deer and other animals. She made a fine new lodge, and the boy painted it with figures of all the birds and the animals he had killed.

One day, when the girl was bringing water, she saw a little way off a person coming. When she went in the lodge, she told her brother, and he went out to meet the stranger. He found that he was friendly and was hunting, but had had bad luck and killed nothing. He was starving and in despair, when he saw this lone lodge and made up his mind to go to it. As he came near it, he began to be afraid, and to wonder if the people who lived there were enemies or ghosts; but he thought, "I may as well die here as starve," so he went boldly to it. The strange person was very much surprised to see this handsome young man with the kind face, who could speak his own language. The boy took him into the lodge, and the girl put food before him. After he had eaten, he told his story, saying that the game had left them, and that many of his people were dying of hunger. As he talked, the girl listened; and at last she remembered the man, and knew that he belonged to her camp.

She asked him questions, and he talked about all the people in the camp, and even spoke of the old woman who owned the dog. The boy advised the stranger, after he had rested, to return to his camp, and tell the people to move up to this place, that here they would find plenty of game. After he had gone, the boy and his sister talked of these things. The girl had often told him what she had suffered, what the chief had said and done, and how their own parents had turned against her, and that the only person whose heart had been good to her was this old woman. As the young man heard all this again, he was angry at his parents and the chief, but he felt great kindness for the old woman and her dog. When he learned that those bad people were living, he made up his mind that they should suffer and die.

When the strange person reached his own camp, he told the people how well he had been treated by these two persons, and that they wished him to bring the whole camp to where they were, and that there they should have plenty. This made great joy in the camp, and all got ready to move. When they reached the lost children's camp, they found everything as the stranger had said. The brother gave a feast; and to those whom he liked he gave many presents, but to the old woman and the dog he gave the best presents of all. To the chief nothing at all was given, and this made him very much ashamed. To the parents no food was given, but the boy tied a bone to the lodge poles above the fire, and told the parents to eat from it without touching it with their hands. They were very hungry, and tried to eat from this bone; and as they were stretching out their necks to reach it — for it was above them — the boy cut off their heads with his knife. This frightened all the people, the chief most of all; but the boy told them how it all was, and how he and his sister had survived.

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● 539 When he had finished speaking, the chief said he was sorry for what he had done, and he proposed to his people that this young man should be made their chief. They were glad to do this. The boy was made the chief, and lived long to rule the people in that camp.

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MIK-A'PI — RED OLD MAN

I

539 [103]

It was in the valley of "It fell on them"[1] Creek, near the mountains, that the Pikŭn'i were camped when Mik-a'pi went to war. It was far back, in the days of stone knives, long before the white people had come. This was the way it happened.

Early in the morning a band of buffalo were seen in the foot-hills of the mountains, and some hunters went out to get meat. Carefully they crawled along up the coulées and drew near to the herd; and, when they had come close to them, they began to shoot, and their arrows pierced many fat cows. But even while they were thus shooting, they were surprised by a war party of Snakes, and they began to run back toward the camp. There was one hunter, named Fox-eye, who was very brave. He called to the others to stop, saying: "They are many and we are few, but the Snakes are not brave. Let us stop and fight them." But the other hunters would not listen. "We have no shields," they said, "nor our war medicine. There are many of the enemy. Why should we foolishly die?"

They hurried on to camp, but Fox-eye would not turn back. He drew his arrows from the quiver, and prepared to fight. But, even as he placed an arrow, a Snake had

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[1] Armells Creek in Northern Montana is called *Et-tsis-ki-ots-op*, "It fell on them." A long time ago a number of Blackfeet women were digging in a bank near this creek for the red clay which they use for paint, when the bank gave way and fell on them, burying and killing them.

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539 crawled up by his side, unseen. In the still air, the Piegan heard the sharp twang of a bow string, but, before he could turn his head, the long, fine-pointed arrow pierced him through and through. The bow and arrows dropped from his hands, he swayed, and then fell forward on the grass, dead. But now the warriors came pouring from the camp to aid him. Too late! The Snakes quickly scalped their fallen enemy, scattered up the mountain, and were lost to sight.

Now Fox-eye had two wives, and their father and mother and all their near relations were dead. All Fox-eye's relatives, too, had long since gone to the Sand Hills.[1] So these poor widows had no one to avenge them, and they mourned deeply for the husband so suddenly taken from them. Through the long days they sat on a near hill and mourned, and their mourning was very sad.

There was a young warrior named Mik-a'pi. Every morning he was awakened by the crying of these poor widows, and through the day his heart was touched by their wailing. Even when he went to rest, their mournful cries reached him through the darkness, and he could not sleep. So he sent his mother to them. "Tell them," he said, "that I wish to speak to them." When they had entered, they sat close by the door-way, and covered their heads.

"*Kyi!*" said Mik-a'pi. "For days and nights I have heard your mourning, and I too have silently mourned. My heart has been very sad. Your husband was my near friend, and now he is dead and no relations are left to avenge him. So now, I say, I will take the load from your hearts. I will avenge him. I will go to war and take many scalps, and when I return, they shall be yours. You shall paint your faces black, and we will all rejoice that Fox-eye is avenged."

When the people heard that Mik-a'pi was going to war,

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[1] **Sand Hills**: the shadow land; place of ghosts; the Blackfoot future world.

many warriors wished to join him, but he refused them; and when he had taken a medicine sweat, and got a medicine-pipe man to make medicine for him during his absence, he started from the camp one evening, just after sunset. It is only the foolish warrior who travels in the day; for other war parties may be out, or some camp-watcher sitting on a hill may see him from far off, and lay plans to destroy him. Mik-a'pi was not one of these. He was brave but cautious, and he had strong medicine. Some say that he was related to the ghosts, and that they helped him. Having now started to war against the Snakes, he travelled in hidden places, and at sunrise would climb a hill and look carefully in all directions, and during the long day would lie there, and watch, and take short sleeps.

Now, when Mik-a'pi had come to the Great Falls (of the Missouri), a heavy rain set in; and, seeing a hole in the rocks, he crawled in and lay down in the farther end to sleep. The rain did not cease, and when night came he could not travel because of the darkness and storm; so he lay down to sleep again. But soon he heard something coming into the cave toward him, and then he felt a hand laid on his breast, and he put out his hand and touched a person. Then Mik-a'pi put the palm of his hand on [201]
the person's breast and jerked it to and fro, and then he touched the person with the point of his finger, which, in the sign language, means, "Who are you?"

The strange person then took Mik-a'pi's hand, and made [201]
him feel of his own right hand. The thumb and all the fingers were closed except the forefinger, which was extended; and when Mik-a'pi touched it the person moved his hand forward with a zigzag motion, which means "Snake." Then Mik-a'pi was glad. Here had come to him one of the tribe he was seeking. But he thought it best to wait for daylight before attacking him. So, when the Snake in signs asked [201]
him who he was, he replied, by making the sign for paddling

539 [201] a canoe, that he was a Pend d'Oreille, or River person. For he knew that the Snakes and the Pend d'Oreilles were at peace.

Then they both lay down to sleep, but Mik-a'pi did not sleep. Through the long night he watched for the first dim light, so that he might kill his enemy. The Snake slept soundly; and just at daybreak Mik-a'pi quietly strung his bow, fitted an arrow, and, taking aim, sent the thin shaft through his enemy's heart. The Snake quivered, half rose up, and with a groan fell back dead. Then Mik-a'pi took his scalp and his bow and arrows, and also his bundle of moccasins; and as daylight had come, he went out of the cave and looked all about. No one was in sight. Probably the Snake, like himself, had gone alone to war. But, ever cautious, he travelled only a short distance, and waited for night before going on. The rain had ceased and the day was warm. He took a piece of dried meat and back fat from his pouch and ate them, and, after drinking from the river, he climbed up on a high rock wall and slept.

Now in his dream he fought with a strange people, and was wounded. He felt blood trickling from his wounds, and when he awoke, he knew that he had been warned to
[78] turn back. The signs also were bad. He saw an eagle rising with a snake, which dropped from its claws and escaped. The setting sun, too, was painted,[1]— a sure warning to people that danger is near. But, in spite of all these things, Mik-a'pi determined to go on. He thought of the poor widows mourning and waiting for revenge. He thought of the glad welcome of the people, if he should return with many scalps; and he thought also of two young sisters, whom he wanted to marry. Surely, if he could return and bring the proofs of brave deeds, their parents would be glad to give them to him.

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[1] Sun dogs.

II

It was nearly night. The sun had already disappeared behind the sharp-pointed gray peaks. In the fading light the far-stretching prairie was turning dark. In a valley, sparsely timbered with quaking aspens and cotton-woods, stood a large camp. For a long distance up and down the river rose the smoke of many lodges. Seated on a little hill overlooking the valley, was a single person. With his robe drawn tightly around him, he sat there motionless, looking down on the prairie and valley below. 539

Slowly and silently something was crawling through the grass toward him. But he heard nothing. Still he gazed eastward, seeking to discover any enemy who might be approaching. Still the dark object crawled slowly onward. Now it was so close to him that it could almost touch him. The person thought he heard a sound, and started to turn round. Too late! Too late! A strong arm grasped him about the neck and covered his mouth. A long jagged knife was thrust into his breast again and again, and he died without a cry. Strange that in all that great camp no one should have seen him killed!

Still extended on the ground, the dark figure removed the scalp. Slowly he crawled back down the hill, and was lost in the gathering darkness. It was Mik-a'pi, and he had another Snake scalp tied to his belt. His heart was glad, yet he was not satisfied. Some nights had passed since the bad signs had warned him, yet he had succeeded. "One more," he said. "One more scalp I must have, and then I will go back." So he went far up on the mountain, and hid in some thick pines and slept. When daylight came, he could see smoke rise as the women started their fires. He also saw many people rush up on the hill, where the dead watcher lay. He was too far off to hear their angry shouts

● 539 and mournful cries, but he sung to himself a song of war and was happy.

Once more the sun went to his lodge behind the mountains, and as darkness came Mik-a'pi slowly descended the mountain and approached the camp. This was the time of danger. Behind each bush, or hidden in a bunch of the tall rye grass, some person might be watching to warn the camp of an approaching enemy. Slowly and like a snake, he crawled around the outskirts of the camp, listening and looking. He heard a cough and saw a movement of a bush. There was a Snake. Could he kill him and yet escape? He was close to him now. So he sat and waited, considering how to act. For a long time he sat there waiting. The moon rose and travelled high in the sky. The Seven Persons[1] slowly swung around, and pointed downward. It was the middle of the night. Then the person in the bush stood up and stretched out his arms and yawned, for he was tired of watching, and thought that no danger was near; but as he stood thus, an arrow pierced his breast. He gave a loud yell and tried to run, but another arrow struck him and he fell.

At the sound the warriors rushed forth from the lodges and the outskirts of the camp; but as they came, Mik-a'pi tore the scalp from his fallen enemy, and started to run toward the river. Close behind him followed the Snakes. Arrows whizzed about him. One pierced his arm. He plucked it out. Another struck his leg, and he fell. Then a great shout arose from the Snakes. Their enemy was down. Now they would be revenged for two lately taken lives. But where Mik-a'pi fell was the verge of a high rock wall; below rushed the deep river, and even as they shouted, he rolled from the wall, and disappeared in the dark water far below. In vain they searched the shores and bars. They did not find him.

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[1] The constellation of the Great Bear.

Mik-a'pi had sunk deep in the water. The current was swift, and when at last he rose to the surface, he was far below his pursuers. The arrow in his leg pained him, and with difficulty he crawled out on a sand-bar. Luckily the arrow was lance-shaped instead of barbed, so he managed to draw it out. Near by on the bar was a dry pine log, lodged there by the high spring water. This he managed to roll into the stream; and, partly resting on it, he again drifted down with the current. All night he floated down the river, and when morning came he was far from the camp of the Snakes. Benumbed with cold and stiff from the arrow wounds, he was glad to crawl out on the bank, and lie down in the warm sunshine. Soon he slept.

III

The sun was already in the middle when he awoke. His wounds were swollen and painful; yet he hobbled on for a time, until the pain became so great he could go no further, and he sat down, tired and discouraged.

"True the signs," he said. "How crazy I was to go against them! Useless now my bravery, for here I must stay and die. The widows will still mourn; and in their old age who will take care of my father and my mother? Pity me now, oh Sun! Help me, oh great Above Medicine Person! Look down on your wounded and suffering child. Help me to survive!"

What was that crackling in the brush near by? Was it the Snakes on his trail? Mik-a'pi strung his bow and drew out his arrows. No; it was not a Snake. It was a bear. There he stood, a big grizzly bear, looking down at the wounded man. "What does my brother here?" he said. "Why does he pray to survive?"

"Look at my leg," said Mik-a'pi, "swollen and sore. Look at my wounded arm. I can hardly draw the bow.

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● 539 Far the home of my people, and my strength is gone. Surely here I must die, for I cannot travel and I have no food."

"Now courage, my brother," said the bear. "Now not faint heart, my brother, for I will help you, and you shall survive."

When he had said this, he lifted Mik-a'pi and carried him to a place of thick mud; and here he took great handfuls[1] of the mud and plastered the wounds, and he sung a medicine song while putting on the mud. Then he carried Mik-a'pi to a place where were many sarvis berries, and broke off great branches of the fruit, and gave them to him, saying, "Eat, my brother, eat!" and he broke off more branches, full of large ripe berries, for him; but already Mik-a'pi was satisfied and could eat no more. Then said the bear, "Lie down, now, on my back, and hold tight by my hair, and we will travel on." And when Mik-a'pi had got on and was ready, he started off on a long swinging trot.

All through the night he travelled on without stopping. When morning came, they rested awhile, and ate more berries; and again the bear plastered his wounds with mud. In this way they travelled on, until, on the fourth day, they came close to the lodges of the Pikŭn'i; and the people saw them coming and wondered.

"Get off, my brother, get off," said the bear. "There are your people. I must leave you." And without another word, he turned and went off up the mountain.

All the people came out to meet the warrior, and they carried him to the lodge of his father. He untied the three scalps from his belt and gave them to the widows, saying: "You are revenged. I wipe away your tears." And every one rejoiced. All his female relations went through the camp, shouting his name and singing, and every one prepared for the scalp dance.

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[825] [1] The bear's paws are called *O-kits-iks*, the term also for a person's hands. The animal itself is regarded as almost human.

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539 First came the widows. Their faces were painted black, and they carried the scalps tied on poles. Then came the medicine men, with their medicine pipes unwrapped; then the bands of the *I-kun-uh'-kah-tsi*, all dressed in war costume; then came the old men; and last the women and children. They all sang the war song and danced. They went all through the village in single file, stopping here and there to dance, and Mik-a'pi sat outside the lodge, and saw all the people dance by him. He forgot his pain and was proud, and although he could not dance, he sang with them.

Soon they made the Medicine Lodge, and, first of all the warriors, Mik-a'pi was chosen to cut the raw-hide which binds the poles, and as he cut the strands, he counted the *coups* he had made. He told of the enemies he had killed, and all the people shouted his name and praised him. The father of those two young sisters gave them to him. He was glad to have such a son-in-law. Long lived Mik-a'pi. Of all the great chiefs who have lived and died, he was the greatest. He did many other great and daring things. It must be true, as the old men have said, that he was helped by the ghosts, for no one can do such things without help from those fearful and unknown persons.

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HEAVY COLLAR AND THE GHOST WOMAN

539 The Blood camp was on Old Man's River, where Fort McLeod now stands. A party of seven men started to war toward the Cypress Hills. Heavy Collar was the leader. They went around the Cypress Mountains, but found no enemies and started back toward their camp. On their homeward way, Heavy Collar used to take the lead. He would go out far ahead on the high hills, and look over the country, acting as scout for the party. At length they came to the south branch of the Saskatchewan River, above Seven Persons' Creek. In those days there were many war parties about, and this party travelled concealed as much as possible in the coulées and low places.

As they were following up the river, they saw at a distance three old bulls lying down close to a cut bank. Heavy Collar left his party, and went out to kill one of these bulls, and when he had come close to them, he shot one and killed it right there. He cut it up, and, as he was hungry, he went down into a ravine below him, to roast a piece of meat; for he had left his party a long way behind, and night was now coming on. As he was roasting the meat, he thought, — for he was very tired, — "It is a pity I did not bring one of my young men with me. He could go up on that hill and get some hair from that bull's head, and I could wipe out my gun." While he sat there thinking this, and talking to himself, a bunch of this hair came over him through the air, and fell on the ground right in front of him. When this hap-

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pened, it frightened him a little; for he thought that perhaps some of his enemies were close by, and had thrown the bunch of hair at him. After a little while, he took the hair, and cleaned his gun and loaded it, and then sat and watched for a time. He was uneasy, and at length decided that he would go on further up the river, to see what he could discover. He went on, up the stream, until he came to the mouth of the St. Mary's River. It was now very late in the night, and he was very tired, so he crept into a large bunch of rye-grass to hide and sleep for the night.

The summer before this, the Blackfeet (*Sik-si-kau*) had been camped on this bottom, and a woman had been killed in this same patch of rye-grass where Heavy Collar had lain down to rest. He did not know this, but still he seemed to be troubled that night. He could not sleep. He could always hear something, but what it was he could not make out. He tried to go to sleep, but as soon as he dozed off he kept thinking he heard something in the distance. He spent the night there, and in the morning when it became light, there he saw right beside him the skeleton of the woman who had been killed the summer before.

That morning he went on, following up the stream to Belly River. All day long as he was travelling, he kept thinking about his having slept by this woman's bones. It troubled him. He could not forget it. At the same time he was very tired, because he had walked so far and had slept so little. As night came on, he crossed over to an island, and determined to camp for the night. At the upper end of the island was a large tree that had drifted down and lodged, and in a fork of this tree he built his fire, and got in a crotch of one of the forks, and sat with his back to the fire, warming himself, but all the time he was thinking about the woman he had slept beside the night before. As he sat there, all at once he heard over beyond the tree, on the other side of the fire, a sound as if something were being

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● 539 dragged toward him along the ground. It sounded as if a piece of a lodge were being dragged over the grass. It came closer and closer.

Heavy Collar was scared. He was afraid to turn his head and look back to see what it was that was coming. He heard the noise come up to the tree in which his fire was built, and then it stopped, and all at once he heard some one whistling a tune. He turned around and looked toward the sound, and there, sitting on the other fork of the tree, right opposite to him, was the pile of bones by which he had slept, only now all together in the shape of a skeleton. This ghost had on it a lodge covering. The string, which is tied to the pole, was fastened about the ghost's neck; the wings of the lodge stood out on either side of its head, and behind it the lodge could be seen, stretched out and fading away into the darkness. The ghost sat on the old dead limb and whistled its tune, and as it whistled, it swung its legs in time to the tune.

When Heavy Collar saw this, his heart almost melted away. At length he mustered up courage, and said: "Oh ghost, go away, and do not trouble me. I am very tired; I want to rest." The ghost paid no attention to him, but kept on whistling, swinging its legs in time to the tune. Four times he prayed to her, saying: "Oh ghost, take pity on me! Go away and leave me alone. I am tired; I want to rest." The more he prayed, the more the ghost whistled and seemed pleased, swinging her legs, and turning her head from side to side, sometimes looking down at him, and sometimes up at the stars, and all the time whistling.

When he saw that she took no notice of what he said, Heavy Collar got angry at heart, and said, "Well, ghost, you do not listen to my prayers, and I shall have to shoot you to drive you away." With that he seized his gun, and throwing it to his shoulder, shot right at the ghost. When he shot at her, she fell over backward into the darkness, scream-

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ing out: "Oh Heavy Collar, you have shot me, you have killed me! You dog, Heavy Collar! there is no place on this earth where you can go that I will not find you; no place where you can hide that I will not come."

As she fell back and said this, Heavy Collar sprang to his feet, and ran away as fast as he could. She called after him: "I have been killed once, and now you are trying to kill me again. Oh Heavy Collar!" As he ran away, he could still hear her angry words following him, until at last they died away in the distance. He ran all night long, and whenever he stopped to breathe and listen, he seemed to hear in the distance the echoes of her voice. All he could hear was, "Oh Heavy Collar!" and then he would rush away again. He ran until he was all tired out, and by this time it was daylight. He was now quite a long way below Fort McLeod. He was very sleepy, but dared not lie down, for he remembered that the ghost had said that she would follow him. He kept walking on for some time, and then sat down to rest, and at once fell asleep.

Before he had left his party, Heavy Collar had said to his young men: "Now remember, if any one of us should get separated from the party, let him always travel to the Belly River Buttes. There will be our meeting-place." When their leader did not return to them, the party started across the country and went toward the Belly River Buttes. Heavy Collar had followed the river up, and had gone a long distance out of his way; and when he awoke from his sleep, he too started straight for the Belly River Buttes, as he had said he would.

When his party reached the Buttes, one of them went up on top of the hill to watch. After a time, as he looked down the river, he saw two persons coming, and as they came nearer, he saw that one of them was Heavy Collar, and by his side was a woman. The watcher called up the rest of the party, and said to them: "Here comes our chief. He

● 539 has had luck. He is bringing a woman with him. If he brings her into camp, we will take her away from him." And they all laughed. They supposed that he had captured her. They went down to the camp, and sat about the fire, looking at the two people coming, and laughing among themselves at the idea of their chief bringing in a woman. When the two persons had come close, they could see that Heavy Collar was walking fast, and the woman would walk by his side a little way, trying to keep up, and then would fall behind, and then trot along to catch up to him again. Just before the pair reached camp there was a deep ravine that they had to cross. They went down into this side by side, and then Heavy Collar came up out of it alone, and came on into the camp.

When he got there, all the young men began to laugh at him and to call out, "Heavy Collar, where is your woman?" He looked at them for a moment, and then said: "Why, I have no woman. I do not understand what you are talking about." One of them said: "Oh, he has hidden her in that ravine. He was afraid to bring her into camp." Another said, "Where did you capture her, and what tribe does she belong to?" Heavy Collar looked from one to another, and said: "I think you are all crazy. I have taken no woman. What do you mean?" The young man said: "Why, that woman that you had with you just now: where did you get her, and where did you leave her? Is she down in the coulée? We all saw her, and it is no use to deny that she was with you. Come now, where is she?" When they said this, Heavy Collar's heart grew very heavy, for he knew that it must have been the ghost woman; and he told them the story. Some of the young men could not believe this, and they ran down to the ravine, where they had last seen the woman. There they saw in the soft dirt the tracks made by Heavy Collar, when he went down into the ravine, but there were no other tracks near his, where they had seen the woman walking. When they found that it was a ghost that had come along with Heavy Collar, they resolved to go back to their main camp. The party had been out so long that their moccasins were all worn out, and some of them were footsore, so that they could not travel fast, but at last they came to the cut banks, and there found their camp — seven lodges.

That night, after they had reached camp, they were inviting each other to feasts. It was getting pretty late in the night, and the moon was shining brightly, when one of the Bloods called out for Heavy Collar to come and eat with him. Heavy Collar shouted, "Yes, I will be there pretty soon." He got up and went out of the lodge, and went a little way from it, and sat down. While he was sitting there, a big bear walked out of the brush close to him. Heavy Collar felt around him for a stone to throw at the bear, so as to scare it away, for he thought it had not seen him. As he was feeling about, his hand came upon a piece of bone, and he threw this over at the bear, and hit it. Then the bear spoke, and said: "Well, well, well, Heavy Collar; you have killed me once, and now here you are hitting me. Where is there a place in this world where you can hide from me? I will find you, I don't care where you may go." When Heavy Collar heard this, he knew it was the ghost woman, and he jumped up and ran toward his lodge, calling out, "Run, run! a ghost bear is upon us!"

All the people in the camp ran to his lodge, so that it was crowded full of people. There was a big fire in the lodge, and the wind was blowing hard from the west. Men, women, and children were huddled together in the lodge, and were very much afraid of the ghost. They could hear her walking toward the lodge, grumbling, and saying: "I will kill all these dogs. Not one of them shall get away." The sounds kept coming closer and closer, until they were right at the lodge door. Then she said, "I will smoke you to

5: Grinnell Q,T-5 (ca.1888) 1962
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death." And as she said this, she moved the poles, so that the wings of the lodge turned toward the west, and the wind could blow in freely through the smoke hole. All this time she was threatening terrible things against them. The lodge began to get full of smoke, and the children were crying, and all were in great distress — almost suffocating. So they said, "Let us lift one man up here inside, and let him try to fix the ears, so that the lodge will get clear of smoke." They raised a man up, and he was standing on the shoulders of the others, and, blinded and half strangled by the smoke, was trying to turn the wings. While he was doing this, the ghost suddenly hit the lodge a blow, and said, "*Un!*" and this scared the people who were holding the man, and they jumped and let him go, and he fell down. Then the people were in despair, and said, "It is no use; she is resolved to smoke us to death." All the time the smoke was getting thicker in the lodge.

Heavy Collar said: "Is it possible that she can destroy us? Is there no one here who has some strong dream power that can overcome this ghost?"

His mother said: "I will try to do something. I am older than any of you, and I will see what I can do." So she got down her medicine bundle and painted herself, and got out a pipe and filled it and lighted it, and stuck the stem out through the lodge door, and sat there and began to pray to the ghost woman. She said: "Oh ghost, take pity on us, and go away. We have never wronged you, but you are troubling us and frightening our children. Accept what I offer you, and leave us alone."

A voice came from behind the lodge and said: "No, no, no; you dogs, I will not listen to you. Every one of you must die."

The old woman repeated her prayer: "Ghost, take pity on us. Accept this smoke and go away."

Then the ghost said: "How can you expect me to smoke,

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when I am way back here? Bring that pipe out here. I have no long bill to reach round the lodge." So the old woman went out of the lodge door, and reached out the stem of the pipe as far as she could reach around toward the back of the lodge. The ghost said: "No, I do not wish to go around there to where you have that pipe. If you want me to smoke it, you must bring it here." The old woman went around the lodge toward her, and the ghost woman began to back away, and said, "No, I do not smoke that kind of a pipe." And when the ghost started away, the old woman followed her, and she could not help herself.

She called out, "Oh my children, the ghost is carrying me off!" Heavy Collar rushed out, and called to the others, "Come, and help me take my mother from the ghost." He grasped his mother about the waist and held her, and another man took him by the waist, and another him, until they were all strung out, one behind the other, and all following the old woman, who was following the ghost woman, who was walking away.

All at once the old woman let go of the pipe, and fell over dead. The ghost disappeared, and they were troubled no more by the ghost woman.

THE WOLF-MAN

● 539 THERE was once a man who had two bad wives. They had no shame. The man thought if he moved away where there were no other people, he might teach these women to become good, so he moved his lodge away off on the prairie. Near where they camped was a high butte, and every evening about sundown, the man would go up on top of it, and look all over the country to see where the buffalo were feeding, and if any enemies were approaching. There was a buffalo skull on the hill, which he used to sit on.

"This is very lonesome," said one woman to the other, one day. "We have no one to talk with nor to visit."

"Let us kill our husband," said the other. "Then we will go back to our relations and have a good time."

Early in the morning, the man went out to hunt, and as soon as he was out of sight, his wives went up on top of the butte. There they dug a deep pit, and covered it over with light sticks, grass, and dirt, and placed the buffalo skull on top.

In the afternoon they saw their husband coming home, loaded down with meat he had killed. So they hurried to cook for him. After eating, he went up on the butte and sat down on the skull. The slender sticks gave way, and he fell into the pit. His wives were watching him, and when they saw him disappear, they took down the lodge, packed everything on the dog travois, and moved off, going toward the main camp. When they got near it, so that the people could hear them, they began to cry and mourn.

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"Why is this?" they were asked. "Why are you mourning? Where is your husband?"

"He is dead," they replied. "Five days ago he went out to hunt, and he never came back." And they cried and mourned again.

When the man fell into the pit, he was hurt. After a while he tried to get out, but he was so badly bruised he could not climb up. A wolf, travelling along, came to the pit and saw him, and pitied him. *Ah-h-w-o-o-o-o! Ah-h-w-o-o-o-o!* he howled, and when the other wolves heard him they all came running to see what was the matter. There came also many coyotes, badgers, and kit-foxes.

"In this hole," said the wolf, "is my find. Here is a fallen-in man. Let us dig him out, and we will have him for our brother."

They all thought the wolf spoke well, and began to dig. In a little while they had a hole close to the man. Then the wolf who found him said, "Hold on; I want to speak a few words to you." All the animals listening, he continued, "We will all have this man for our brother, but I found him, so I think he ought to live with us big wolves." All the others said that this was well; so the wolf went into the hole, and tearing down the rest of the dirt, dragged the almost dead man out. They gave him a kidney to eat, and when he was able to walk a little, the big wolves took him to their home. Here there was a very old blind wolf, who had powerful medicine. He cured the man, and made his head and hands look like those of a wolf. The rest of his body was not changed.

In those days the people used to make holes in the pis'kun walls and set snares, and when wolves and other animals came to steal meat, they were caught by the neck. One night the wolves all went down to the pis'kun to steal meat, and when they got close to it, the man-wolf said: "Stand here a little while. I will go down and fix the places, so

● 539 you will not be caught." He went on and sprung all the snares; then he went back and called the wolves and others, — the coyotes, badgers, and foxes, — and they all went in the pis'kun and feasted, and took meat to carry home.

In the morning the people were surprised to find the meat gone, and their nooses all drawn out. They wondered how it could have been done. For many nights the nooses were drawn and the meat stolen; but once, when the wolves went there to steal, they found only the meat of a scabby bull, and the man-wolf was angry, and cried out: "Bad-you-give-us-o-o-o! Bad-you-give-us-o-o-o-o!"

The people heard him, and said: "It is a man-wolf who has done all this. We will catch him." So they put pemmican and nice back fat in the pis'kun, and many hid close by. After dark the wolves came again, and when the man-wolf saw the good food, he ran to it and began eating. Then the people all rushed in and caught him with ropes and took him to a lodge. When they got inside to the light of the fire, they knew at once who it was. They said, "This is the man who was lost."

"No," said the man, "I was not lost. My wives tried to kill me. They dug a deep hole, and I fell into it, and I was hurt so badly that I could not get out; but the wolves took pity on me and helped me, or I would have died there."

When the people heard this, they were angry, and they told the man to do something.

"You say well," he replied. "I give those women to the *I-kun-uh'-kah-tsi;* they know what to do."

After that night the two women were never seen again.

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THE FAST RUNNERS

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Once, long ago, the antelope and the deer met on the prairie. At this time both of them had galls and both dew claws. They began to talk together, and each was telling the other what he could do. Each one told how fast he could run, and before long they were disputing as to which could run the faster. Neither would allow that the other could beat him, so they agreed that they would have a race to decide which was the swifter, and they bet their galls on the race. When they ran, the antelope proved the faster runner, and beat the deer and took his gall.

Then the deer said: "Yes, you have beaten me on the prairie, but that is not where I live. I only go out there sometimes to feed, or when I am travelling around. We ought to have another race in the timber. That is my home, and there I can run faster than you can."

The antelope felt very big because he had beaten the deer in the race, and he thought wherever they might be, he could run faster than the deer. So he agreed to race in the timber, and on this race they bet their dew claws.

They ran through the thick timber, among the brush and over fallen logs, and this time the antelope ran slowly, because he was not used to this kind of travelling, and the deer easily beat him, and took his dew claws.

Since then the deer has had no gall, and the antelope no dew claws.

[Note. A version of the first portion of this story is current among the Pawnees, and has been printed in Pawnee Hero Stories and Folk Tales.] [171]

TWO WAR TRAILS

I

● 539 MANY years ago there lived in the Blood camp a boy named Screech Owl (A'-tsi-tsi). He was rather a lonely boy, and did not care to go with other boys. He liked better to be by himself. Often he would go off alone, and stay out all night away from the camp. He used to pray to all kinds of birds and animals that he saw, and ask them to take pity on him and help him, saying that he wanted to be a warrior. He never used paint. He was a fine looking young man, and he thought it was foolish to use paint to make oneself good looking.

[648] When Screech Owl was about fourteen years old, a large party of Blackfeet were starting to war against the Crees and the Assinaboines. The young man said to his father: "Father, with this war party many of my cousins are going. I think that now I am old enough to go to war, and I would like to join them." His father said, "My son, I am willing; you may go." So he joined the party.

His father gave his son his own war horse, a black horse with a white spot on its side — a very fast horse. He offered him arms, but the boy refused them all, except a little trapping axe. He said, "I think this hatchet will be all that I shall need." Just as they were about to start, his father gave the boy his own war headdress. This was not a war bonnet, but a plume made of small feathers, the feathers of thunder birds, for the thunder bird was his father's medicine. He said to the boy, "Now, my son, when you

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go into battle, put this plume in your head, and wear it as I have worn it."

The party started and travelled north-east, and at length they came to where Fort Pitt now stands, on the Saskatchewan River. When they had got down below Fort Pitt, they saw three riders, going out hunting. These men had not seen the war party. The Blackfeet started around the men, so as to head them off when they should run. When they saw the men, the Screech Owl got off his horse, and took off all his clothes, and put on his father's war plume, and began to ride around, singing his father's war song. The older warriors were getting ready for the attack, and when they saw this young boy acting in this way, they thought he was making fun of the older men, and they said: "Here, look at this boy! Has he no shame? He had better stay behind." When they got on their horses, they told him to stay behind, and they charged the Crees. But the boy, instead of staying behind, charged with them, and took the lead, for he had the best horse of all. He, a boy, was leading the war party, and still singing his war song.

The three Crees began to run, and the boy kept gaining on them. They did not want to separate, they kept together; and as the boy was getting closer and closer, the last one turned in his saddle and shot at the Screech Owl, but missed him. As the Cree fired, the boy whipped up his horse, and rode up beside the Cree and struck him with his little trapping axe, and knocked him off his horse. He paid no attention to the man that he had struck, but rode on to the next Cree. As he came up with him, the Cree raised his gun and fired, but just as he did so, the Blackfoot dropped down on the other side of his horse, and the ball passed over him. He straightened up on his horse, rode up by the Cree, and as he passed, knocked him off his horse with his axe. When he knocked the second Cree off his horse, the Blackfeet, who were following, whooped in triumph

● 539 and to encourage him, shouting, *"A-wah-heh!"* (Take courage). The boy was still singing his father's war song.

By this time, the main body of the Blackfeet were catching up with him. He whipped his horse on both sides, and rode on after the third Cree, who was also whipping his horse as hard as he could, and trying to get away. Meantime, some of the Blackfeet had stopped to count *coup* on and scalp the two dead Crees, and to catch the two ponies. Screech Owl at last got near to the third Cree, who kept aiming his gun at him. The boy did not want to get too close, until the Cree had fired his gun, but he was gaining a little, and all the time was throwing himself from side to side on his horse, so as to make it harder for the Cree to hit him. When he had nearly overtaken the enemy, the Cree turned, raised his gun and fired; but the boy had thrown himself down behind his horse, and again the ball passed over him. He raised himself up on his horse, and rushed on the Cree, and struck him in the side of the body with his axe, and then again, and with the second blow, he knocked him off his horse.

The boy rode on a little further, stopped, and jumped off his horse, while the rest of the Blackfeet had come up and were killing the fallen man. He stood off to one side and watched them count *coup* on and scalp the dead.

The Blackfeet were much surprised at what the young man had done. After a little while, the leader decided that they would go back to the camp from which they had come. When he had returned from this war journey this young man's name was changed from A′-tsi-tsi to E-kūs′-kini (Low Horn). This was his first war path.

From that time on the name of E-kūs′-kini was often heard as that of one doing some great deed.

II

E-kūs'-kini started on his last war trail from the Blackfoot crossing (*Su-yoh-pah'-wah-ku*). He led a party of six Sarcees. He was the seventh man.

On the second day out, they came to the Red Deer's River. When they reached this river, they found it very high, so they built a raft to cross on. They camped on the other side. In crossing, most of their powder got wet. The next morning, when they awoke, E-kūs'-kini said: "Well, trouble is coming for us. We had better go back from here. We started on a wrong day. I saw in my sleep our bodies lying on the prairie, dead." Some of the young men said: "Oh well, we have started, we had better go on. Perhaps it is only a mistake. Let us go on and try to take some horses anyhow." E-kūs'-kini said: "Yes, that is very true. To go home is all foolishness; but remember that it is by your wish that we are going on." He wanted to go back, not on his own account, but for the sake of his young men — to save his followers.

From there they went on and made another camp, and the next morning he said to his young men: "Now I am sure. I have seen it for certain. Trouble is before us." They camped two nights at this place and dried some of their powder, but most of it was caked and spoilt. He said to his young men: "Here, let us use some sense about this. We have no ammunition. We cannot defend ourselves. Let us turn back from here." So they started across the country for their camp.

They crossed the Red Deer's River, and there camped again. The next morning E-kūs'-kini said: "I feel very uneasy to-day. Two of you go ahead on the trail and keep a close lookout. I am afraid that to-day we are going to see our enemy." Two of the young men went ahead, and when they had climbed to the top of a ridge and looked

● 539 over it on to Sarvis Berry (Saskatoon) Creek, they came back and told E-kūs'-kini that they had seen a large camp of people over there, and that they thought it was the Piegans, Bloods, Blackfeet, and Sarcees, who had all moved over there together. Saskatoon Creek was about twenty miles from the Blackfoot camp. He said: "No, it cannot be our people. They said nothing about moving over here; it must be a war party. It is only a few days since we left, and there was then no talk of their leaving that camp. It cannot be they." The two young men said: "Yes, they are our people. There are too many of them for a war party. We think that the whole camp is there." They discussed this for some little time, E-kūs'-kini insisting that it could not be the Blackfoot camp, while the young men felt sure that it was. These two men said, "Well, we are going on into the camp now." Low Horn said: "Well, you may go. Tell my father that I will come into the camp to-night. I do not like to go in in the daytime, when I am not bringing back anything with me."

It was now late in the afternoon, and the two young men went ahead toward the camp, travelling on slowly. A little after sundown, they came down the hill on to the flat of the river, and saw there the camp. They walked down toward it, to the edge of the stream, and there met two women, who had come down after water. The men spoke to them in Sarcee, and said, "Where is the Sarcee camp?" The women did not understand them, so they spoke again, and asked the same question in Blackfoot. Then these two women called out in the Cree language, "Here are two Blackfeet, who have come here and are talking to us." When these men heard the women talk Cree, and saw what a mistake they had made, they turned and ran away up the creek. They ran up above camp a short distance, to a place where a few willow bushes were hanging over the stream, and pushing through these, they hid under the bank, and the willows above concealed them. The people in the camp came rushing out, and men ran up the creek, and down, and looked everywhere for the two enemies, but could find nothing of them.

Now when these people were running in all directions, hunting for these two men, E-kūs′-kini was coming down the valley slowly with the four other Sarcees. He saw some Indians coming toward him, and supposed that they were some of his own people, coming to meet him, with horses for him to ride. At length, when they were close to him, and E-kūs′-kini could see that they were the enemy, and were taking the covers off their guns, he jumped to one side and stood alone and began to sing his war song. He called out, "Children of the Crees, if you have come to try my manhood, do your best." In a moment or two he was surrounded, and they were shooting at him from all directions. He called out again, "People, you can't kill me here, but I will take my body to your camp, and there you shall kill me." So he advanced, fighting his way toward the Cree camp, but before he started, he killed two of the Crees there. His enemies kept coming up and clustering about him: some were on foot and some on horseback. They were thick about him on all sides, and they could not shoot much at him, for fear of killing their own people on the other side.

One of the Sarcees fell. E-kūs′-kini said to his men, "*A-wah-heh′*" (Take courage). "These people cannot kill us here. Where that patch of choke-cherry brush is, in the very centre of their camp, we will go and take our stand." Another Sarcee fell, and now there were only three of them. E-kūs′-kini said to his remaining men: "Go straight to that patch of brush, and I will fight the enemy off in front and at the sides, and so will keep the way open for you. These people cannot kill us here. There are too many of their own people. If we can get to that brush, we will hurt them badly." All this time they were killing enemies, fighting

● 539 bravely, and singing their war songs. At last they gained the patch of brush, and then with their knives they began to dig holes in the ground, and to throw up a shelter.

In the Cree camp was Kŏm-in′-ă-kūs (Round), the chief of the Crees, who could talk Blackfoot well. He called out: "E-kūs′-kini, there is a little ravine running out of that brush patch, which puts into the hills. Crawl out through that, and try to get away. It is not guarded." E-kūs′-kini replied: "No, Children of the Crees, I will not go. You must remember that it is E-kūs′-kini that you are fighting with — a man who has done much harm to your people. I am glad that I am here. I am sorry for only one thing; that is, that my ammunition is going to run out. To-morrow you may kill me."

All night long the fight was kept up, the enemy shooting all the time, and all night long E-kūs′-kini sang his death song. Kŏm-in′-ă-kūs called to him several times: "E-kūs′-kini, you had better do what I tell you. Try to get away." But he shouted back, "No," and laughed at them. He said: "You have killed all my men. I am here alone, but you cannot kill me." Kŏm-in′-ă-kūs, the chief, said: "Well, if you are there at daylight in the morning, I will go into that brush and will catch you with my hands. I will be the man who will put an end to you." E-kūs′-kini said: "Kŏm-in′-ă-kūs, do not try to do that. If you do, you shall surely die." The patch of brush in which he had hidden had now been all shot away, cut off by the bullets of the enemy.

When day came, E-kūs′-kini called out: "Eh, Kŏm-in′-ă-kūs, it is broad daylight now. I have run out of ammunition. I have not another grain of powder in my horn. Now come and take me in your hands, as you said you would." Kŏm-in′-ă-kūs answered: "Yes, I said that I was the one who was going to catch you this morning. Now I am coming."

He took off all his clothes, and alone rushed for the

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breastworks. E-kūs′-kini's ammunition was all gone, but he still had one load in his gun, and his dagger. Kŏm-in′-ă-kūs came on with his gun at his shoulder, and E-kūs′-kini sat there with his gun in his hand, looking at the man who was coming toward him with the cocked gun pointed at him. He was singing his death song. As Kŏm-in′-ă-kūs got up close, and just as he was about to fire, E-kūs′-kini threw up his gun and fired, and the ball knocked off the Cree chief's forefinger, and going on, entered his right eye and came out at the temple, knocking the eye out. Kŏm-in′-ă-kūs went down, and his gun flew a long way.

When Kŏm-in′-ă-kūs fell, the whole camp shouted the war whoop, and cried out, "This is his last shot," and they all charged on him. They knew that he had no more ammunition.

The head warrior of the Crees was named Bunch of Lodges. He was the first man to jump inside the breastworks. As he sprang inside, E-kūs′-kini met him, and thrust his dagger through him, and killed him on the spot. Then, as the enemy threw themselves on him, and he began to feel the knives stuck into him from all sides, he gave a war whoop and laughed, and said, "Only now I begin to think that I am fighting." All the time he was cutting and stabbing, jumping backward and forward, and all the time laughing. When he was dead, there were fifteen dead Crees lying about the earthworks. E-kūs′-kini's body was cut into small pieces and scattered all over the country, so that he might not come to life again.

III

That morning, before it was daylight, the two Sarcees who had hidden in the willows left their hiding-place and made their way to the Blackfoot camp. When they got there, they told that when they had left the Cree camp E-kūs′-

539 kini was surrounded, and the firing was terrible. When E-kūs′-kini's father heard this, he got on his horse and rode through the camp, calling out: "My boy is surrounded; let us turn out and go to help him. I have no doubt they are many tens to one, but he is powerful, and he may be fighting yet." No time was lost in getting ready, and soon a large party started for the Cree camp. When they came to the battle-ground, the camp had been moved a long time. The old man looked about, trying to gather up his son's body, but it was found only in small pieces, and not more than half of it could be gathered up.

After the fight was over, the Crees started on down to go to their own country. One day six Crees were travelling along on foot, scouting far ahead. As they were going down into a little ravine, a grizzly bear jumped up in front of them and ran after them. The bear overtook, and tore up, five of them, one after another. The sixth got away, and came home to camp. The Crees and the Blackfeet believe that this was the spirit of E-kūs′-kini, for thus he comes back. They think that he is still on the earth, but in a different shape.

E-kūs′-kini was killed about forty years ago. When he was killed, he was still a boy, not married, only about twenty-four years old.

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SCARFACE

Origin of the Medicine Lodge

I

In the earliest times there was no war. All the tribes were at peace. In those days there was a man who had a daughter, a very beautiful girl. Many young men wanted to marry her, but every time she was asked, she only shook her head and said she did not want a husband. 539

"How is this?" asked her father. "Some of these young men are rich, handsome, and brave."

"Why should I marry?" replied the girl. "I have a rich father and mother. Our lodge is good. The parfleches are never empty. There are plenty of tanned robes and soft furs for winter. Why worry me, then?"

The Raven Bearers held a dance; they all dressed carefully and wore their ornaments, and each one tried to dance the best. Afterwards some of them asked for this girl, but still she said no. Then the Bulls, the Kit-foxes, and others of the *I-kun-uh'-kah-tsi* held their dances, and all those who were rich, many great warriors, asked this man for his daughter, but to every one of them she said no. Then her father was angry, and said: "Why, now, this way? All the best men have asked for you, and still you say no. I believe you have a secret lover."

"Ah!" said her mother. "What shame for us should a child be born and our daughter still unmarried!" "Father! mother!" replied the girl, "pity me. I have no secret lover,

● 539 but now hear the truth. That Above Person, the Sun, told me, 'Do not marry any of those men, for you are mine; thus you shall be happy, and live to great age'; and again he said, 'Take heed. You must not marry. You are mine.'"

"Ah!" replied her father. "It must always be as he says." And they talked no more about it.

There was a poor young man, very poor. His father, mother, all his relations, had gone to the Sand Hills. He had no lodge, no wife to tan his robes or sew his moccasins. He stopped in one lodge to-day, and to-morrow he ate and slept in another; thus he lived. He was a good-looking young man, except that on his cheek he had a scar, and his clothes were always old and poor.

After those dances some of the young men met this poor Scarface, and they laughed at him, and said: "Why don't you ask that girl to marry you? You are so rich and handsome!" Scarface did not laugh; he replied: "Ah! I will do as you say. I will go and ask her." All the young men thought this was funny. They laughed a great deal. But Scarface went down by the river. He waited by the river, where the women came to get water, and by and by the girl came along. "Girl," he said, "wait. I want to speak with you. Not as a designing person do I ask you, but openly where the Sun looks down, and all may see."

"Speak then," said the girl.

"I have seen the days," continued the young man "You have refused those who are young, and rich, and brave. Now, to-day, they laughed and said to me, 'Why do you not ask her?' I am poor, very poor. I have no lodge, no food, no clothes, no robes and warm furs. I have no relations; all have gone to the Sand Hills; yet, now, to-day, I ask you, take pity, be my wife."

The girl hid her face in her robe and brushed the ground with the point of her moccasin, back and forth, back and forth; for she was thinking. After a time she said: "True.

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I have refused all those rich young men, yet now the poor one asks me, and I am glad. I will be your wife, and my people will be happy. You are poor, but it does not matter. My father will give you dogs. My mother will make us a lodge. My people will give us robes and furs. You will be poor no longer."

Then the young man was happy, and he started to kiss her, but she held him back, and said: "Wait! The Sun has spoken to me. He says I may not marry; that I belong to him. He says if I listen to him, I shall live to great age. But now I say: Go to the Sun. Tell him, 'She whom you spoke with heeds your words. She has never done wrong, but now she wants to marry. I want her for my wife.' Ask him to take that scar from your face. That will be his sign. I will know he is pleased. But if he refuses, or if you fail to find his lodge, then do not return to me."

"Oh!" cried the young man, "at first your words were good. I was glad. But now it is dark. My heart is dead. Where is that far-off lodge? where the trail, which no one yet has travelled?"

"Take courage, take courage!" said the girl; and she went to her lodge.

II

Scarface was very sad. He sat down and covered his head with his robe and tried to think what to do. After a while he got up, and went to an old woman who had been kind to him. "Pity me," he said. "I am very poor. I am going away now on a long journey. Make me some moccasins."

"Where are you going?" asked the old woman. "There is no war; we are very peaceful here."

"I do not know where I shall go," replied Scarface. "I am in trouble, but I cannot tell you now what it is."

So the old woman made him some moccasins, seven pairs, 539 with parfleche soles, and also she gave him a sack of food,—pemmican of berries, pounded meat, and dried back fat; for this old woman had a good heart. She liked the young man.

All alone, and with a sad heart, he climbed the bluffs and stopped to take a last look at the camp. He wondered if he would ever see his sweetheart and the people again. "*Hai'-yu!* Pity me, O Sun," he prayed, and turning, he started to find the trail.

For many days he travelled on, over great prairies, along timbered rivers and among the mountains, and every day his sack of food grew lighter; but he saved it as much as he could, and ate berries, and roots, and sometimes he killed an animal of some kind. One night he stopped by the home of a wolf. "*Hai-yah!*" said that one; "what is my brother doing so far from home?"

"Ah!" replied Scarface, "I seek the place where the Sun lives; I am sent to speak with him."

"I have travelled far," said the wolf. "I know all the prairies, the valleys, and the mountains, but I have never seen the Sun's home. Wait; I know one who is very wise. Ask the bear. He may tell you."

The next day the man travelled on again, stopping now and then to pick a few berries, and when night came he arrived at the bear's lodge.

"Where is your home?" asked the bear. "Why are you travelling alone, my brother?"

"Help me! Pity me!" replied the young man; "because of her words[1] I seek the Sun. I go to ask him for her."

"I know not where he stops," replied the bear. "I have travelled by many rivers, and I know the mountains, yet I have never seen his lodge. There is some one beyond, that striped-face, who is very smart. Go and ask him."

The badger was in his hole. Stooping over, the young

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[1] A Blackfoot often talks of what this or that person said, without mentioning names.

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man shouted: "Oh, cunning striped-face! Oh, generous animal! I wish to speak with you."

"What do you want?" said the badger, poking his head out of the hole.

"I want to find the Sun's home," replied Scarface. "I want to speak with him."

"I do not know where he lives," replied the badger. "I never travel very far. Over there in the timber is a wolverine. He is always travelling around, and is of much knowledge. Maybe he can tell you."

Then Scarface went to the woods and looked all around for the wolverine, but could not find him. So he sat down to rest. "*Hai'-yu! Hai'-yu!*" he cried. "Wolverine, take pity on me. My food is gone, my moccasins worn out. Now I must die."

"What is it, my brother?" he heard, and looking around, he saw the animal sitting near.

"She whom I would marry," said Scarface, "belongs to the Sun; I am trying to find where he lives, to ask him for her."

"Ah!" said the wolverine. "I know where he lives. Wait; it is nearly night. To-morrow I will show you the trail to the big water. He lives on the other side of it."

Early in the morning, the wolverine showed him the trail, and Scarface followed it until he came to the water's edge. He looked out over it, and his heart almost stopped. Never before had any one seen such a big water. The other side could not be seen, and there was no end to it. Scarface sat down on the shore. His food was all gone, his moccasins worn out. His heart was sick. "I cannot cross this big water," he said. "I cannot return to the people. Here, by this water, I shall die."

Not so. His Helpers were there. Two swans came swimming up to the shore. "Why have you come here?" they asked him. "What are you doing? It is very far to the place where your people live."

● 539 "I am here," replied Scarface, "to die. Far away, in my country, is a beautiful girl. I want to marry her, but she belongs to the Sun. So I started to find him and ask for her. I have travelled many days. My food is gone. I cannot go back. I cannot cross this big water, so I am going to die."

"No," said the swans; "it shall not be so. Across this water is the home of that Above Person. Get on our backs, and we will take you there."

Scarface quickly arose. He felt strong again. He waded out into the water and lay down on the swans' backs, and they started off. Very deep and black is that fearful water. Strange people live there, mighty animals which often seize and drown a person. The swans carried him safely, and took him to the other side. Here was a broad hard trail leading back from the water's edge.

"*Kyi*," said the swans. "You are now close to the Sun's lodge. Follow that trail, and you will soon see it."

III

Scarface started up the trail, and pretty soon he came to some beautiful things, lying in it. There was a war shirt, a shield, and a bow and arrows. He had never seen such pretty weapons; but he did not touch them. He walked carefully around them, and travelled on. A little way further on, he met a young man, the handsomest person he had ever seen. His hair was very long, and he wore clothing made of strange skins. His moccasins were sewn with bright colored feathers. The young man said to him, "Did you see some weapons lying on the trail?"

"Yes," replied Scarface; "I saw them."

"But did you not touch them?" asked the young man.

"No; I thought some one had left them there, so I did not take them."

"You are not a thief," said the young man. "What is your name?" 539

"Scarface."

"Where are you going?"

"To the Sun."

"My name," said the young man, "is A-pi-su'-ahts.[1] The Sun is my father; come, I will take you to our lodge. My father is not now at home, but he will come in at night."

Soon they came to the lodge. It was very large and handsome; strange medicine animals were painted on it. Behind, on a tripod, were strange weapons and beautiful clothes — the Sun's. Scarface was ashamed to go in, but Morning Star said, "Do not be afraid, my friend; we are glad you have come."

They entered. One person was sitting there, Ko-ko-mik'-e-is,[2] the Sun's wife, Morning Star's mother. She spoke to Scarface kindly, and gave him something to eat. "Why have you come so far from your people?" she asked.

Then Scarface told her about the beautiful girl he wanted to marry. "She belongs to the Sun," he said. "I have come to ask him for her."

When it was time for the Sun to come home, the Moon hid Scarface under a pile of robes. As soon as the Sun got to the doorway, he stopped, and said, "I smell a person."

"Yes, father," said Morning Star; "a good young man has come to see you. I know he is good, for he found some of my things on the trail and did not touch them."

Then Scarface came out from under the robes, and the Sun entered and sat down. "I am glad you have come to our lodge," he said. "Stay with us as long as you think best. My son is lonesome sometimes; be his friend."

The next day the Moon called Scarface out of the lodge, and said to him: "Go with Morning Star where you please, but never hunt near that big water; do not let him go there.

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[1] Early Riser, *i.e.* The Morning Star.

[2] Night red light, the Moon.

539 It is the home of great birds which have long sharp bills; they kill people. I have had many sons, but these birds have killed them all. Morning Star is the only one left."

So Scarface stayed there a long time and hunted with Morning Star. One day they came near the water, and saw the big birds.

"Come," said Morning Star; "let us go and kill those birds."

"No, no!" replied Scarface; "we must not go there. Those are very terrible birds; they will kill us."

Morning Star would not listen. He ran towards the water, and Scarface followed. He knew that he must kill the birds and save the boy. If not, the Sun would be angry and might kill him. He ran ahead and met the birds, which were coming towards him to fight, and killed every one of them with his spear: not one was left. Then the young men cut off their heads, and carried them home. Morning Star's mother was glad when they told her what they had done, and showed her the birds' heads. She cried, and called Scarface "my son." When the Sun came home at night, she told him about it, and he too was glad. "My son," he said to Scarface, "I will not forget what you have this day done for me. Tell me now, what can I do for you?"

"*Hai'-yu,*" replied Scarface. "*Hai'-yu,* pity me. I am here to ask you for that girl. I want to marry her. I asked her, and she was glad; but she says you own her, that you told her not to marry."

"What you say is true," said the Sun. "I have watched the days, so I know it. Now, then, I give her to you; she is yours. I am glad she has been wise. I know she has never done wrong. The Sun pities good women. They shall live a long time. So shall their husbands and children. Now you will soon go home. Let me tell you something. Be wise and listen: I am the only chief. Everything is mine. I made the earth, the mountains, prairies, rivers, and 539 forests. I made the people and all the animals. This is why I say I alone am the chief. I can never die. True, the winter makes me old and weak, but every summer I grow young again."

Then said the Sun: "What one of all animals is smartest? The raven is, for he always finds food. He is never hungry. Which one of all the animals is most *Nat-o'-ye*[1]? The buffalo is. Of all animals, I like him best. He is for the people. He is your food and your shelter. What part of his body is sacred? The tongue is. That is mine. What else is sacred? Berries are. They are mine too. Come with me and see the world." He took Scarface to the edge of the sky, and they looked down and saw it. It is round [823] and flat, and all around the edge is the jumping-off place [or walls straight down]. Then said the Sun: "When any man is sick or in danger, his wife may promise to build me a lodge, if he recovers. If the woman is pure and true, then I will be pleased and help the man. But if she is bad, if she lies, then I will be angry. You shall build the lodge like the world, round, with walls, but first you must build a sweat house of a hundred sticks. It shall be like the sky [a hemisphere], and half of it shall be painted red. That is me. The other half you will paint black. That is the night."

Further said the Sun: "Which is the best, the heart or the brain? The brain is. The heart often lies, the brain never." Then he told Scarface everything about making the Medicine Lodge, and when he had finished, he rubbed a powerful medicine on his face, and the scar disappeared. Then he gave him two raven feathers, saying: "These are the sign for the girl, that I give her to you. They must always be worn by the husband of the woman who builds a Medicine Lodge."

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[1] This word may be translated as "of the Sun," "having Sun power," or more properly, something sacred.

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● 539 The young man was now ready to return home. Morning Star and the Sun gave him many beautiful presents. The Moon cried and kissed him, and called him "my son." Then the Sun showed him the short trail. It was the Wolf Road (Milky Way). He followed it, and soon reached the ground.

IV

It was a very hot day. All the lodge skins were raised, and the people sat in the shade. There was a chief, a very generous man, and all day long people kept coming to his lodge to feast and smoke with him. Early in the morning this chief saw a person sitting out on a butte near by, close wrapped in his robe. The chief's friends came and went, the sun reached the middle, and passed on, down towards the mountains. Still this person did not move. When it was almost night, the chief said: "Why does that person sit there so long? The heat has been strong, but he has never eaten nor drunk. He may be a stranger; go and ask him in."

So some young men went up to him, and said: "Why do you sit here in the great heat all day? Come to the shade of the lodges. The chief asks you to feast with him."

Then the person arose and threw off his robe, and they were surprised. He wore beautiful clothes. His bow, shield, and other weapons were of strange make. But they knew his face, although the scar was gone, and they ran ahead, shouting, "The scarface poor young man has come. He is poor no longer. The scar on his face is gone."

All the people rushed out to see him. "Where have you been?" they asked. "Where did you get all these pretty things?" He did not answer. There in the crowd stood that young woman; and taking the two raven feathers from his head, he gave them to her, and said: "The trail was very long, and I nearly died, but by those Helpers, I found

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his lodge. He is glad. He sends these feathers to you. They are the sign." 539

Great was her gladness then. They were married, and made the first Medicine Lodge, as the Sun had said. The Sun was glad. He gave them great age. They were never sick. When they were very old, one morning, their children said: "Awake! Rise and eat." They did not move. In the night, in sleep, without pain, their shadows had departed for the Sand Hills.

ORIGIN OF THE I-KUN-UH'-KAH-TSI[1]

I

THE BULL BAND

539 THE people had built a great pis'kun, very high and strong, so that no buffalo could escape; but somehow the buffalo would not jump over the cliff. When driven toward it, they would run nearly to the edge, and then, swerving to the right or left, they would go down the sloping hills and cross the valley in safety. So the people were hungry, and began to starve.

One morning, early, a young woman went to get water, and she saw a herd of buffalo feeding on the prairie, right on the edge of the cliff above the pis'kun. "Oh!" she cried out, "if you will only jump off into the pis'kun, I will marry one of you." This she said for fun, not meaning it, and great was her wonder when she saw the buffalo come jumping, tumbling, falling over the cliff.

Now the young woman was scared, for a big bull with one bound cleared the pis'kun walls and came toward her. "Come," he said, taking hold of her arm. "No, no!" she replied pulling back. "But you said if the buffalo would jump over, you would marry one; see, the pis'kun is filled." And without more talk he led her up over the bluff, and out on to the prairie.

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[1] An account of the *I-kun-uh'-kah-tsi*, with a list of its different bands or societies and their duties, will be found in the chapter on Social Organization. A

A. [See Category 116, pp. 219-225--Analyst]

When the people had finished killing the buffalo and cutting up the meat, they missed this young woman, and her relations were very sad, because they could not find her. Then her father took his bow and quiver, and said, "I will go and find her." And he went up over the bluff and out on the prairie.

After he had travelled some distance he came to a wallow, and a little way off saw a herd of buffalo. While sitting by the wallow, — for he was tired — and thinking what he should do, a magpie came and lit near him. "Ha! *Ma-me-at'-si-kim-i*," he said, "you are a beautiful bird; help me. Look everywhere as you travel about, and if you see my daughter, tell her, 'Your father waits by the wallow.'" The magpie flew over by the herd of buffalo, and seeing the young woman, he lit on the ground near her, and commenced picking around, turning his head this way and that way, and, when close to her, he said, "Your father waits by the wallow." "Sh-h-h! sh-h-h!" replied the girl, in a whisper, looking around scared, for her bull husband was sleeping near by. "Don't speak so loud. Go back and tell him to wait."

"Your daughter is over there with the buffalo. She says 'wait!'" said the magpie, when he had flown back to the man.

By and by the bull awoke, and said to his wife, "Go and get me some water." Then the woman was glad, and taking a horn from his head she went to the wallow. "Oh, why did you come?" she said to her father. "You will surely be killed."

"I came to take my daughter home; come, let us hurry."

"No, no!" she replied; "not now. They would chase us and kill us. Wait till he sleeps again, and I will try to get away," and, filling the horn with water, she went back.

The bull drank a swallow of the water. "Ha!" said he, "a person is close by here."

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"No one," replied the woman; but her heart rose up.

The bull drank a little more, and then he stood up and bellowed, "*Bu-u-u! m-m-ah-oo!*" Oh, fearful sound! Up rose the bulls, raised their short tails and shook them, tossed their great heads, and bellowed back. Then they pawed the dirt, rushed about here and there, and coming to the wallow, found that poor man. There they trampled him with their great hoofs, hooked him and trampled him again, and soon not even a small piece of his body could be seen.

Then his daughter cried, "*Oh! ah! Ni'-nah-ah! Oh! ah! Ni'-nah-ah!*" (My father! My father!) "Ah!" said her bull husband, "you mourn for your father. You see now how it is with us. We have seen our mothers, fathers, many of our relations, hurled over the rocky walls, and killed for food by your people. But I will pity you. I will give you one chance. If you can bring your father to life, you and he can go back to your people."

Then the woman said to the magpie: "Pity me. Help me now; go and seek in the trampled mud; try and find a little piece of my father's body, and bring it to me."

The magpie flew to the place. He looked in every hole, and tore up the mud with his sharp nose. At last he found something white; he picked the mud from around it, and then pulling hard, he brought out a joint of the backbone, and flew with it back to the woman.

She placed it on the ground, covered it with her robe, and then sang. Removing the robe, there lay her father's body as if just dead. Once more she covered it with the robe and sang, and when she took away the robe, he was breathing, and then he stood up. The buffalo were surprised; the magpie was glad, and flew round and round, making a great noise.

"We have seen strange things this day," said her bull husband. "He whom we trampled to death, even into small pieces, is alive again. The people's medicine is very strong. Now, before you go, we will teach you our dance and our song. You must not forget them."[1] When the dance was over, the bull said: "Go now to your home, and do not forget what you have seen. Teach it to the people. The medicine shall be a bull's head and a robe. All the persons who are to be 'Bulls' shall wear them when they dance."

Great was the joy of the people, when the man returned with his daughter. He called a council of the chiefs, and told them all that had happened. Then the chiefs chose certain young men, and this man taught them the dance and song of the bulls, and told them what the medicine should be. This was the beginning of the *I-kun-uh'-kah-tsi.*

II

The Other Bands

For a long time the buffalo had not been seen. The pis'kun was useless, and the hunters could find no food for the people. Then a man who had two wives, a daughter, and two sons, said: "I shall not stop here to die. To-morrow we will move toward the mountains, where we shall perhaps find deer and elk, sheep and antelope, or, if not, at least we shall find plenty of beaver and birds. Thus we shall survive."

When morning came, they packed the travois, lashed them on the dogs, and then moved out. It was yet winter, and they travelled slowly. They were weak, and could go but a little way in a day. The fourth night came, and they sat in their lodge, very tired and hungry. No one spoke, for those who are hungry do not care for words. Suddenly

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[1] Here the narrator repeated the song and showed the dance. As is fitting to the dance of such great beasts, the air is slow and solemn, and the step ponderous and deliberate.

539 the dogs began to bark, and soon, pushing aside the door-curtain, a young man entered.

"*O′kyĭ!*" said the old man, and he motioned the stranger to a sitting-place.

They looked at this person with surprise and fear, for there was a black wind[1] which had melted the snow, and covered the prairie with water, yet this person's leggings and moccasins were dry. They sat in silence a long time.

Then said he: "Why is this? Why do you not give me some food?"

"Ah!" replied the old man, "you behold those who are truly poor. We have no food. For many days the buffalo did not come in sight, and we shot deer and other animals which people eat, and when all these had been killed, we began to starve. Then said I, 'We will not stay here to starve to death'; and we started for the mountains. This is the fourth night of our travels."

"Ah!" said the young man. "Then your travels are ended. Close by here, we are camped by our pis′kun. Many buffalo have been run in, and our parfleches are filled with dried meat. Wait; I will go and bring you some."

As soon as he went out, they began to talk about this strange person. They were very much afraid of him, and did not know what to do. The children began to cry, and the women were trying to quiet them, when the young man returned, bringing some meat and three *pis-tsi-ko′-an.*[2]

"*Kyi!*" said he. "To-morrow move over to our lodges. Do not be afraid. No matter what strange things you see, do not fear. All will be your friends. Now, one thing I caution you about. In this be careful. If you should find an arrow lying about, in the pis′kun, or outside, no matter where, do not touch it; neither you, nor your wives nor children." Having said this, he went out.

Then the old man took his pipe and smoked and prayed, saying: "Hear now, Sun! Listen, Above People. Listen, Under Water People. Now you have taken pity. Now you have given us food. We are going to those strange ones, who walk through water with dry moccasins. Protect us among those to-be-feared people. Let us survive. Man, woman, child, give us long life; give us long life!"

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[1] The "chinook."

[2] Unborn buffalo calves.

Once more the smell of roasting meat. The children played. They talked and laughed who had so long been silent. They ate plenty and lay down and slept.

Early in the morning, as soon as the sun rose, they took down their lodge, packed up, and started for the strange camp. They found it was a wonderful place. There by the pis'kun, and far up and down the valley were the lodges of meat-eaters. They could not see them all, but close by they saw the lodges of the Bear band, the Fox band, and the Badger band. The father of the young man who had given them meat was chief of the Wolf band, and by that band they pitched their lodge. Ah! That was a happy place. Food there was plenty. All day people shouted out for feasts, and everywhere was heard the sound of drums and song and dancing.

The new-comers went to the pis'kun for meat, and one of the children found an arrow lying on the ground. It was a beautiful arrow, the stone point long and sharp, the shaft round and straight. All around the people were busy; no one was looking. The boy picked up the arrow and hid it under his robe. Then there was a fearful noise. All the animals howled and growled, and ran toward him. But the chief Wolf said: "Hold! We will let him go this time; for he is young yet, and not of good sense." So they let him go.

When night came, some one shouted out for a feast, saying: "*Wo'-ka-hit! Wo'-ka-hit! Mah-kwe'-i-ke-tum-ok-ah-wah-hit. Ke-tŭk'-ka-pŭk'-si-pim.*" ("Listen! Listen! Wolf, you are to feast. Enter with your friend.") "We

● 539 are asked," said the chief Wolf to his new friend, and together they went to the lodge.

Within, the fire burned brightly, and many men were already there, the old and wise of the Raven band. Hanging behind the seats were the writings[1] of many deeds. Food was placed before them, — pemmican of berries and dried back fat; and when they had eaten, a pipe was lighted. Then spoke the Raven chief: "Now, Wolf, I am going to give our new friend a present. What say you?"

"It is as you say," replied the Wolf. "Our new friend will be glad."

Then the Raven chief took from the long parfleche sack a slender stick, beautifully dressed with many colored feathers; and on the end of it was fastened the skin of a raven, head, wings, feet, and all. "We," he said, "are the *Mas-to-pah'-ta-kiks* (Raven carriers, or those who bear the Raven). Of all the above animals, of all the flyers, where is one so smart? None. The Raven's eyes are sharp. His wings are strong. He is a great hunter and never hungry. Far, far off on the prairie he sees his food, and deep hidden in the pines it does not escape his eye. Now the song and the dance."

When he had finished singing and dancing, he gave the stick to the man, and said: "Take it with you, and when you have returned to your people, you shall say: Now there are already the Bulls, and he who is the Raven chief says: 'There shall be more, there shall be the *I-kun-uh'-kah-tsi,* so that the people may survive, and of them shall be the Raven carriers.' You will call a council of the chiefs and wise old men, and they will choose the persons. Teach them the song and the dance, and give them the medicine. It shall be theirs forever."

Soon they heard another person shouting for a feast, and, going, they entered the lodge of the *Sin'-o-pah* chief. Here,

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[212] [1] That is, the painting on cowskin of the various battles and adventures in which the owner of the lodge had taken part.

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too, were the old men assembled. After they had eaten of that set before them, the chief said: "Those among whom you are newly arrived are generous. They do not look at their possessions, but give to the stranger and pity the poor. The Kit-fox is a little animal, but what one is smarter? None. His hair is like the dead prairie grass. His eyes are sharp, his feet noiseless, his brain cunning. His ears receive the far-off sound. Here is our medicine, take it." And he gave the stick. It was long, crooked at one end, wound with fur, and tied here and there to it were eagle feathers. At the end was a fox's skin. Again the chief said: "Hear our song. Do not forget it; and the dance, too, you must remember. When you get home, teach them to the people."

Again they heard the feast shout, and he who called was the Bear chief. Now when they had smoked, the chief said: "What say you, friend Wolf? Shall we give our new friend something?"

"As you say," replied the Wolf. "It is yours to give."

Then said the Bear: "There are many animals, and some of them are powerful. But the Bear is the strongest and bravest of all. He fears nothing, and is always ready to fight." Then he put on a necklace of bear claws, a belt of bear fur, and around his head a band of the fur; and sang and danced. When he had finished, he gave them to the man, saying: "Teach the people our song and dance, and give them this medicine. It is powerful."

It was now very late. The Seven Persons had arrived at midnight, yet again they heard the feast shout from the far end of camp. In this lodge the men were painted with streaks of red and their hair was all brushed to one side. After the feast the chief said: "We are different from all the others here. We are called the *Mŭt′-siks.*[1] We are death. We know not fear. Even if our enemies are in number like

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[1] Brave, courageous.

539 the grass, we do not turn away, but fight and conquer. Bows are good weapons. Spears are better, but our weapon is the knife." Then the chief sang and danced, and afterwards he gave the Wolf's friend the medicine. It was a long knife, and many scalps were tied on the handle. "This," he said, "is for the *I-kun-uh'-kah-tsi.*"

Once more they were called to a feast and entered the Badger chief's lodge. He taught the man the Badger song and dance and gave him the medicine. It was a large rattle, ornamented with beaver claws and bright feathers. They smoked two pipes in the Badger's lodge, and then went home and slept.

Early next day, the man and his family took down their lodge, and prepared to move camp. Many women came and made them presents of dried meat, pemmican, and berries. They were given so much they could not take it all with them. It was many days before they joined the main camp, for the people, too, had moved to the south after buffalo. As soon as the lodge was pitched, the man called all the chiefs to come and feast, and he told them all he had seen, and showed them the medicines. The chiefs chose certain young men for the different bands, and this man taught them the songs and dances, and gave each band their medicine.

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ORIGIN OF THE MEDICINE PIPE

THUNDER — you have heard him, he is everywhere. He 539 roars in the mountains, he shouts far out on the prairie. He strikes the high rocks, and they fall to pieces. He hits a tree, and it is broken in slivers. He strikes the people, and they die. He is bad. He does not like the towering cliff, the standing tree, or living man. He likes to strike and crush them to the ground. Yes ! yes ! Of all he is most powerful; he is the one most strong. But I have not told you the worst: he sometimes steals women.

Long ago, almost in the beginning, a man and his wife were sitting in their lodge, when Thunder came and struck them. The man was not killed. At first he was as if dead, but after a while he lived again, and rising looked about him. His wife was not there. "Oh, well," he thought, "she has gone to get some water or wood," and he sat a while; but when the sun had under-disappeared, he went out and inquired about her of the people. No one had seen her. He searched throughout the camp, but did not find her. Then he knew that Thunder had stolen her, and he went out on the hills alone and mourned.

When morning came, he rose and wandered far away, and he asked all the animals he met if they knew where Thunder lived. They laughed, and would not answer. The Wolf said: "Do you think we would seek the home of the only one we fear? He is our only danger. From all others we can run away; but from him there is no running. He strikes, and there we lie. Turn back! go home! Do not look for

● 539 the dwelling-place of that dreadful one." But the man kept on, and travelled far away. Now he came to a lodge, — a queer lodge, for it was made of stone; just like any other lodge, only it was made of stone. Here lived the Raven chief. The man entered.

"Welcome, my friend," said the chief of Ravens. "Sit down, sit down." And food was placed before him.

Then, when he had finished eating, the Raven said, "Why have you come?"

"Thunder has stolen my wife," replied the man. "I seek his dwelling-place that I may find her."

"Would you dare enter the lodge of that dreadful person?" asked the Raven. "He lives close by here. His lodge is of stone, like this; and hanging there, within, are eyes, — the eyes of those he has killed or stolen. He has taken out their eyes and hung them in his lodge. Now, then, dare you enter there?"

"No," replied the man. "I am afraid. What man could look at such dreadful things and live?"

"No person can," said the Raven. "There is but one old Thunder fears. There is but one he cannot kill. It is I, it is the Ravens. Now I will give you medicine, and he shall not harm you. You shall enter there, and seek among those eyes your wife's; and if you find them, tell that Thunder why you came, and make him give them to you. Here, now, is a raven's wing. Just point it at him, and he will start back quick; but if that fail, take this. It is an arrow, and the shaft is made of elk-horn. Take this, I say, and shoot it through the lodge."

"Why make a fool of me?" the poor man asked. "My heart is sad. I am crying." And he covered his head with his robe, and wept.

"Oh," said the Raven, "you do not believe me. Come out, come out, and I will make you believe." When they stood outside, the Raven asked, "Is the home of your people far?"

"A great distance," said the man.

"Can you tell how many days you have travelled?"

"No," he replied, "my heart is sad. I did not count the days. The berries have grown and ripened since I left."

"Can you see your camp from here?" asked the Raven.

The man did not speak. Then the Raven rubbed some medicine on his eyes and said, "Look!" The man looked, and saw the camp. It was close. He saw the people. He saw the smoke rising from the lodges.

"Now you will believe," said the Raven. "Take now the arrow and the wing, and go and get your wife."

So the man took these things, and went to the Thunder's lodge. He entered and sat down by the door-way. The Thunder sat within and looked at him with awful eyes. But the man looked above, and saw those many pairs of eyes. Among them were those of his wife.

"Why have you come?" said the Thunder in a fearful voice.

"I seek my wife," the man replied, "whom you have stolen. There hang her eyes."

"No man can enter my lodge and live," said the Thunder; and he rose to strike him. Then the man pointed the raven wing at the Thunder, and he fell back on his couch and shivered. But he soon recovered, and rose again. Then the man fitted the elk-horn arrow to his bow, and shot it through the lodge of rock; right through that lodge of rock it pierced a jagged hole, and let the sunlight in.

"Hold," said the Thunder. "Stop; you are the stronger. Yours the great medicine. You shall have your wife. Take down her eyes." Then the man cut the string that held them, and immediately his wife stood beside him.

"Now," said the Thunder, "you know me. I am of great power. I live here in summer, but when winter comes, I go

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539 far south. I go south with the birds. Here is my pipe. It is medicine. Take it, and keep it. Now, when I first come in the spring, you shall fill and light this pipe, and you shall pray to me, you and the people. For I bring the rain which makes the berries large and ripe. I bring the rain which makes all things grow, and for this you shall pray to me, you and all the people."

Thus the people got the first medicine pipe. It was long ago.

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THE BEAVER MEDICINE

THIS story goes back many years, to a time before the Indians went to war against each other. Then there was peace among all the tribes. They met, and did not kill each other. They had no guns and they had no horses. When two tribes met, the head chiefs would take each a stick and touch each other. Each had counted a *coup* on the other, and they then went back to their camps. It was more a friendly than a hostile ceremony.

Oftentimes, when a party of young men had gone to a strange camp, and had done this to those whom they had visited, they would come back to their homes and would tell the girls whom they loved that they had counted a *coup* on this certain tribe of people. After the return of such a party, the young women would have a dance. Each one would wear clothing like that of the man she loved, and as she danced, she would count a *coup*, saying that she herself had done the deed which her young lover had really done. Such was the custom of the people.

There was a chief in a camp who had three wives, all very pretty women. He used to say to these women, whenever a dance was called: "Why do not you go out and dance too? Perhaps you have some one in the camp that you love, and for whom you would like to count a *coup*." Then the women would say, "No, we do not wish to join the dance; we have no lovers."

There was in the camp a poor young man, whose name was Ápi-künni. He had no relations, and no one to tan

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539 robes or furs for him, and he was always badly clad and in rags. Whenever he got some clothing, he wore it as long as it would hold together. This young man loved the youngest wife of the chief, and she loved him. But her parents were not rich, and they could not give her to Ápi-künni, and when the chief wanted her for a wife, they gave her to him. Sometimes Ápi-künni and this girl used to meet and talk together, and he used to caution her, saying, "Now be careful that you do not tell any one that you see me." She would say, "No, there is no danger; I will not let it be known."

One evening, a dance was called for the young women to dance, and the chief said to his wives: "Now, women, you had better go to this dance. If any of you have persons whom you love, you might as well go and dance for them." Two of them said: "No, we will not go. There is no one that we love." But the third said, "Well, I think I will go and dance." The chief said to her, "Well, go then; your lover will surely dress you up for the dance."

The girl went to where Ápi-künni was living in an old woman's lodge, very poorly furnished, and told him what she was going to do, and asked him to dress her for the dance. He said to her: "Oh, you have wronged me by coming here, and by going to the dance. I told you to keep it a secret." The girl said: "Well, never mind; no one will know your dress. Fix me up, and I will go and join the dance anyway." "Why," said Ápi-künni, "I never have been to war. I have never counted any *coups*. You will go and dance and will have nothing to say. The people will laugh at you." But when he found that the girl wanted to go, he painted her forehead with red clay, and tied a goose skin, which he had, about her head, and lent her his badly tanned robe, which in spots was hard like a parfleche. He said to her, "If you will go to the dance, say, when it comes your turn to speak, that when the water in the creeks gets warm, you are going to war, and are going to count a *coup* on some people."

The woman went to the dance, and joined in it. All the people were laughing at her on account of her strange dress, — a goose skin around her head, and a badly tanned robe about her. The people in the dance asked her: "Well, what are you dancing for? What can you tell?" The woman said, "I am dancing here to-day, and when the water in the streams gets warm next spring, I am going to war; and then I will tell you what I have done to any people." The chief was standing present, and when he learned who it was that his young wife loved, he was much ashamed and went to his lodge.

When the dance was over, this young woman went to the lodge of the poor young man to give back his dress to him. Now, while she had been gone, Ápi-künni had been thinking over all these things, and he was very much ashamed. He took his robe and his goose skin and went away. He was so ashamed that he went away at once, travelling off over the prairie, not caring where he went, and crying all the time. As he wandered away, he came to a lake, and at the foot of this lake was a beaver dam, and by the dam a beaver house. He walked out on the dam and on to the beaver house. There he stopped and sat down, and in his shame cried the rest of the day, and at last he fell asleep on the beaver house.

While he slept, he dreamed that a beaver came to him — a very large beaver — and said: "My poor young man, come into my house. I pity you, and will give you something that will help you." So Ápi-künni got up, and followed the beaver into the house. When he was in the house, he awoke, and saw sitting opposite him a large white beaver, almost as big as a man. He thought to himself, "This must be the chief of all the beavers, white because very old." The beaver was singing a song. It was a very strange song, and

● 539 he sang it a long time. Then he said to Ápi-kŭnni, "My son, why are you mourning?" and the young man told him everything that had happened, and how he had been shamed. Then the beaver said: "My son, stay here this winter with me. I will provide for you. When the time comes, and you have learned our songs and our ways, I will let you go. For a time make this your home." So Ápi-kŭnni stayed there with the beaver, and the beaver taught him many strange things. All this happened in the fall.

Now the chief in the camp missed this poor young man, and he asked the people where he had gone. No one knew. They said that the last that had been seen of him he was travelling toward the lake where the beaver dam was.

Ápi-kŭnni had a friend, another poor young man named Wolf Tail, and after a while, Wolf Tail started out to look for his friend. He went toward this lake, looking everywhere, and calling out his name. When he came to the beaver house, he kicked on the top and called, "Oh, my brother, are you here?" Ápi-kŭnni answered him, and said: "Yes, I am here. I was brought in while I was asleep, and I cannot give you the secret of the door, for I do not know it myself." Wolf Tail said to him, "Brother, when the weather gets warm a party is going to start from camp to war." Ápi-kŭnni said: "Go home and try to get together all the moccasins you can, but do not tell them that I am here. I am ashamed to go back to the camp. When the party starts, come this way and bring me the moccasins, and we two will start from here." He also said: "I am very thin. The beaver food here does not agree with me. We are living on the bark of willows." Wolf Tail went back to the camp and gathered together all the moccasins that he could, as he had been asked to do.

When the spring came, and the grass began to start, the war party set out. At this time the beaver talked to Ápi-künni a long time, and told him many things. He dived down into the water, and brought up a long stick of aspen wood, cut off from it a piece as long as a man's arm, trimmed the twigs off it, and gave it to the young man. "Keep this," the beaver said, "and when you go to war take it with you." The beaver also gave him a little sack of medicine, and told him what he must do.

When the party started out, Wolf Tail came to the beaver house, bringing the moccasins, and his friend came out of the house. They started in the direction the party had taken and travelled with them, but off to one side. When they stopped at night, the two young men camped by themselves.

They travelled for many days, until they came to Bow River, and found that it was very high. On the other side of the river, they saw the lodges of a camp. In this camp a man was making a speech, and Ápi-künni said to his friend, "Oh, my brother, I am going to kill that man to-day, so that my sweetheart may count *coup* on him." These two were at a little distance from the main party, above them on the river. The people in the camp had seen the Blackfeet, and some had come down to the river. When Ápi-künni had said this to Wolf Tail, he took his clothes off and began to sing the song the beaver had taught him. This was the song: —

I am like an island,
For on an island I got my power.
In battle I live
While people fall away from me.

While he sang this, he had in his hand the stick which the beaver had given him. This was his only weapon.

He ran to the bank, jumped in and dived, and came up in the middle of the river, and started to swim across. The rest of the Blackfeet saw one of their number swimming across the river, and they said to each other: "Who is that?

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539 Why did not some one stop him?" While he was swimming across, the man who had been making the speech saw him and went down to meet him. He said: "Who can this man be, swimming across the river? He is a stranger. I will go down and meet him, and kill him." As the boy was getting close to the shore, the man waded out in the stream up to his waist, and raised his knife to stab the swimmer. When Ápi-kŭnni got near him, he dived under the water and came up close to the man, and thrust the beaver stick through his body, and the man fell down in the water and died. Ápi-kŭnni caught the body, and dived under the water with it, and came up on the other side where he had left his friend. Then all the Blackfeet set up the war whoop, for they were glad, and they could hear a great crying in the camp. The people there were sorry for the man who was killed.

People in those days never killed one another, and this was the first man ever killed in war.

They dragged the man up on the bank, and Ápi-kŭnni said to his brother, "Cut off those long hairs on the head." The young man did as he was told. He scalped him and counted *coup* on him; and from that time forth, people, when they went to war, killed one another and scalped the dead enemy, as this poor young man had done. Two others of the main party came to the place, and counted *coup* on the dead body, making four who had counted *coup*. From there, the whole party turned about and went back to the village whence they had come.

When they came in sight of the lodges, they sat down in a row facing the camp. The man who had killed the enemy was sitting far in front of the others. Behind him sat his friend, and behind Wolf Tail, sat the two who had counted *coup* on the body. So these four were strung out in front of the others. The chief of the camp was told that some people were sitting on a hill near by, and when he had gone out and looked, he said: "There is some one sitting way in

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front. Let somebody go out and see about it." A young man ran out to where he could see, and when he had looked, he ran back and said to the chief, "Why, that man in front is the poor young man."

The old chief looked around, and said: "Where is that young woman, my wife? Go and find her." They went to look for her, and found her out gathering rosebuds, for while the young man whom she loved was away, she used to go out and gather rosebuds and dry them for him. When they found her, she had her bosom full of them. When she came to the lodge, the chief said to her: "There is the man you love, who has come. Go and meet him." She made ready quickly and ran out and met him. He said: "Give her that hair of the dead man. Here is his knife. There is the coat he had on, when I killed him. Take these things back to the camp, and tell the people who made fun of you that this is what you promised them at the time of that dance."

The whole party then got up and walked to the camp. The woman took the scalp, knife and coat to the lodge, and gave them to her husband. The chief invited Ápi-künni to come to his lodge to visit him. He said: "I see that you have been to war, and that you have done more than any of us have ever done. This is a reason why you should be a chief. Now take my lodge and this woman, and live here. Take my place and rule these people. My two wives will be your servants." When Ápi-künni heard this, and saw the young woman sitting there in the lodge, he could not speak. Something seemed to rise up in his throat and choke him.

So this young man lived in the camp and was known as their chief.

After a time, he called his people together in council and told them of the strange things the beaver had taught him, and the power that the beaver had given him. He said:

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● 539 "This will be a benefit to us while we are a people now, and afterward it will be handed down to our children, and if we follow the words of the beaver we will be lucky. This seed the beaver gave me, and told me to plant it every year. When we ask help from the beaver, we will smoke this plant."

This plant was the Indian tobacco, and it is from the beaver that the Blackfeet got it. Many strange things were taught this man by the beaver, which were handed down and are followed till to-day.

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THE BUFFALO ROCK

A small stone, which is usually a fossil shell of some kind, 778 is known by the Blackfeet as I-nis'-kim, the buffalo stone. This object is strong medicine, and, as indicated in some of these stories, gives its possessor great power with buffalo. The stone is found on the prairie, and the person who succeeds in obtaining one is regarded as very fortunate. Sometimes a man, who is riding along on the prairie, will [787] hear a peculiar faint chirp, such as a little bird might utter. The sound he knows is made by a buffalo rock. He stops and searches on the ground for the rock, and if he cannot find it, marks the place and very likely returns next day, either alone or with others from the camp, to look for it again. If it is found, there is great rejoicing. How the first buffalo rock was obtained, and its power made known, is told in the following story.

Long ago, in the winter time, the buffalo suddenly disappeared. 539 The snow was so deep that the people could not move in search of them, for in those days they had no horses. So the hunters killed deer, elk, and other small game along the river bottoms, and when these were all killed off or driven away, the people began to starve.

One day, a young married man killed a jack-rabbit. He was so hungry that he ran home as fast as he could, and told one of his wives to hurry and get some water to cook it. While the young woman was going along the path to the river, she heard a beautiful song. It sounded close by, but she looked all around and could see no one.

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● 539 The song seemed to come from a cotton-wood tree near the path. Looking closely at this tree she saw a queer rock jammed in a fork, where the tree was split, and with it a few hairs from a buffalo, which had rubbed there. The woman was frightened and dared not pass the tree. Pretty soon the singing stopped, and the I-nis'-kim [buffalo rock] spoke to the woman and said: "Take me to your lodge, and when it is dark, call in the people and teach them the song you have just heard. Pray, too, that you may not starve, and that the buffalo may come back. Do this, and when day comes, your hearts will be glad."

The woman went on and got some water, and when she came back, took the rock and gave it to her husband, telling him about the song and what the rock had said. As soon as it was dark, the man called the chiefs and old men to his lodge, and his wife taught them this song. They prayed, too, as the rock had said should be done. Before long, they heard a noise far off. It was the tramp of a great herd of buffalo coming. Then they knew that the rock was very powerful, and, ever since that, the people have taken care of it and prayed to it.

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823 [NOTE.—I-nis'-kims are usually small *Ammonites*, or sections of *Baculites*, or sometimes merely oddly shaped nodules of flint. It is said of them that if an I-nis'-kim is wrapped up and left undisturbed for a long time, it will have young ones; two small stones similar in shape to the original one will be found in the package with it.]

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ORIGIN OF THE WORM PIPE

THERE was once a man who was very fond of his wife. 539 ●
After they had been married for some time they had a child, a boy. After that, the woman got sick, and did not get well. The young man did not wish to take a second woman. He loved his wife so much. The woman grew worse and worse. Doctoring did not seem to do her any good. At last she died. The man used to take his baby on his back and travel out, walking over the hills crying. He kept away from the camp. After some time, he said to the little child: "My little boy, you will have to go and live with your grandmother. I am going to try and find your mother, and bring her back." He took the baby to his mother's lodge, and asked her to take care of it, and left it with her. Then he started off, not knowing where he was going nor what he was going to do.

He travelled toward the Sand Hills. The fourth night out he had a dream. He dreamed that he went into a little lodge, in which lived an old woman. This old woman said to him, "Why are you here, my son?" He said: "I am mourning day and night, crying all the while. My little son, who is the only one left me, also mourns." "Well," said the old woman, "for whom are you mourning?" He said: "I am mourning for my wife. She died some time ago. I am looking for her." "Oh!" said the old woman, "I saw her. She passed this way. I myself am not powerful medicine, but over by that far butte lives another old woman. Go to her, and she will give you power to enable

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● 539 you to continue your journey. You could not go there by yourself without help. Beyond the next butte from her lodge, you will find the camp of the ghosts."

The next morning he awoke and went on to the next butte. It took him a long day to get there, but he found no lodge there, so he lay down and went to sleep. Again he dreamed. In his dream, he saw a little lodge, and an old woman came to the door-way and called him. He went in, and she said to him: "My son, you are very poor. I know why you have come this way. You are seeking your wife, who is now in the ghost country. It is a very hard thing for you to get there. You may not be able to get your wife back, but I have great power, and I will do all I can for you. If you do exactly as I tell you, you may succeed." She then spoke to him with wise words, telling him what he should do. Also she gave him a bundle of medicine, which would help him on his journey.

Then she said: "You stay here for a while, and I will go over there [to the ghosts' camp], and try to bring some of your relations; and if I am able to bring them back, you may return with them, but on the way you must shut your eyes. If you should open them and look about you, you would die. Then you would never come back. When you get to the camp, you will pass by a big lodge, and they will say to you, 'Where are you going, and who told you to come here?' You will reply, 'My grandmother, who is standing out here with me, told me to come.' They will try to scare you. They will make fearful noises, and you will see strange and terrible things; but do not be afraid."

Then the old woman went away, and after a time came back with one of the man's relations. He went with this relation to the ghosts' camp. When they came to the big lodge, some one called out and asked the man what he was doing, and he answered as the old woman had told him to do. As he passed on through the camp, the ghosts tried to scare him with all kinds of fearful sights and sounds, but he kept up a brave heart. 539

He came to another lodge, and the man who owned it came out, and asked him where he was going. He said: "I am looking for my dead wife. I mourn for her so much that I cannot rest. My little boy, too, keeps crying for his mother. They have offered to give me other wives, but I do not want them. I want the one for whom I am searching."

The ghost said to him: "It is a fearful thing that you have come here. It is very likely that you will never go away. There never was a person here before." The ghost asked him to come into the lodge, and he went.

Now this chief ghost said to him: "You will stay here four nights, and you will see your wife; but you must be very careful or you will never go back. You will die right here."

Then the chief went outside and called out for a feast, inviting this man's father-in-law and other relations, who were in the camp, saying, "Your son-in-law invites you to a feast," as if to say that their son-in-law was dead, and had become a ghost, and had arrived at the ghost camp.

Now when these invited people, the relations and some of the principal men of the camp, had reached the lodge, they did not like to go in. They called out, "There is a person here." It seems as if there was something about him that they could not bear the smell of. The ghost chief burned sweet pine in the fire, which took away this smell, and the people came in and sat down. Then the host said to them: "Now pity this son-in-law of yours. He is seeking his wife. Neither the great distance nor the fearful sights that he has seen here have weakened his heart. You can see for yourselves he is tender-hearted. He not only mourns for his wife, but mourns because his little boy is now alone with no mother; so pity him and give him back his wife."

● 539 The ghosts consulted among themselves, and one said to the person, "Yes, you will stay here four nights; then we will give you a medicine pipe, the Worm Pipe, and we will give you back your wife, and you may return to your home."

Now, after the third night, the chief ghost called together all the people, and they came, the man's wife with them. One of them came beating a drum; and following him was another ghost, who carried the Worm Pipe, which they gave to him.

Then said the chief ghost: "Now, be very careful. To-morrow you and your wife will start on your homeward journey. Your wife will carry the medicine pipe, and some of your relations are going along with you for four days. During this time, you must not open your eyes, or you will return here and be a ghost forever. You see that your wife is not now a person; but in the middle of the fourth day you will be told to look, and when you have opened your eyes, you will see that your wife has become a person, and that your ghost relations have disappeared."

His father-in-law spoke to him before he went away, and said: "When you get near home, you must not go at once into the camp. Let some of your relations know that you have arrived, and ask them to build a sweat house for you. Go into this sweat house and wash your body thoroughly, leaving no part of it, however small, uncleansed; for if you do you will be nothing [will die]. There is something about us ghosts difficult to remove. It is only by a thorough sweat that you can remove it. Take care, now, that you do as I tell you. Do not whip your wife, nor strike her with a knife, nor hit her with fire; for if you do, she will vanish before your eyes and return to the Sand Hills."

Now they left the ghost country to go home, and on the fourth day, the wife said to her husband, "Open your eyes." He looked about him and saw that those who had been with them had vanished, but he found that they were standing in front of the old woman's lodge by the butte. She came out and said: "Here, give me back those mysterious medicines of mine, which enabled you to accomplish your purpose." He returned them to her, and became then fully a person once more.

Now, when they drew near to the camp, the woman went on ahead, and sat down on a butte. Then some curious persons came out to see who it might be. As they approached, the woman called out to them: "Do not come any nearer. Go tell my mother and my relations to put up a lodge for us, a little way from camp, and to build a sweat house near by it." When this had been done, the man and his wife went in and took a thorough sweat, and then they went into the lodge, and burned sweet grass and purified their clothing and the Worm Pipe; and then their relations and friends came in to see them. The man told them where he had been, and how he had managed to get back his wife, and that the pipe hanging over the door-way was a medicine pipe, the Worm Pipe, presented to him by his ghost father-in-law. That is how the people came to possess the Worm Pipe. This pipe belongs to that band of the Piegans known as *Esk'-sin-i-tŭp'piks*, the Worm People.

Not long after this, in the night, this man told his wife to do something; and when she did not begin at once, he picked up a brand from the fire, not that he intended to strike her with it, but he made as if he would hit her, when all at once she vanished, and was never seen again.

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THE GHOSTS' BUFFALO

539 A LONG time ago there were four Blackfeet, who went to war against the Crees. They travelled a long way, and at last their horses gave out, and they started back toward their homes. As they were going along they came to the Sand Hills; and while they were passing through them, they saw in the sand a fresh travois trail, where people had been travelling.

One of the men said: "Let us follow this trail until we come up with some of our people. Then we will camp with them." They followed the trail for a long way, and at length one of the Blackfeet, named E-kūs'-kini, — a very powerful person, — said to the others: "Why follow this longer? It is just nothing." The others said: "Not so. These are our people. We will go on and camp with them." They went on, and toward evening, one of them found a stone maul and a dog travois. He said: "Look at these things. I know this maul and this travois. They belonged to my mother, who died. They were buried with her. This is strange." He took the things. When night overtook the men, they camped.

Early in the morning, they heard, all about them, sounds as if a camp of people were there. They heard a young man shouting a sort of war cry, as young men do; women chopping wood; a man calling for a feast, asking people to come to his lodge and smoke, — all the different sounds of the camp. They looked about, but could see nothing; and then they were frightened and covered their heads with

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their robes. At last they took courage, and started to look around and see what they could learn about this strange thing. For a little while they saw nothing, but pretty soon one of them said: "Look over there. See that pis'kun. Let us go over and look at it." As they were going toward it, one of them picked up a stone pointed arrow. He said: "Look at this. It belonged to my father. This is his place." They started to go on toward the pis'kun, but suddenly they could see no pis'kun. It had disappeared all at once.

A little while after this, one of them spoke up, and said: "Look over there. There is my father running buffalo. There! he has killed. Let us go over to him." They all looked where this man pointed, and they could see a person on a white horse, running buffalo. While they were looking, the person killed the buffalo, and got off his horse to butcher it. They started to go over toward him, and saw him at work butchering, and saw him turn the buffalo over on its back; but before they got to the place where he was, the person got on his horse and rode off, and when they got to where he had been skinning the buffalo, they saw lying on the ground only a dead mouse. There was no buffalo there. By the side of the mouse was a buffalo chip, and lying on it was an arrow painted red. The man said: "That is my father's arrow. That is the way he painted them." He took it up in his hands; and when he held it in his hands, he saw that it was not an arrow but a blade of spear grass. Then he laid it down, and it was an arrow again.

Another Blackfoot found a buffalo rock, I-nis'-kim.

Some time after this, the men got home to their camp. The man who had taken the maul and the dog travois, when he got home and smelled the smoke from the fire, died, and so did his horse. It seems that the shadow of the person who owned the things was angry at him and followed him home.

● 539 Two others of these Blackfeet have since died, killed in war; but E-kūs′-kini is alive yet. He took a stone and an iron arrow point that had belonged to his father, and always carried them about with him. That is why he has lived so long. The man who took the stone arrow point found near the pis′kun, which had belonged to his father, took it home with him. This was his medicine. After that he was badly wounded in two fights, but he was not killed; he got well.

The one who took the buffalo rock, I-nis′-kim, it afterward made strong to call the buffalo into the pis′kun. He would take the rock and put it in his lodge close to the fire, where he could look at it, and would pray over it and make medicine. Sometimes he would ask for a hundred buffalo to jump into the pis′kun, and the next day a hundred would jump in. He was powerful.

THE BLACKFOOT GENESIS

ALL animals of the Plains at one time heard and knew him, and all birds of the air heard and knew him. All things that he had made understood him, when he spoke to them, — the birds, the animals, and the people. 539 ●

Old Man was travelling about, south of here, making the people. He came from the south, travelling north, making animals and birds as he passed along. He made the mountains, prairies, timber, and brush first. So he went along, travelling northward, making things as he went, putting rivers here and there, and falls on them, putting red paint here and there in the ground, — fixing up the world as we see it to-day. He made the Milk River (the Teton) and crossed it, and, being tired, went up on a little hill and lay down to rest. As he lay on his back, stretched out on the ground, with arms extended, he marked himself out with stones, — the shape of his body, head, legs, arms, and everything. There you can see those rocks to-day. After he had rested, he went on northward, and stumbled over a knoll and fell down on his knees. Then he said, "You are a bad thing to be stumbling against"; so he raised up two large buttes there, and named them the Knees, and they are called so to this day. He went on further north, and with some of the rocks he carried with him he built the Sweet Grass Hills.

Old Man covered the plains with grass for the animals to feed on. He marked off a piece of ground, and in it he made to grow all kinds of roots and berries, — camas, wild car-

539 rots, wild turnips, sweet-root, bitter-root, sarvis berries, bull berries, cherries, plums, and rosebuds. He put trees in the ground. He put all kinds of animals on the ground. When he made the bighorn with its big head and horns, he made it out on the prairie. It did not seem to travel easily on the prairie; it was awkward and could not go fast. So he took it by one of its horns, and led it up into the mountains, and turned it loose; and it skipped about among the rocks, and went up fearful places with ease. So he said, "This is the place that suits you; this is what you are fitted for, the rocks and the mountains." While he was in the mountains, he made the antelope out of dirt, and turned it loose, to see how it would go. It ran so fast that it fell over some rocks and hurt itself. He saw that this would not do, and took the antelope down on the prairie, and turned it loose; and it ran away fast and gracefully, and he said, "This is what you are suited to."

One day Old Man determined that he would make a woman and a child; so he formed them both — the woman and the child, her son — of clay. After he had moulded the clay in human shape, he said to the clay, "You must be people," and then he covered it up and left it, and went away. The next morning he went to the place and took the covering off, and saw that the clay shapes had changed a little. The second morning there was still more change, and the third still more. The fourth morning he went to the place, took the covering off, looked at the images, and told them to rise and walk; and they did so. They walked down to the river with their Maker, and then he told them that his name was *Na'pi*, Old Man.

As they were standing by the river, the woman said to him, "How is it? will we always live, will there be no end to it?" He said: "I have never thought of that. We will have to decide it. I will take this buffalo chip and throw it in the river. If it floats, when people die, in four days they will become alive again; they will die for only four days. But if it sinks, there will be an end to them." He threw the chip into the river, and it floated. The woman turned and picked up a stone, and said: "No, I will throw this stone in the river; if it floats we will always live, if it sinks people must die, that they may always be sorry for each other."[1] The woman threw the stone into the water, and it sank. "There," said Old Man, "you have chosen. There will be an end to them."

It was not many nights after, that the woman's child died, and she cried a great deal for it. She said to Old Man: "Let us change this. The law that you first made, let that be a law." He said: "Not so. What is made law must be law. We will undo nothing that we have done. The child is dead, but it cannot be changed. People will have to die."

That is how we came to be people. It is he who made us.

The first people were poor and naked, and did not know how to get a living. Old Man showed them the roots and berries, and told them that they could eat them; that in a certain month of the year they could peel the bark off some trees and eat it, that it was good. He told the people that the animals should be their food, and gave them to the people, saying, "These are your herds." He said: "All these little animals that live in the ground — rats, squirrels, skunks, beavers — are good to eat. You need not fear to eat of their flesh." He made all the birds that fly, and told the people that there was no harm in their flesh, that it could be eaten. The first people that he created he used to take about through the timber and swamps and over the prairies, and show them the different plants. Of a certain plant he would say, "The root of this plant, if gathered in a certain month of the year, is good for a certain sickness." So they learned the power of all herbs.

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[1] That is, that their friends who survive may always remember them.

539 In those days there were buffalo. Now the people had no arms, but those black animals with long beards were armed; and once, as the people were moving about, the buffalo saw them, and ran after them, and hooked them, and killed and ate them. One day, as the Maker of the people was travelling over the country, he saw some of his children, that he had made, lying dead, torn to pieces and partly eaten by the buffalo. When he saw this he was very sad. He said: "This will not do. I will change this. The people shall eat the buffalo."

He went to some of the people who were left, and said to them, "How is it that you people do nothing to these animals that are killing you?" The people said: "What can we do? We have no way to kill these animals, while they are armed and can kill us." Then said the Maker: "That is not hard. I will make you a weapon that will kill these animals." So he went out, and cut some sarvis berry shoots, and brought them in, and peeled the bark off them. He took a larger piece of wood, and flattened it, and tied a string to it, and made a bow. Now, as he was the master of all birds and could do with them as he wished, he went out and caught one, and took feathers from its wing, and split them, and tied them to the shaft of wood. He tied four feathers along the shaft, and tried the arrow at a mark, and found that it did not fly well. He took these feathers off, and put on three; and when he tried it again, he found that it was good. He went out and began to break sharp pieces off the stones. He tried them, and found that the black flint stones made the best arrow points, and some white flints. Then he taught the people how to use these things.

Then he said: "The next time you go out, take these things with you, and use them as I tell you, and do not run from these animals. When they run at you, as soon as they get pretty close, shoot the arrows at them, as I have taught

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you; and you will see that they will run from you or will run in a circle around you."

Now, as people became plenty, one day three men went out on to the plain to see the buffalo, but they had no arms. They saw the animals, but when the buffalo saw the men, they ran after them and killed two of them, but one got away. One day after this, the people went on a little hill to look about, and the buffalo saw them, and said, "*Saiyah*, there is some more of our food," and they rushed on them. This time the people did not run. They began to shoot at the buffalo with the bows and arrows *Na'pi* had given them, and the buffalo began to fall; but in the fight a person was killed.

At this time these people had flint knives given them, and they cut up the bodies of the dead buffalo. It is not healthful to eat the meat raw, so Old Man gathered soft dry rotten driftwood and made punk of it, and then got a piece of hard wood, and drilled a hole in it with an arrow point, and gave them a pointed piece of hard wood, and taught them how to make a fire with fire sticks, and to cook the flesh of these animals and eat it.

They got a kind of stone that was in the land, and then took another harder stone and worked one upon the other, and hollowed out the softer one, and made a kettle of it. This was [illegible] fashion of their dishes.

Also Old Man said to the people: "Now, if you are overcome, you may go and sleep, and get power. Something will come to you in your dream, that will help you. Whatever these animals tell you to do, you must obey them, as they appear to you in your sleep. Be guided by them. If anybody wants help, if you are alone and travelling, and cry aloud for help, your prayer will be answered. It may be by the eagles, perhaps by the buffalo, or by the bears. Whatever animal answers your prayer, you must listen to him."

●539 That was how the first people got through the world, by the power of their dreams.

After this, Old Man kept on, travelling north. Many of the animals that he had made followed him as he went. The animals understood him when he spoke to them, and he used them as his servants. When he got to the north point of the Porcupine Mountains, there he made some more mud images of people, and blew breath upon them, and they became people. He made men and women. They asked him, "What are we to eat?" He made many images of clay, in the form of buffalo. Then he blew breath on these, and they stood up; and when he made signs to them, they started to run. Then he said to the people, "Those are your food." They said to him, "Well, now, we have those animals; how are we to kill them?" "I will show you," he said. He took them to the cliff, and made them build rock piles like this, > ; and he made the people hide behind these piles of rock, and said, "When I lead the buffalo this way, as I bring them opposite to you, rise up."

After he had told them how to act, he started on toward a herd of buffalo. He began to call them, and the buffalo started to run toward him, and they followed him until they were inside the lines. Then he dropped back; and as the people rose up, the buffalo ran in a straight line and jumped over the cliff. He told the people to go and take the flesh of those animals. They tried to tear the limbs apart, but they could not. They tried to bite pieces out, and could not. So Old Man went to the edge of the cliff, and broke some pieces of stone with sharp edges, and told them to cut the flesh with these. When they had taken the skins from these animals, they set up some poles and put the hides on them, and so made a shelter to sleep under. There were some of these buffalo that went over the cliff that were not dead. Their legs were broken, but they were still alive.

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The people cut strips of green hide, and tied stones in the middle, and made large mauls, and broke in the skulls of the buffalo, and killed them. 539

After he had taught those people these things, he started off again, travelling north, until he came to where Bow and Elbow rivers meet. There he made some more people, and taught them the same things. From here he again went on northward. When he had come nearly to the Red Deer's River, he reached the hill where the Old Man sleeps. There he lay down and rested himself. The form of his body is to be seen there yet.

When he awoke from his sleep, he travelled further northward and came to a fine high hill. He climbed to the top of it, and there sat down to rest. He looked over the country below him, and it pleased him. Before him the hill was steep, and he said to himself, "Well, this is a fine place for sliding; I will have some fun," and he began to slide down the hill. The marks where he slid down are to be seen yet, and the place is known to all people as the "Old Man's Sliding Ground."

This is as far as the Blackfeet followed Old Man. The Crees know what he did further north.

In later times once, *Na'pi* said, "Here I will mark you off a piece of ground," and he did so.[1] Then he said: "There is your land, and it is full of all kinds of animals, and many things grow in this land. Let no other people come into it. This is for you five tribes (Blackfeet, Bloods, [648] Piegans, Gros Ventres, Sarcees). When people come to cross the line, take your bows and arrows, your lances and

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[1] The boundaries of this land are given as running east from a point in the summit of the Rocky Mountains west of Fort Edmonton, taking in the country to the east and south, including the Porcupine Hills, Cypress Mountains, and Little Rocky Mountains, down to the mouth of the Yellowstone on the Missouri; then west to the head of the Yellowstone, and across the Rocky Mountains to the Beaverhead; thence to the summit of the Rocky Mountains and north along them to the starting-point. 131

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● 539 your battle axes, and give them battle and keep them out. If they gain a footing, trouble will come to you."

Our forefathers gave battle to all people who came to cross these lines, and kept them out. Of late years we have let our friends, the white people, come in, and you know the result. We, his children, have failed to obey his laws.

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THE DOG AND THE STICK

THIS happened long ago. In those days the people were hungry. No buffalo nor antelope were seen on the prairie. The deer and the elk trails were covered with grass and leaves; not even a rabbit could be found in the brush. Then the people prayed, saying: "Oh, Old Man, help us now, or we shall die. The buffalo and deer are gone. Uselessly we kindle the morning fires; useless are our arrows; our knives stick fast in the sheaths." 539

Then Old Man started out to find the game, and he took with him a young man, the son of a chief. For many days they travelled the prairies and ate nothing but berries and roots. One day they climbed a high ridge, and when they had reached the top, they saw, far off by a stream, a single lodge.

"What kind of a person can it be," said the young man, "who camps there all alone, far from friends?"

"That," said Old Man, "is the one who has hidden all the buffalo and deer from the people. He has a wife and a little son."

Then they went close to the lodge, and Old Man changed himself into a little dog, and he said, "That is I." Then the young man changed himself into a root-digger,[1] and he said, "That is I."

Now the little boy, playing about, found the dog, and he carried it to his father, saying, "Look! See what a pretty little dog I have found."

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[1] A carved and painted stick about three feet long, shaped like a sacking needle, used by women to unearth roots.

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539 "Throw it away," said his father; "it is not a dog." And the little boy cried, but his father made him carry the dog away. Then the boy found the root-digger; and, again picking up the dog, he carried them both to the lodge, saying, "Look, mother! see the pretty root-digger I have found!"

"Throw them both away," said his father; "that is not a stick, that is not a dog."

"I want that stick," said the woman; "let our son have the little dog."

"Very well," said her husband, "but remember, if trouble comes, you bring it on yourself and on our son." Then he sent his wife and son off to pick berries; and when they were out of sight, he went out and killed a buffalo cow, and brought the meat into the lodge and covered it up, and the bones, skin and offal he threw in the creek. When his wife returned, he gave her some of the meat to roast; and while they were eating, the little boy fed the dog three times, and when he gave it more, his father took the meat away, saying, "That is not a dog, you shall not feed it more."

In the night, when all were asleep, Old Man and the young man arose in their right shapes, and ate of the meat. "You were right," said the young man; "this is surely the person who has hidden the buffalo from us." "Wait," said Old Man; and when they had finished eating, they changed themselves back into the stick and the dog.

In the morning the man sent his wife and son to dig roots, and the woman took the stick with her. The dog followed the little boy. Now, as they travelled along in search of roots, they came near a cave, and at its mouth stood a buffalo cow. Then the dog ran into the cave, and the stick, slipping from the woman's hand, followed, gliding along like a snake. In this cave they found all the buffalo and other game, and they began to drive them out; and soon the prairie

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was covered with buffalo and deer. Never before were seen so many. 539

Pretty soon the man came running up, and he said to his wife, "Who now drives out my animals?" and she replied, "The dog and the stick are now in there." "Did I not tell you," said he, "that those were not what they looked like? See now the trouble you have brought upon us," and he put an arrow on his bow and waited for them to come out. But they were cunning, for when the last animal — a big bull — was about to go out, the stick grasped him by the hair under his neck, and coiled up in it, and the dog held on by the hair beneath, until they were far out on the prairie, when they changed into their true shapes, and drove the buffalo toward camp.

When the people saw the buffalo coming, they drove a big band of them to the pis'kun; but just as the leaders were about to jump off, a raven came and flapped its wings in front of them and croaked, and they turned off another way. Every time a band of buffalo was driven near the pis'kun, this raven frightened them away. Then Old Man knew that the raven was the one who had kept the buffalo cached.

So he went and changed himself into a beaver, and lay stretched out on the bank of the river, as if dead; and the raven, which was very hungry, flew down and began to pick at him. Then Old Man caught it by the legs and ran with it to camp, and all the chiefs came together to decide what should be done with it. Some said to kill it, but Old Man said, "No! I will punish it," and he tied it over the lodge, right in the smoke hole.

As the days went by, the raven grew poor and weak, and his eyes were blurred with the thick smoke, and he cried continually to Old Man to pity him. One day Old Man untied him, and told him to take his right shape, saying: "Why have you tried to fool Old Man? Look at me! I

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● 539 cannot die. Look at me! Of all peoples and tribes I am the chief. I cannot die. I made the mountains. They are standing yet. I made the prairies and the rocks. You see them yet. Go home, then, to your wife and your child, and when you are hungry hunt like any one else, or you shall die."

THE BEARS

Now Old Man was walking along, and far off he saw 539 many wolves; and when he came closer, he saw there the chief of the wolves, a very old one, and sitting around him were all his children.

Old Man said, "Pity me, Wolf Chief; make me into a wolf, that I may live your way and catch deer and everything that runs fast."

"Come near then," said the Wolf Chief, "that I may rub your body with my hands, so that hair will cover you."

"Hold," said Old Man; "do not cover my body with hair. On my head, arms, and legs only, put hair."

When the Chief Wolf had done so, he said to Old Man: "You shall have three companions to help you, one is a very swift runner, another a good runner, and the last is not very fast. Take them with you now, and others of my younger children who are learning to hunt, but do not go where the wind blows; keep in the shelter, or the young ones will freeze to death." Then they went hunting, and Old Man led them on the high buttes, where it was very cold.

At night, they lay down to sleep, and Old Man nearly froze; and he said to the wolves, "Cover me with your tails." So all the wolves lay down around him, and covered his body with their tails, and he soon got warm and slept. Before long he awoke and said angrily, "Take off those tails," and the wolves moved away; but after a little time he again became cold, and cried out, "Oh my young brothers, cover me with your tails or I shall freeze." So

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539 they lay down by him again and covered his body with their tails.

When it was daylight, they all rose and hunted. They saw some moose, and, chasing them, killed three. Now, when they were about to eat, the Chief Wolf came along with many of his children, and one wolf said, "Let us make pemmican of those moose"; and every one was glad. Then said the one who made pemmican, "No one must look, everybody shut his eyes, while I make the pemmican"; but Old Man looked, and the pemmican-maker threw a round bone and hit him on the nose, and it hurt. Then Old Man said, "Let me make the pemmican." So all the wolves shut their eyes, and Old Man took the round bone and killed the wolf who had hit him. Then the Chief Wolf was angry, and he said, "Why did you kill your brother?" "I didn't mean to," replied Old Man. "He looked and I threw the round bone at him, but I only meant to hurt him a little." Then said the Chief Wolf: "You cannot live with us any longer. Take one of your companions, and go off by yourselves and hunt." So Old Man took the swift runner, and they went and lived by themselves a long time; and they killed all the elk, and deer, and antelope, and moose they wanted.

One morning they awoke, and Old Man said: "Oh my young brother, I have had a bad dream. Hereafter, when you chase anything, if it jumps a stream, you must not follow it. Even a little spring you must not jump." And the wolf promised not to jump over water.

Now one day the wolf was chasing a moose, and it ran on to an island. The stream about it was very small; so the wolf thought: "This is such a little stream that I must jump it. That moose is very tired, and I don't think it will leave the island." So he jumped on to the island, and as soon as he entered the brush, a bear caught him, for the island was the home of the Chief Bear and his two brothers.

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Old Man waited a long time for the wolf to come back, 539
and then went to look for him. He asked all the birds he met if they had seen him, but they all said they had not.

At last he saw a kingfisher, who was sitting on a limb overhanging the water. "Why do you sit there, my young brother?" said Old Man. "Because," replied the kingfisher, "the Chief Bear and his brothers have killed your wolf; they have eaten the meat and thrown the fat into the river, and whenever I see a piece come floating along, I fly down and get it." Then said Old Man, "Do the Bear Chief and his brothers often come out? and where do they live?" "They come out every morning to play," said the kingfisher; "and they live upon that island."

Old Man went up there and saw their tracks on the sand, where they had been playing, and he turned himself into a rotten tree. By and by the bears came out, and when they saw the tree, the Chief Bear said: "Look at that rotten tree. It is Old Man. Go, brothers, and see if it is not." So the two brothers went over to the tree, and clawed it; and they said, "No, brother, it is only a tree." Then the Chief Bear went over and clawed and bit the tree, and although it hurt Old Man, he never moved. Then the Bear Chief was sure it was only a tree, and he began to play with his brothers. Now while they were playing, and all were on their backs, Old Man leaned over and shot an arrow into each one of them; and they cried out loudly and ran back on the island. Then Old Man changed into himself, and walked down along the river. Pretty soon he saw a frog jumping along, and every time it jumped it would say, "*Ni'-nah O-kyai'-yu!*" And sometimes it would stop and [533]
sing: —

"*Ni'-nah*	*O-kyai'-yu!*	*Ni'-nah*	*O-kyai'-yu!*
Chief	Bear!	Chief	Bear!
Nap'-i	*I-nit'-si-wah*	*Ni'-nah*	*O-kyai'-yu!*"
Old Man	kill him	Chief	Bear!

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● 539 "What do you say?" cried Old Man. The frog repeated what he had said.

"Ah!" exclaimed Old Man, "tell me all about it."

"The Chief Bear and his brothers," replied the frog, "were playing on the sand, when Old Man shot arrows into them. They are not dead, but the arrows are very near their hearts; if you should shove ever so little on them, the points would cut their hearts. I am going after medicine now to cure them."

Then Old Man killed the frog and skinned her, and put the hide on himself and swam back to the island, and hopped up toward the bears, crying at every step, "*Ni'-nah O-kyai'-yu!*" just as the frog had done.

"Hurry," cried the Chief Bear.

"Yes," replied Old Man, and he went up and shoved the arrow into his heart.

"I cured him; he is asleep now," he cried, and he went up and shoved the arrow into the biggest brother's heart. "I cured them; they are asleep now"; and he went up and shoved the arrow into the other bear's heart. Then he built a big fire and skinned the bears, and tried out the fat and poured it into a hollow in the ground; and he called all the animals to come and roll in it, that they might be fat. And all the [825] animals came and rolled in it. The bears came first and rolled in it, that is the reason they get so fat. Last of all came the rabbits, and the grease was almost all gone; but they filled their paws with it and rubbed it on their backs and between their hind legs. That is the reason why rabbits have two such large layers of fat on their backs, and that is what makes them so fat between the hind legs.

[NOTE.—The four preceding stories show the serious side of Old Man's character. Those which follow represent him as malicious, foolish, and impotent.]

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THE WONDERFUL BIRD

ONE day, as Old Man was walking about in the woods, he saw something very queer. A bird was sitting on the limb of a tree making a strange noise, and every time it made this noise, its eyes would go out of its head and fasten on the tree; then it would make another kind of a noise, and its eyes would come back to their places. 539

"Little Brother," cried Old Man, "teach me how to do that."

"If I show you how to do that," replied the bird, "you must not let your eyes go out of your head more than three times a day. If you do, you will be sorry."

"Just as you say, Little Brother. The trick is yours, and I will listen to you."

When the bird had taught Old Man how to do it, he was very glad, and did it three times right away. Then he stopped. "That bird has no sense," he said. "Why did he tell me to do it only three times? I will do it again, anyhow." So he made his eyes go out a fourth time; but now he could not call them back. Then he called to the bird, "Oh Little Brother, come help me get back my eyes." The little bird did not answer him. It had flown away. Then Old Man felt all over the trees with his hands, but he could not find his eyes; and he wandered about for a long time, crying and calling the animals to help him.

A wolf had much fun with him. The wolf had found a dead buffalo, and taking a piece of the meat which smelled bad, he would hold it close to Old Man. "I smell

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● 539 something dead," Old Man would say. "I wish I could find it; I am nearly starved to death." And he would feel all around for it. Once, when the wolf was doing this, Old Man caught him, and, plucking out one of his eyes, he put it in his own head. Then he could see, and was able to find his own eyes; but he could never again do the trick the little bird had taught him.

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THE RACE

ONCE Old Man was travelling around, when he heard 539 some very queer singing. He had never heard anything like this before, and looked all around to see who it was. At last he saw it was the cottontail rabbits, singing and making medicine. They had built a fire, and got a lot of hot ashes, and they would lie down in these ashes and sing while one covered them up. They would stay there only a short time though, for the ashes were very hot.

"Little Brothers," said Old Man, "that is very wonderful, how you lie in those hot ashes and coals without burning. I wish you would teach me how to do it."

"Come on, Old Man," said the rabbits, "we will show you how to do it. You must sing our song, and only stay in the ashes a short time." So Old Man began to sing, and he lay down, and they covered him with coals and ashes, and they did not burn him at all.

"That is very nice," he said. "You have powerful medicine. Now I want to know it all, so you lie down and let me cover you up."

So the rabbits all lay down in the ashes, and Old Man covered them up, and then he put the whole fire over them. One old rabbit got out, and Old Man was about to put her back when she said, "Pity me, my children are about to be born."

"All right," replied Old Man. "I will let you go, so there will be some more rabbits; but I will roast these nicely and have a feast." And he put more wood on the fire. When

539 the rabbits were cooked, he cut some red willow brush and
[824] laid them on it to cool. The grease soaked into these
branches, so, even to-day if you hold red willow over a fire,
[825] you will see the grease on the bark. You can see, too, that
ever since, the rabbits have a burnt place on their backs,
where the one that got away was singed.

Old Man sat down, and was waiting for the rabbits to cool a little, when a coyote came along, limping very badly. "Pity me, Old Man," he said, "you have lots of cooked rabbits; give me one of them."

"Go away," exclaimed Old Man. "If you are too lazy to catch your food, I will not help you."

"My leg is broken," said the coyote. "I can't catch anything, and I am starving. Just give me half a rabbit."

"I don't care if you die," replied Old Man. "I worked hard to cook all these rabbits, and I will not give any away. But I will tell you what we will do. We will run a race to that butte, way out there, and if you beat me you can have a rabbit."

"All right," said the coyote. So they started. Old Man ran very fast, and the coyote limped along behind, but close to him, until they got near to the butte. Then the coyote turned round and ran back very fast, for he was not lame at all. It took Old Man a long time to go back, and just before he got to the fire, the coyote swallowed the last rabbit, and trotted off over the prairie.

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THE BAD WEAPONS

ONCE Old Man was fording a river, when the current 539 • carried him down stream, and he lost his weapons. He was very hungry, so he took the first wood he could find, and made a bow and arrows, and a handle for his knife and spear. When he had finished them, he started up a mountain. Pretty soon he saw a bear digging roots, and he thought he would have some fun, so he hid behind a log and called out, "No-tail animal, what are you doing?" The bear looked up, but, seeing no one, kept on digging.

Then Old Man called out again, "Hi! you dirt-eater!" and then he dodged back out of sight. Then the bear sat up again, and this time he saw Old Man and ran after him.

Old Man began shooting arrows at him, but the points only stuck in the skin, for the shafts were rotten and snapped off. Then he threw his spear, but that too was rotten, and broke. He tried to stab the bear, but his knife handle was also rotten and broke, so he turned and ran; and the bear pursued him. As he ran, he looked about for some weapon, but there was none, not even a rock. He called out to the animals to help him, but none came. His breath was almost gone, and the bear was very close to him, when he saw a bull's horn lying on the ground. He picked it up, placed it on his head, and, turning around, bellowed so loudly that the bear was scared and ran away.

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THE ELK

● 539 OLD MAN was very hungry. He had been a long time without food, and was thinking how he could get something to eat, when he saw a band of elk on a ridge. So he went up to them and said, "Oh, my brothers, I am lonesome because I have no one to follow me."

"Go on, Old Man," said the elk, "we will follow you." Old Man led them about a long time, and when it was dark, he came near a high-cut bank. He ran around to one side where there was a slope, and he went down and then stood right under the steep bluff, and called out, "Come on, that is a nice jump, you will laugh."

So the elk jumped off, all but one cow, and were killed.

"Come on," said Old Man, "they have all jumped but you, it is nice."

"Take pity on me," replied the cow. "My child is about to be born, and I am very heavy. I am afraid to jump."

"Go on, then," answered Old Man; "go and live; then there will be plenty of elk again some day."

Now Old Man built a fire and cooked some ribs, and then he skinned all the elk, cut up the meat to dry, and hung the tongues up on a pole.

Next day he went off, and did not come back until night, when he was very hungry again. "I'll roast some ribs," he said, "and a tongue, and I'll stuff a marrow gut and cook that. I guess that will be enough for to-night." But when he got to the place, the meat was all gone. The wolves had eaten it. "I was smart to hang up those tongues," he said, "or I would not have had anything to eat." But the tongues were all hollow. The mice had eaten the meat out, leaving only the skin. So Old Man starved again.

OLD MAN DOCTORS

A PIS'KUN had been built, and many buffalo had been run in and killed. The camp was full of meat. Great sheets of it hung in the lodges and on the racks outside; and now the women, having cut up all the meat, were working on the hides, preparing some for robes, and scraping the hair from others, to make leather. 539 ●

About this time, Old Man came along. He had come from far and was very tired, so he entered the first lodge he came to and sat down. Now this lodge belonged to three old women. Their husbands had died or been killed in war, and they had no relations to help them, so they were very poor. After Old Man had rested a little, they set a dish of food before him. It was dried bull meat, very tough, and some pieces of belly fat.

"*Hai'-yah ho!*" cried Old Man, after he had tasted a piece. "You treat me badly. A whole pis'kun of fat buffalo just killed; the camp red with meat, and here these old women give me tough bull meat and belly fat to eat. Hurry now! roast me some ribs and a piece of back fat."

"Alas!" exclaimed one old woman. "We have no good food. All our helpers are dead, and we take what others leave. Bulls and poor cows are all the people leave us."

"Ah!" said Old Man, "how poor! you are very poor. Take courage now. I will help you. To-morrow they will run another band into the pis'kun. I will be there. I will kill the fattest cow, and you can have it all."

Then the old women were glad. They talked to one

● 539 another, saying, "Very good heart, Old Man. He helps the poor. Now we will live. We will have marrow guts and liver. We will have paunch and fat kidneys."

Old Man said nothing more. He ate the tough meat and belly fat, and rolled up in his robe and went to sleep.

Morning came. The people climbed the bluffs and went out on to the prairie, where they hid behind the piles of rock and bushes, which reached far out from the cliff in lines which were always further and further apart. After a while, he who leads the buffalo was seen coming, bringing a large band after him. Soon they were inside the lines. The people began to rise up behind them, shouting and waving their robes. Now they reached the edge of the bluff. The leaders tried to stop and turn, but those behind kept pushing on, and nearly the whole band dashed down over the rocks, only a few of the last ones turning aside and escaping.

The lodges were now deserted. All the people were gone to the pis'kun to kill the buffalo and butcher them. Where was Old Man? Did he take his bow and arrows and go to the pis'kun to kill a fat cow for the poor old women? No. He was sneaking around, lifting the door-ways of the lodges and looking in. Bad person, Old Man. In the chief's lodge he saw a little child, a girl, asleep. Outside was a buffalo's gall, and taking a long stick he dipped the end of it in the gall; and then, reaching carefully into the lodge, he drew it across the lips of the child asleep. Then he threw the stick away, and went in and sat down. Soon the girl awoke and began to cry. The gall was very bitter and burned her lips.

"Pity me, Old Man," she said. "Take this fearful thing from my lips."

"I do not doctor unless I am paid," he replied. Then said the girl: "See all my father's weapons hanging there.

His shield, war head-dress, scalps, and knife. Cure me now, and I will give you some of them."

"I have more of such things than I want," he replied. (What a liar! he had none at all.)

Again said the girl, "Pity me, help me now, and I will give you my father's white buffalo robe."

"I have plenty of white robes," replied Old Man. (Again he lied, for he never had one.)

"Old Man," again said the girl, "in this lodge lives a widow woman, my father's relation. Remove this fearful thing from my lips, and I will have my father give her to you."

"Now you speak well," replied Old Man. "I am a little glad. I have many wives" (he had none), "but I would just as soon have another one."

So he went close to the child and pretended to doctor her, but instead of that, he killed her and ran out. He went to the old women's lodge, and wrapped a strip of cowskin about his head, and commenced to groan, as if he was very sick.

Now the people began to come from the pis'kun, carrying great loads of meat. This dead girl's mother came, and when she saw her child lying dead, and blood on the ground, she ran back crying out: "My daughter has been killed! My daughter has been killed!"

Then all the people began to shout out and run around, and the warriors and young men looked in the lodges, and up and down the creek in the brush, but they could find no one who might have killed the child.

Then said the father of the dead girl: "Now, to-day, we will find out who killed this child. Every man in this camp — every young man, every old man — must come and jump across the creek; and if any one does not jump across, if he falls in the water, that man is the one who did the killing."

● 539 All heard this, and they began to gather at the creek, one behind another; and the women and children went to look on, for they wanted to see the person who had killed the little child. Now they were ready. They were about to jump, when some one cried out, "Old Man is not here."

"True," said the chief, looking around, "Old Man is not here." And he sent two young men to bring him.

"Old Man!" they cried out, when they came to the lodge, "a child has been killed. We have all got to jump to find out who did it. The chief has sent for you. You will have to jump, too."

"*Ki'-yo!*" exclaimed the old women. "Old Man is very sick. Go off, and let him alone. He is so sick he could not kill meat for us to-day."

"It can't be helped," the young men replied. "The chief says every one must jump."

So Old Man went out toward the creek very slowly, and very much scared. He did not know what to do. As he was going along he saw a *ni'-po-mŭk-i*,[1] and he said: "Oh my little brother, pity me. Give me some of your power to jump the creek, and here is my necklace. See how pretty it is. I will give it to you."

So they traded; Old Man took some of the bird's power, and the bird took Old Man's necklace and put it on.

Now they jump. *Wo'-ka-hi!* they jump way across and far on to the ground. Now they jump; another! another! another! Now it comes Old Man's turn. He runs, he jumps, he goes high, and strikes the ground far beyond any other person's jump. Now comes the *ni'-po-mŭk-i.* "*Wo'-ka-hi!*" the men shout. "*Ki'-yo!*" cry the women, "the bird has fallen in the creek." The warriors are running to kill him. "Wait! Hold on!" cries the bird. "Let me speak a few words. Every one knows I am a good jumper. I can jump further than any one; but Old Man asked me for some of my power, and I gave it to him, and he gave me this necklace. 539 It is very heavy and pulled me down. That is why I fell into the creek."

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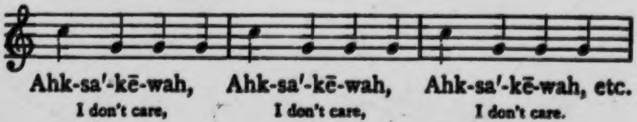
[1] The chickadee.

Then the people began to shout and talk again, some saying to kill the bird, and some not, when Old Man shouted out: "Wait, listen to me. What's the use of quarrelling or killing anybody? Let us go back, and I will doctor the child alive."

Good words. The people were glad. So they went back, and got ready for the doctoring. First, Old Man ordered a large fire built in the lodge where the dead girl was lying. Two old men were placed at the back of the lodge, facing each other. They had spears, which they held above their heads and were to thrust back and forth at each other in time to the singing. Near the door-way were placed two old women, facing each other. Each one held a *puk'-sah-tchis*,[1] — a maul, — with which she was to beat time to the singing. The other seats in the lodge were taken by people who were to sing. Now Old Man hung a big roll of belly fat close over the fire, so that the hot grease began to drip, and everything was ready, and the singing began. This [533] was Old Man's song: —



And so they sung for a long time, the old men jabbing their spears at each other, and the old women pretending to hit each other with their mauls.

After a while they rested, and Old Man said: "Now I want every one to shut their eyes. No one can look. I am going to begin the real doctoring." So the people shut

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[1] A round or oblong stone, to which a handle was bound by rawhide [412] thongs, used for breaking marrow bones, etc.

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● 539 their eyes, and the singing began again. Then Old Man took the dripping hot fat from the fire, gave it a mighty swing around the circle in front of the people's faces, jumped out the door-way, and ran off. Every one was burned. The two old men wounded each other with their spears. The old women knocked each other on the head with their mauls. The people cried and groaned, wiped their burned faces, and rushed out the door; but Old Man was gone. They saw him no more.

THE ROCK

ONCE Old Man was travelling, and becoming tired he sat down on a rock to rest. After a while he started to go on, and because the sun was hot he threw his robe over the rock, saying: "Here, I give you my robe, because you are poor and have let me rest on you. Always keep it." 539

He had not gone very far, when it began to rain, and meeting a coyote he said: "Little brother, run back to that rock, and ask him to lend me his robe. We will cover ourselves with it and keep dry." So the coyote ran back to the rock, but returned without the robe. "Where is the robe?" asked Old Man. "*Sai-yah!*" replied the coyote. "The rock said you gave him the robe, and he was going to keep it."

Then Old Man was very angry, and went back to the rock and jerked the robe off it, saying: "I only wanted to borrow this robe until the rain was over, but now that you have acted so mean about it, I will keep it. You don't need a robe anyhow. You have been out in the rain and snow all your life, and it will not hurt you to live so always."

With the coyote he went off into a coulée, and sat down. The rain was falling, and they covered themselves with the robe and were very comfortable. Pretty soon they heard a loud noise, and Old Man told the coyote to go up on the hill and see what it was. Soon he came running back, saying, "Run! run! the big rock is coming"; and they both ran away as fast as they could. The coyote tried to crawl into a badger hole, but it was too small for him and he stuck

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537 fast, and before he could get out, the rock rolled over him and crushed his hind parts. Old Man was scared, and as he ran he threw off his robe and what clothes he could, so that he might run faster. The rock kept gaining on him all the time.

Not far off was a band of buffalo bulls, and Old Man cried out to them, saying, "Oh my brothers, help me, help me. Stop that rock." The bulls ran and tried to stop it, but it crushed their heads. Some deer and antelope tried to help Old Man, but they were killed, too. A lot of rattlesnakes formed themselves into a lariat, and tried to catch it; but those at the noose end were all cut to pieces. The rock was now close to Old Man, so close that it began to hit his heels; and he was about to give up, when he saw a flock of bull bats circling over his head. "Oh my little brothers," he cried, "help me. I am almost dead." Then the bull bats flew down, one after another, against the rock; and every time one of them hit it he chipped off a piece, and at last one hit it fair in the middle and broke it into two pieces.

Then Old Man was very glad. He went to where there was a nest of bull bats, and made the young ones' mouths very wide and pinched off their bills, to make them pretty and queer looking. That is the reason they look so to-day.

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THE THEFT FROM THE SUN

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ONCE Old Man was travelling around, when he came to the Sun's lodge, and the Sun asked him to stay a while. Old Man was very glad to do so.

One day the meat was all gone, and the Sun said, "*Kyi!* Old Man, what say you if we go and kill some deer?"

"You speak well," replied Old Man. "I like deer meat."

The Sun took down a bag and pulled out a beautiful pair of leggings. They were embroidered with porcupine quills and bright feathers. "These," said the Sun, "are my hunting leggings. They are great medicine. All I have to do is to put them on and walk around a patch of brush, when the leggings set it on fire and drive the deer out so that I can shoot them."

"*Hai-yah!*" exclaimed Old Man. "How wonderful!" He made up his mind he would have those leggings, if he had to steal them.

They went out to hunt, and the first patch of brush they came to, the Sun set on fire with his hunting leggings. A lot of white-tail deer ran out, and they each shot one.

That night, when they went to bed, the Sun pulled off his leggings and placed them to one side. Old Man saw where he put them, and in the middle of the night, when every one was asleep, he stole them and went off. He travelled a long time, until he had gone far and was very tired, and then, making a pillow of the leggings, lay down and slept. In the morning, he heard some one talking. The Sun was saying, "Old Man, why are my leggings under your head?" He

539 looked around, and saw he was in the Sun's lodge, and thought he must have wandered around and got lost, and returned there. Again the Sun spoke and said, "What are you doing with my leggings?" "Oh," replied Old Man, "I couldn't find anything for a pillow, so I just put these under my head."

Night came again, and again Old Man stole the leggings and ran off. This time he did not walk at all; he just kept running until pretty near morning, and then lay down and slept. You see what a fool he was. He did not know that the whole world is the Sun's lodge. He did not know that, no matter how far he ran, he could not get out of the Sun's sight. When morning came, he found himself still in the Sun's lodge. But this time the Sun said: "Old Man, since you like my leggings so much, I will give them to you. Keep them." Then Old Man was very glad and went away.

One day his food was all gone, so he put on the medicine leggings and set fire to a piece of brush. He was just going to kill some deer that were running out, when he saw that the fire was getting close to him. He ran away as fast as he could, but the fire gained on him and began to burn his legs. His leggings were all on fire. He came to a river and jumped in, and pulled off the leggings as soon as he could. They were burned to pieces.

Perhaps the Sun did this to him because he tried to steal the leggings.

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THE FOX

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One day Old Man went out hunting and took the fox with him. They hunted for several days, but killed nothing. It was nice warm weather in the late fall. After they had become very hungry, as they were going along one day, Old Man went up over a ridge and on the other side he saw four big buffalo bulls lying down; but there was no way by which they could get near them. He dodged back out of sight and told the fox what he had seen, and they thought for a long time, to see if there was no way by which these bulls might be killed.

At last Old Man said to the fox: "My little brother, I can think of only one way to get these bulls. This is my plan, if you agree to it. I will pluck all the fur off you except one tuft on the end of your tail. Then you go over the hill and walk up and down in sight of the bulls, and you will seem so funny to them that they will laugh themselves to death."

The fox did not like to do this, but he could think of nothing better, so he agreed to what Old Man proposed. Old Man plucked him perfectly bare, except the end of his tail, and the fox went over the ridge and walked up and down. When he had come close to the bulls, he played around and walked on his hind legs and went through all sorts of antics. When the bulls first saw him, they got up on their feet, and looked at him. They did not know what to make of him. Then they began to laugh, and the more they looked at him, the more they laughed, until at last one

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0539 by one they fell down exhausted and died. Then Old Man came over the hill, and went down to the bulls, and began to butcher them. By this time it had grown a little colder.

"Ah, little brother," said Old Man to the fox, "you did splendidly. I do not wonder that the bulls laughed themselves to death. I nearly died myself as I watched you from the hill. You looked very funny." While he was saying this, he was working away skinning off the hides and getting the meat ready to carry to camp, all the time talking to the fox, who stood about, his back humped up and his teeth chattering with the cold. Now a wind sprang up from the north and a few snowflakes were flying in the air. It was growing colder and colder. Old Man kept on talking, and every now and then he would say something to the fox, who was sitting behind him perfectly still, with his jaw shoved out and his teeth shining.

At last Old Man had the bulls all skinned and the meat cut up, and as he rose up he said: "It is getting pretty cold, isn't it? Well, we do not care for the cold. We have got all our winter's meat, and we will have nothing to do but feast and dance and sing until spring." The fox made no answer. Then Old Man got angry, and called out: "Why don't you answer me? Don't you hear me talking to you?" The fox said nothing. Then Old Man was mad, and he said, "Can't you speak?" and stepped up to the fox and gave him a push with his foot, and the fox fell over. He was dead, frozen stiff with the cold.

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OLD MAN AND THE LYNX

539

Old Man was travelling round over the prairie, when he saw a lot of prairie-dogs sitting in a circle. They had built a fire, and were sitting around it. Old Man went toward them, and when he got near them, he began to cry, and said, "Let me, too, sit by that fire." The prairie-dogs said: "All right, Old Man. Don't cry. Come and sit by the fire." Old Man sat down, and saw that the prairie-dogs were playing a game. They would put one of their number in the fire and cover him up with the hot ashes; and then, after he had been there a little while, he would say *sk, sk,* and they would push the ashes off him, and pull him out.

Old Man said, "Teach me how to do that"; and they told him what to do, and put him in the fire, and covered him up with the ashes, and after a little while he said *sk, sk,* like a prairie-dog, and they pulled him out again. Then he did it to the prairie-dogs. At first he put them in one at a time, but there were many of them, and pretty soon he got tired, and said, "Come, I will put you all in at once." They said, "Very well, Old Man," and all got in the ashes; but just as Old Man was about to cover them up, one of them, a female heavy with young, said, "Do not cover me up; the heat may hurt my children, which are about to be born." Old Man said: "Very well. If you do not want to be covered up, you can sit over by the fire and watch the rest." Then he covered up all the others.

At length the prairie-dogs said *sk, sk,* but Old Man did not sweep the ashes off and pull them out of the fire. He let them stay there and die. The old she one ran off to a hole and, as she went down in it, said *sk, sk.* Old Man chased her, but he got to the hole too late to catch her. So he said: "Oh, well, you can go. There will be more prairie-dogs by and by."

When the prairie-dogs were roasted, Old Man cut a lot of red willow brush to lay them on, and then sat down and began to eat. He ate until he was full, and then felt sleepy. He said to his nose: "I am going to sleep now. Watch for me and wake me up in case anything comes near." Then Old Man slept. Pretty soon his nose snored, and he woke up and said, "What is it?" The nose said, "A raven is flying over there." Old Man said, "That is nothing," and went to sleep again. Soon his nose snored again. Old Man said, "What is it now?" The nose said, "There is a coyote over there, coming this way." Old Man said, "A coyote is nothing," and again went to sleep. Presently his nose snored again, but Old Man did not wake up. Again it snored, and called out, "Wake up, a bob-cat is coming." Old Man paid no attention. He slept on.

The bob-cat crept up to where the fire was, and ate up all the roast prairie-dogs, and then went off and lay down on a flat rock, and went to sleep. All this time the nose kept trying to wake Old Man up, and at last he awoke, and the nose said: "A bob-cat is over there on that flat rock. He has eaten all your food." Then Old Man called out loud, he was so angry. He went softly over to where the bob-cat lay, and seized it, before it could wake up to bite or scratch him. The bob-cat cried out, "Hold on, let me speak a word or two." But Old Man would not listen; he said, "I will teach you to steal my food." He pulled off the lynx's tail, pounded his head against the rock so as to make his face flat, pulled him out long, so as to make him small-bellied, and then threw him away into the brush. As he went sneaking off, Old Man said, "There, that is the way you bob-cats shall always be." That is the reason the lynxes look so today. 539

Old Man went back to the fire, and looked at the red willow sticks where his food had been, and it made him mad at his nose. He said, "You fool, why did you not wake me?" He took the willow sticks and thrust them in the coals, and when they took fire, he burned his nose. This pained him greatly, and he ran up on a hill and held his nose to the wind, and called on it to blow hard and cool him. A hard wind came, and it blew him away down to Birch Creek. As he was flying along, he caught at the weeds and brush to try to stop himself, but nothing was strong enough to hold him. At last he seized a birch tree. He held on to this, and it did not give way. Although the wind whipped him about, this way and that, and tumbled him up and down, the tree held him. He kept calling to the wind to blow gently, and finally it listened to him and went down.

So he said: "This is a beautiful tree. It has kept me from being blown away and knocked all to pieces. I will ornament it and it shall always be like that." So he gashed it across with his stone knife, as you see it to-day.

[p.174 is blank]

415 These buckets were shaped somewhat like our wooden ones, and were of different sizes, some of them holding four or five gallons. They were more or less flexible, and when carried in a pack, they could be flattened down like a crush hat, and so took up but little room. If set on the ground when full, they would stand up for a while, but as they soon softened and fell down, they were usually hung up by the bail on a little tripod. Cups were made in the same way as buckets, but on a smaller scale and without the bail. Of course, nothing hot could be placed in these vessels.

415 It is doubtful if the Blackfeet ever made any pottery
324 or basket ware. They, however, made bowls and kettles of
[323] stone. There is an ancient children's song which consists of
[285] a series of questions asked an elk, and its replies to the same.
[533] In one place, the questioner sings, "Elk, what is your bowl
● [539] (or dish)?" and the elk answers, "*Ok-wi-tok-so-ka*," stone
[252] bowl. On this point, Wolf Calf, a very old man, states that in early days the Blackfeet sometimes boiled their meat in a stone bowl made out of a hard clayey rock.[1] Choosing a fragment of the right size and shape, they would pound it with another heavier rock, dealing light blows until a hollow had been made in the top. This hollow was made deeper by pounding and grinding; and when it was deep enough, they put water in it, and set it on the fire, and the water would boil. These pots were strong and would last a long
[171] time. I do not remember that any other tribe of Plains Indians made such stone bowls or mortars, though, of course, they were commonly made, and in singular perfection, by the Pacific Coast tribes; and I have known of rare cases in which basalt mortars and small soapstone ollas have been found on the central plateau of the continent in southern Wyoming. These articles, however, had no doubt been obtained by trade from Western tribes.

415 Serviceable ladles and spoons were made of wood and of

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[237] [1] See The Blackfoot Genesis, p. 141.

When they reach the patch, if the crop is good, every one is 249
glad. After the gathering, they all move away again after the 796
buffalo.

Sometimes a man who was lazy, and had planted no to- 249
bacco, would go secretly to the patch, and pull a number of 685
plants belonging to some one else, and hide them for his own
use. Now, in these prayers that they offer, they do not ask [796]
for mercy for thieves. A man who had thus taken what did
not belong to him would have a lizard appear to him in a [784]
dream, and then he would fall sick and die. The medicine [787]
men would know of all this, but they would not do anything.
They would just let him die.

This tobacco was given us by the one who made us. 276 [824]

The Blackfoot cosmology is imperfect and vague, and I 772
have been able to obtain nothing like a complete account of
it, for I have found no one who appeared to know the story
of the beginning of all things.

Some of the Blackfeet now say that originally there was a 539
great womb, in which were conceived the progenitors of all 773
animals now on earth. Among these was Old Man. As the time for their birth drew near, the animals used to quarrel as to which should be the first to be born, and one day, in a fierce struggle about this, the womb burst, and Old Man jumped first to the ground. For this reason, he named all the animals Nis-kum'-iks, Young Brothers; and they, because he was the first-born, called him Old Man.

There are several different accounts of the creation of the 773
people by Old Man. One is that he married a female dog, and that their progeny were the first people. Others, and the ones most often told, have been given in the Old Man stories already related.

There is an account of the creation which is essentially [171]
an Algonquin myth, and is told by most of the tribes of this stock from the Atlantic to the Rocky Mountains, though the hero is variously named.

000 hero is variously named. Here is the Blackfoot version of
773 it: —

● 539 In the beginning, all the land was covered with water, and Old Man and all the animals were floating around on a large raft. One day Old Man told the beaver to dive and try to bring up a little mud. The beaver went down, and was gone a long time, but could not reach the bottom. Then the loon tried, and the otter, but the water was too deep for them. At last the muskrat dived, and he was gone so long that they thought he had drowned, but he finally came up, almost dead, and when they pulled him on to the raft, they found, in one of his paws, a little mud. With this, Old Man formed the world, and afterwards he made the people.

773 This myth, while often related by the Blackfoot tribe,
[177] is seldom heard among the Bloods or Piegans. It is
uncertain whether all three tribes used to know it, but have
[184] forgotten it, or whether it has been learned in comparatively
modern times by the Blackfeet from the Crees, with whom
they have always had more frequent intercourse and a closer
connection than the other two tribes.

773 There is also another version of the origin of death. When
539 Old Man made the first people, he gave them very strong
bodies, and for a long time no one was sick. At last, a little child fell ill. Each day it grew weaker and weaker, and at last it fainted. Then the mother went to Old Man, and prayed him to do something for it.

"This," said Old Man, "will be the first time it has happened to the people. You have seen the buffalo fall to the ground when struck with an arrow. Their hearts stop beating, they do not breathe, and soon their bodies become cold. They are then dead. Now, woman, it shall be for you to decide whether death shall come to the people as well as to the other animals, or whether they shall live forever. Come now with me to the river."

When they reached the water's edge, Old Man picked up 773
from the ground a dry buffalo chip and a stone. "Now, 539
woman," he said, "you will tell me which one of these to throw into the water. If what I throw floats, your child shall live; the people shall live forever. If it sinks, then your child shall die, and all the people shall die, each one when his time comes."

The woman stood still a long time, looking from the stone to the buffalo chip, and from the chip to the stone. At last she said, "Throw the stone." Then Old Man tossed it into the river, and it sank to the bottom. "Woman," he cried, "go home; your child is dead." Thus, on account of a foolish woman, we all must die.

The shadow of a person, the Blackfeet say, is his soul. 775
Northeast of the Sweet Grass Hills, near the international boundary line, is a bleak, sandy country called the Sand Hills, and there all the shadows of the deceased good Blackfeet are congregated. The shadows of those who in this world led wicked lives are not allowed to go there. After death, these wicked persons take the shape of ghosts (*Sta-au'*[1]), and are compelled ever after to remain near the place where they died. Unhappy themselves, they envy those who are happy, and continually prowl about the lodges of the living, seeking to do them some injury. Sometimes they tap on the lodge skins and whistle down the smoke hole, but if the fire is burning within they will not enter.

Outside in the dark they do much harm, especially the [753]
ghosts of enemies who have been killed in battle. These [761]
sometimes shoot invisible arrows into persons, causing [828]
sickness and death. They have hit people on the head, [732]
causing them to become crazy. They have paralyzed people's limbs, and drawn their faces out of shape, and done much other harm.

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[1] The human skeleton is also called *Sta-au'*, *i.e.* ghost. Compare Cheyenne *Mis-tai'*, ghost.

[ca. 1850]

the taboos associated with the care of the bundle. Most bundles 784
had to be hung on tripods behind the owner's lodge during the
day and brought inside at night. Other taboos were more varied. 778
The owner of a medicine pipe bundle must not let anyone pass
in front of him when camp was moved. A beaver bundle owner
dared not show fear of water in any form. The owner of a snake-painted tipi must not break a bone in his lodge.

Frequent transfer of medicine bundles was encouraged by the 778
Blackfoot belief that having owned important bundles added to
a man's prestige and social position. Men of distinction were 554
proud to recount the various bundles they had possessed during their lifetime, just as they were proud to tell of their brave deeds in war. Everyone knew that purchase of an important bundle required sacrifice of considerable property and that learning the ritual of the bundle was an intellectual accomplishment.

Many articles associated with successful achievements in war 778
came to be regarded as medicine bundles. Among them were
headdresses, shirts, shields, knives, and lances. These more important 714
war medicines were usually the property of the well-to-do members of the tribe.[1]

The most common of the more important classes of medicine 778
bundles were the painted lodges. There were more than fifty of
them among the three Blackfoot tribes. The handsomely painted 532
lodge cover was not a sacred entity in itself. Rather it was part 342
of a complex of sacred objects received by its original owner in his dream of power.

According to Piegan tradition some of the oldest painted
lodges are the bear ones. Their origin is explained in the following 539
legend: Long ago a young Piegan determined to obtain some
secret power which would bring him success in war. While trav- 778
eling through heavy timber in search of a fasting place, he came 532
upon a cave. He entered it. When his eyes became accustomed 342
to the darkness he saw the cave was occupied by a mother bear 773
and her cubs. When he pleaded with the bear mother not to harm him, she quieted down and even let him fondle her cubs.

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[1] War medicines are described on pages 127–28 of this book.

8: Ewers E,G-4,5 (1941-1951) 1971 NF6 Blackfoot NF6

[ca. 1850]

539 For four days and nights he stayed in the bear's den without
778 food or water. Meanwhile he prayed to the bear to give him of
its power.

532 On the fourth night he fell asleep. In his dream a male and
342 female bear appeared. They took pity upon him. The female
773 bear gave him her home, a handsome lodge with three red bears
painted on each side and red circles on the front and back representing the bears' den. The doorway was covered with a bearskin. She also gave him incense to be burned in the lodge day and night, a blackstone pipe bowl carved in the shape of a bear, and a song, "Underneath there is a bear which is very powerful. With her protection I shall always be spared in battle."

Then the male bear spoke. "My son, I give you my lodge too." Two black bears standing on their hind legs were painted on this lodge, one at each side of the entrance. The father bear also gave him a pipe and a drum.

Then the mother bear gave him a knife with a bear-jaw handle. She threw the knife at him, and he grabbed it before it could harm him. The bears gave him a song to go with it. "A knife is just like dirt thrown against me."

The bears then drove their children back into the brush and painted themselves. They painted their faces red and made long vertical stripes on their faces by scratching off the paint with their claws.

They told him, "This is how you should paint for battle. This painting will protect you."

When enemies of the bears came through the brush and attacked them, the male bear charged and killed the attackers. Then he told the boy, "See. That is the way. Always charge in battle as I just did."

The next day the young man left the bears' den. Not long afterward he joined a war party. In battle he carried a bear knife, painted himself, and charged as the bears had taught him. He took several scalps, but was himself unharmed. After he returned home, he made the two bear lodges just as the bears had shown them to him in his dream.[3]

[ca. 1850]

The bear knife became a coveted Blackfoot war medicine. It 714
had a sharp double-edged iron blade. Bear jaws and feathers
were bound to its wood or bone handle. There were more than 778
a half-dozen bear knives among the three Blackfoot tribes. In 1847, the missionary Father Nicholas Point met a Frenchman who had lost all his horses in a fight with the Blackfeet. But he was proud to have captured "a bear knife, which is for the Indians what a floating flag is for civilized man."[3]

Only a very brave man dared to purchase a bear knife from 714
its owner because the transfer ceremony was a dangerous ordeal.
After they had purified themselves in a sweat lodge, the man 778
who wished to acquire the bear knife and the owner entered the 796
latter's lodge naked. A bed of thorns was in the lodge. The owner 425
made a smudge of parsnip roots, donned a bearclaw necklace, sang his bear songs, and imitated a bear pawing the ground. Then he jumped upon the petitioner, pushed him on to the bed of thorns and painted him in the bear manner.

After that he said, "Now, I shall give you the bear knife. If you don't take it, I shall keep it. If you get hurt with it, don't blame me."

He crawled four times around the lodge interior growling like a bear. Then, holding the knife by the end of its sharp blade, he hurled it at the initiate. If the latter caught it, he became the new owner and the former owner congratulated him. "You gave your life for that knife. It will make you powerful."

The daddy of all Blackfoot medicine bundles was the beaver 778
bundle. Indian traditions refer to the beaver bundle as the oldest
type of medicine bundle. It was by far the largest. Owners of 778
beaver bundles, known as beaver men or "those who have power
over the waters," were the tribal calendar keepers. With sticks 805
in their bundles they kept count of the passage of the months

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[2] This origin legend^ was told me by Fish Wolf Robe, a Piegan, at the time I negotiated the purchase of a bear-painted lodge for the Museum of the Plains Indian. [115] [126]

[3] Nicholas Point, "A Journey on a Barge on the Missouri River from the Fort of the Blackfeet [Lewis] to that of the Assiniboin [Union], 1847," *Mid-America*, Vol. XIII, 247. [539] [778]

^ [i.e., the origin legend of the bear painted lodges--Analyst] [532] [342] [773]

[ca. 1850]

778 [805] and they foretold the return of spring each year. These men and their bundles played important roles in calling the buffalo and in planting and harvesting sacred tobacco. The sun dance bundle is thought to have been derived from the beaver bundle.

778 539 773 There were several beaver bundles among the three Blackfoot tribes. Several different legends account for their origin. According to one Blood Indian version, the beaver bundle originated in this way: Once a man and his wife camped alone by the shore of a lake. In their lodge were the skins of almost every kind of animal and bird, for the man was a very good hunter. One day, while he was away hunting, a beaver came out of the water and made love to his wife. The beaver continued to visit her daily. Then one day he persuaded her to go with him to his home in the water. When the woman's husband came home, she was gone. He searched the neighborhood for her until he found her tracks leading into the water. Then he gave up his search.

At the end of four days his wife came out of the water and returned to the lodge. In the course of time she gave birth to a beaver child. She told her husband of her affair with the beaver, but he did not harm her. He became very fond of the beaver child.

When the beaver learned of the man's kindness to the beaver child, he took pity upon the man and decided to give him some of his medicine power in exchange for the bird and animal skins in the man's lodge. One day, when the woman was getting water from the lake, the beaver met her and told her he wished to visit her husband. He requested that incense be burned in the lodge to purify it before his arrival and that her husband give him all the things he asked for in his songs.

When the beaver entered, the lodge was scented with burning incense. He and the husband smoked together. Then the beaver began to sing a song in which he asked for a particular bird skin. When the song was ended, the man rose and gave it to him. Then one by one the beaver sang his songs. Each time he asked for the skin of a certain bird or animal, until he had obtained

all the skins in the man's lodge. But meanwhile the man learned 778
all the songs of the beaver medicine and the bird and animal 539
skin that went with each song.

After the beaver returned to his home in the lake, the hunter 773
collected the skins of all the different birds and animals and made
them into his sacred bundle. Thus the beaver medicine bundle
came to be.[4]

The great size of this bundle and the variety of its contents 778
caused the beaver ritual to be the most complex of all Blackfoot
Indian rituals. It required years for a man to learn the several 796
hundred songs of this ceremony, the animals to which each referred, and their proper sequence in the ritual. Consequently, ownership of a beaver bundle was not transferred very often. As a beaver man grew old, he taught the ritual to a younger man so that he could carry on the ceremony after the old man's death.

The beaver bundle was opened and the ritual performed in [782]
response to an Indian's vow to feast the beaver man and to give
him valuable property if he or one of his family should recover
from a serious illness or be saved from imminent danger on the
warpath. In early times, when food was scarce and the people 778
were hungry, they called upon the beaver man to open his mighty
bundle and perform his ritual to call the buffalo. The beaver man 796
and his wife danced, shaking the hoofs and tail of a buffalo 789
which were taken from the bundle. He prayed and sang his 224
potent buffalo-charming songs to change the direction of the
wind and drive the buffalo toward camp. The next morning buffalo would be found close by and would be driven into the pound made by the people of the village. In gratitude for his service in preventing starvation, the people gave the beaver man choice morsels from the buffalo impounded and killed.

Seeds of the sacred tobacco planted by the Blood and North- 249
ern Blackfoot tribes were preserved through the winter in the [778]
bundles of beaver men. At planting time in May they gave a

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[4] This origin legend was told me by Frank Red Crow, a Blood, in 1951. Four [115]
variants of the beaver medicine origin legend appear in Wissler and Duvall,
"Mythology of the Blackfoot Indians," AMNH *Anth. Papers*, Vol. II, Part 1,
74-78.

249 feast and prepared the seeds by mixing them with deer, antelope, and mountain sheep dung, sarvis berries, and water. The soil was readied for planting by spreading brush over the field, burning the brush, and sweeping the ground with brush brooms. Each planter and his wife then dug a small plot about three feet square with a digging stick, dropped tobacco seeds in the holes, and covered them.

[776] The beaver men believed the tobacco spirits were dwarfs no
more than a foot high. Before leaving the garden for the summer
249 hunt, each planter placed a little crooked stick in the center of
782 his plot. Tied to this stick were a miniature pair of moccasins
and a tiny pouch containing tobacco seeds—gifts to the "little
people." In fall when the tobacco was ripe for harvest, the nomadic Indians returned to their little tobacco garden. The beaver man again performed his ritual before the tobacco was harvested.

778 Another type of medicine bundle which was of respectable age and great importance to the Blackfoot tribes was the medicine pipe. David Thompson learned of the medicine pipe among the Piegans before 1800. Alexander Henry, in 1809, was told of the Blackfoot belief that the medicine pipe was a gift from the thunder.

> Thunder is a man who was very wicked and troublesome to the Indians, killing men and beasts in great numbers. But many years ago he made peace with the Blackfeet, and gave them a pipestem in token of his friendship; since which period he has been harmless.[5]

[126] In 1943, Makes-Cold-Weather, an elderly Piegan Indian, transferred his Blood Medicine Pipe to me for the collections of the
Museum of the Plains Indian. At that time he recited the follow-
778 ing legend of the origin of the medicine pipe:

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773 « « « In the fall of the year three sisters went to pick berries on some hills near their camp. A storm came up quickly, and hail began

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[5] Henry and Thompson, *New Light*, II, 366.

[ca. 1850]

to fall. The two younger sisters ran back to camp, but the eldest stopped, looked up, and called out, "Oh, Thunder, stop this hail and I shall marry you." The storm ended, and the sky cleared. 778 539 779

Before she reached camp, the eldest sister saw a strange, handsome man walking toward her. When he drew near, she said to him, "Get away from me. I want nothing to do with you."

The man replied, "But you said you would marry me. I am the Thunder."

Then the girl recalled, "You are right. That is what I promised."

The young man said to her, "Now, close your eyes until I tell you to open them." She did as he told her. When she was told to open her eyes again, she found herself in a strange country. There were many lodges. The young man led her to one of them and told her to enter it. Inside the lodge he introduced her to his mother and father. She looked around the lodge and saw a large pipe hanging near them.

After the girl had lived in her new home for a while she became homesick. She went out into the hills and cried. When her husband went looking for her, he found her in tears. He asked her what was wrong, and she replied, "I'm lonesome for my own people—my father and mother, my brothers and sisters, whom I never see any more."

Then he promised her, "Stop crying and I shall take you back to your family."

When they returned to their lodge, her husband told his father that his wife was homesick. The father replied, "Yes, I was going to tell you to send her home. When she goes, tell her to take this pipe."

That evening the father showed her how to perform the medicine pipe ceremony, and explained, "In the spring of the year you will hear me thunder. Then you must give a feast, unwrap this pipe, and perform the ritual and dance I have taught you. I give you this lodge that goes with the pipe. Tell your medicine men to carry this pipe and dance out of the lodge so I can see them."

Then Thunder stood up, put the pipe on his back, and showed the girl how it should be carried when camp was moved. He also showed her how the bundle was to be supported on a tripod behind the lodge during the daytime while in camp. Then he said, "Now, close your eyes until I tell you to open them again." When she opened her eyes Thunder said, "Now I must leave you." She stood alone in the lodge.

Next morning a young Indian, who rose early, was surprised to see

778 a strange painted lodge in the camp. He reported its presence to the
chief, who asked him to go see what the strange people were doing
●539 in his camp. When the young man looked into the lodge, he saw the
773 girl, recognized her as the one who had been lost some time before,
and hurried to tell her parents of her return. When her father saw
the new lodge and the strange bundle, he asked her, "What are these?"

She explained, "They are Thunder's lodge and his medicine pipe. They are presents to you from my father-in-law, Thunder." » » »

778 Each year thereafter the medicine pipe was opened shortly
after the first thunder was heard in spring. In his ritual the medi-
796 cine pipe man carried his sacred pipe out of the lodge, raised it
toward the sky, and prayed for the welfare of his people and that no one in his camp would be killed by thunder (lightning) that year. The pipe bundle also was opened when a camp member, in fulfillment of a vow to have the ritual performed should a dear one recover from sickness or survive dangers on the warpath, made a payment of valuable possessions to the medicine pipe man. It was opened when the tobacco in the bundle was renewed and when it was transferred to a new owner.

791 The highly respected medicine pipe men were easily recog-
nized by their peculiar hairdress. Each let his hair grow long
302 and wore it gathered in a large forward-projecting coil over his
791 forehead. These men played an important role in camp move-
ments, always leading the moving camp. Their pipes had a
484 unique function in oath taking. A Blackfoot Indian who swore
778 upon the medicine pipe made as solemn a pledge of speaking
the truth as the Christian who swore upon the Bible in a court
of law. These Indians believed that any man who violated his
oath taken upon the medicine pipe would surely die.

There were nearly a score of medicine pipe bundles among the three Blackfoot tribes. The most sacred object in each bundle was a long wooden pipestem elaborately ornamented with plumes and such other decorations as eagle feathers, hair or weasel-skin pendants, trade beads, bells, or ribbons. The stone

They went after him and found he was Heavenly Colt. He was alive and in 231
good condition. Heavenly Colt was returned to his rightful Blood owner. That
horse had great secret power. 778

Like humans, horses were believed to survive death as spirits possessing the power to return and make their spirit presences known to 231
the living. Weasel Tail illustrated his own strong belief in horse 774
spirits by relating a personal experience.

About 50 years ago I visited the lodge of Steel, a Blood Indian. I knew Steel 775
thought his father's spirit was near him at all times. I asked Steel, "Where is your father, Many Spotted Horses?" While I talked I heard a horse whinny far away. Then I heard a horse at the back of the lodge shaking and its stirrups rattling. Then I heard someone talking behind Steel. I could see no one there. It was Steel's father's spirit, come to visit him on his spirit horse."[96]

BELIEFS REGARDING THE ORIGIN OF HORSES

The beliefs of the great majority of aged, fullblood Blackfoot Indians regarding the origin of horses are embodied in their mythology. 825
In the course of my field work on the Blackfeet Reservation, Mont., 773
elderly Piegan informants recited three different myths explaining
the origin of horses. One was told by Short Face, recognized by his [115]
fellows as the most accomplished storyteller on the reservation, in the fall of 1943. In the summer of 1947, my interpreters, Reuben and Cecile Black Boy, said that during the intervening years Dog Child, a North Piegan, had told them another version of this myth.

Short Face's version, which I have given a title to, follows.

THUNDER'S GIFT OF HORSES

825
Many years ago, when people used dogs for moving camp, there lived a Piegan 773
named Wise Man. He and his wife were a handsome couple, but they wore very
plain buckskin clothes. One day Wise Man said to his wife, "I have been thinking 539
about something. If my plans work out we shall have very fine clothes. Let's move away from here and make camp in the woods. I'll collect all the wood you need, but you must not break any of the sticks I bring in."

Wise Man and his wife moved to the woods. After he had brought in wood, he told his wife, "Now I shall go up the hill and catch some eagles." He ascended the hill, dug a pit, found a dead coyote and cut it open, placed a roof of sticks over the pit after he had climbed into it, and tied the coyote on the roof. When eagles saw the coyote they swooped down and began pecking at the carcass. Wise Man grabbed each eagle in turn as it ate, pulled it into the pit and wrung its neck. He caught eight eagles. Then he returned to camp and told his wife, "I shall make myself a bonnet from these feathers." He made his bonnet—

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[96] Wilson (1924, pp. 144–145) reported Hidatsa belief that all horses had supernatural [171]
powers, and that if horses were not properly cared for they would not increase in numbers and might leave their negligent owners. A Hidatsa informant also claimed the Assiniboin considered their horses sacred and sang sacred songs to them (ibid., p. 142). Dorsey (1894, p. 409) mentioned the Dakota custom of praying to horses. The existence of their horse medicine cults is evidence of belief in the supernatural powers of horses among other Plains and Plateau tribes.

825 a circle of feathers standing straight up, with a feather trailer down the back. Then he fashioned some weasel snares and went about the countryside snaring
773 weasels. He took them to his wife and said, "Now, tan these." She replied, "But what are you going to do with them?" "I shall use them to decorate my
539 suit," said Wise Man. She tanned the weaselskins and sewed them on his plain buckskin suit as a fringe, just as he requested. Then he donned his new costume and asked her, "How do I look? Take a good look at me." She looked him up and down admiringly and replied, "You are very handsome looking man." Wise Man then said, "I am completely dressed. Now I shall show you how to dress."

He went into the woods and found an elk lick with many elk around it. With bow and arrows he killed a large number of them. From each he took only two teeth. He carried them to camp and drilled a hole near the base of each tooth. Then he showed the elk teeth to his wife and told her how to sew these teeth on her plain elkskin dress. When she had done that, she put on her dress, stood before her husband and asked him, "Now, how do I look?" Wise Man replied, "You are certainly a very beautiful woman. That is how I want you to look when you have occasion to wear your best clothes."

The couple then returned to the camp of their people. When the others saw their fine clothes, all the young men and women wanted their garments. They offered to barter their most valuable possessions for them. But Wise Man refused, saying. "I will not sell these clothes. You must hunt and make them for yourselves just as we have done. But I am going back to the woods and I shall make up another outfit which I shall trade you."

So Wise Man and his wife returned to their former camping place in the woods. There he met a man. The stranger said to him, "I shall help you. You haven't fixed that bonnet right. You should have quills on the feathers. You should have quills on your leggings and shirt too." Wise Man had never heard of quills and he asked, "But how shall I get these things you call quills? How shall I learn to fix them on my bonnet and shirt?" "Thunder will show you how to do that," the man replied. "But I have never seen Thunder," said Wise Man. "Where is he?" The stranger explained, "He lives above. You follow along the mountains to the end of the earth. There you will find a way to go to him."

Wise Man went to his wife and told her of his talk with the stranger. "A man came to me who told me how I can make my clothes even prettier by putting quills on them. He named someone who could help me to do this. I don't know who that is, but he told me how to find him." His wife answered, "All right, go look for him."

So Wise Man loaded his dog and went away, following the foot of the mountains. He passed mountain lions, bears and other large animals but they did not harm him. Some of them turned into persons. Finally he reached the end of the mountains. Ahead was nothing but water. The shore was thick with brush. Wise Man climbed a cliff and looked down. In the brush he saw a lodge. He descended and entered the lodge. It was empty. After a long time a man entered and spoke to him. "Where are you going? You can't go any farther." Wise Man replied, "I am going to find Thunder." The man said, "He is in the sky. You can't go there. But I shall help you, my boy. Climb this cliff and you will find some goats. Kill one, cut off the ends of his horns and bring them back here."

Wise Man did as he was told. When he returned with the pieces of horn the man told him, "I will give you my moccasins. Fasten these goat horns to them and they will help to hold you up. I shall help you. Follow me." They began to ascend, Wise Man following in the footsteps of the stranger, who had told him to look only ahead. After they had climbed a long time they reached a level place. It was another world.

Then the stranger turned to Wise Man and said, "This is Thunder's home. After you have walked a way you will be surrounded by horses. They are dangerous animals, but they will not hurt you. I shall leave you here. Go on to Thunder's camp. The first animals you meet will be Thunder's horses."

Wise Man walked on until he saw the horses. One of them spied him, and all came toward him and surrounded him. At first Wise Man was afraid. But the strange animals did not harm him. He soon lost his fear and began to pet them. They were so thick around him he could not proceed. But when night came they all lay down and went to sleep. Then Wise Man crawled away from them and walked on toward the lights of two camps in the distance. When he came near them he saw that they were beautifully painted lodges, each with a medicine pipe in front of it. He walked inside one of them. Thunder was there.

When Thunder saw Wise Man he told him to sit down. Then Thunder made a smudge and began to show Wise Man the ritual of the medicine pipe. Wise Man told him, "I came here to find out how to look good in my clothes. I want you to tell me what to do and how to do it. That is what is on my mind." Thunder replied, "My boy, come with me and I shall show you." Outside the lodge Thunder pointed to a porcupine and told Wise Man, "Kill it." This Wise Man did. Then Thunder showed him how to remove the quills, how to flatten them, to dye them different colors and to sew them on garments. When he had finished, Thunder said, "My boy, you have been good. You didn't frighten my horses. They didn't hurt you. They are the animals I ride. Because you did not frighten my horses and they were not afraid of you I shall give you some of them. I'll show you the songs of my pipe and my painted lodges and give them to you also. I'll show you how to pack the pipe on a horse's back. But before I give you all these things you must pay me." Wise Man asked, "What shall I give you?" Thunder said, "Give me a woman from your people, and give me a white buffalo robe." Wise Man asked, "How are you to get the woman?" Thunder replied, "My boy, I can do it with your help." Wise Man then said, "I shall get you a woman. But the white buffalo is very fast. I'll try to get you a white buffalo robe, but it will be very difficult."

Then Thunder went to his herd and selected 10 head of horses, and gave them to Wise Man saying, "Now, my boy, take these. They will raise colts for you and increase. I shall put a porcupine on earth. It too will increase. You can kill porcupines, eat them, and use their quills. Generation after generation of your people will use these things. There will be no end to them. I want you to take the medicine pipe, and in the spring of the year when the leaves begin to come out you will hear me rumbling. Gather your friends quickly and dance to the medicine pipe as I have shown you. I shall see you then and know that you have heard my call. Until the end of the world you will have these things. Not until then shall I take them back."

Thunder then said, "Now, my boy, I'll take you down. Tie the tails of two old mares together. When you have done that you will be on earth again. Tonight there will be a strong wind. If your lodges fall down or if your horses become frightened, I'll take them back. Otherwise you may keep them. In future times many of your old people, to whom I shall give the power, will dream of animal-painted lodges and sacred pipes."

The night after Wise Man's return to earth there was a storm and a very high wind. But the horses were not frightened and the lodges did not fall. Wise

825 Man kept the things Thunder gave him. Until this day the Indians have porcupines, painted lodges, medicine pipes, and horses.

773 539 [115] In March 1943, Chewing-Black-Bones recited another myth explaining the origin of horses. He claimed that Head Carrier, who died half a century earlier, told him the following story, which I have named.

WATER SPIRIT'S GIFT OF HORSES

A long time ago there was a poor boy who tried to obtain secret power so that he might be able to get some of the things he wanted but did not have. He went out from his camp and slept alone on mountains, near great rocks, beside rivers. He wandered until he came to a large lake northeast of the Sweetgrass Hills (Lake Pakowki). By the side of that lake he broke down and cried. The powerful man who lived in that lake heard him and told his son to go to the boy and find out why he was crying. The son went to the sorrowing boy and told him that his father wished to see him. "But how can I go to him?" the lad asked. The son replied, "Hold onto my shoulders and close your eyes. Don't look until I tell you to do so."

They started into the water. As they moved along the son told the boy, "My father will offer you your choice of the animals in this lake. Be sure to choose the old mallard and its little ones."

When they reached his father's lodge, the son told the boy to open his eyes. He did so and was taken into the father's lodge. The old man said to him, "Son, come sit over here." Then he asked, "My boy, why did you come here?" The boy explained, "I have been a very poor boy. I left my camp to look for secret power so that I may be able to start out for myself." The old man then said, "Now, son, you are going to become the leader of your tribe. You will have plenty of everything. Do you see all the animals in this lake? They are all mine." The boy, remembering the son's advice, said, "I should thank you for giving me as many of them as you can." Then the old man offered him his choice. The boy asked for the mallard and its young. The old man replied, "Don't take that one. It is old and of no value." But the boy insisted. Four times he asked for the mallard. Then the old man said, "You are a wise boy. When you leave my lodge my son will take you to the edge of the lake. When it is dark he will catch the mallard for you. When you leave the lake don't look back."

The boy did as he was told. At the margin of the lake the water spirit's son collected some marsh grass and braided it into a rope. With the rope he caught the old mallard and led it ashore. He placed the rope in the boy's hand and told him to walk on, but not to look back until daybreak. As the boy walked along he heard the duck's feathers flapping on the ground. Later he could no longer hear that sound. As he proceeded he heard the sound of heavy feet behind him, and a strange noise, the cry of an animal. The braided marshgrass turned into a rawhide rope in his hand. But he did not look back until dawn.

At daybreak he turned around and saw a strange animal at the end of the line, a horse. He mounted it and, using the rawhide rope as a bridle, rode back to camp. Then he found that many horses had followed him.

The people of the camp were afraid of the strange animals. But the boy signed to them not to fear. He dismounted and tied a knot in the tail of his horse. Then he gave everybody horses from those that had followed him. There were plenty for everyone and he had quite a herd left over for himself.

Five of the older men in camp gave their daughters to him in return for the horses he had given them. They gave him a fine lodge also. 825

Until that time the people had had only dogs. But the boy told them how to handle the strange horses. He showed them how to use them for packing, how to break them for riding and for the travois, and he gave the horse its name, elk dog. One day the men asked him, "These elk dogs, would they be of any use in hunting buffalo?" The boy replied, "They are fine for that. Let me show you." Whereupon he showed his people how to chase buffalo on horseback. He also showed them how to make whips and other gear for their horses. Once when they came to a river the boy's friends asked him, "These elk dogs, are they of any use to us in water?" He replied, "That is where they are best. I got them from the water." So he showed them how to use horses in crossing streams. 773 539

The boy grew older and became a great chief, a leader of his people. Since that time every chief has owned a lot of horses.

The third horse origin myth was told by Mrs. Cecile Cree Medicine in July 1947. She explained that her father, Running Crane, chief of the Lone Eater's Band of the Piegan, had told it to her. This myth I have also named. [115]

HOW MORNING STAR MADE THE FIRST HORSE

Before the Piegan had horses they had dogs. Then everything was flint. There was no iron.

One night a Piegan invited all the chiefs to his lodge. He told his wife, "You sit outside with the baby." Her sister saw her sitting there and asked her what she was doing outside alone. She replied, "My husband does not want me to be in the lodge with the chiefs." She was very unhappy. Later she looked into the sky and saw the bright morning star. She said, "I wish I could be married to that pretty star up there."

Next morning she went to pick up buffalo chips for fuel. She saw a young man approaching her. He said, "Now I have come for you." But she replied, "I will have nothing to do with you. Why do you want me to go away with you? I'm married." Then the young man reminded her, "Last night when you were sitting outside your lodge you said you wanted to marry me, the bright star. I heard you and now I have come for you." She replied, "Yes, that's right. Let's go."

The young man said, "Take hold of my back. Follow me, but keep your eyes shut." She did as she was told. After a time the young man told her to open her eyes. When she did she saw that the country was strange to her. Young Morning Star then asked her into his lodge where an old man was sitting. He was Sun, Morning Star's father. Sun said, "My son, why did you bring this girl here?" The young man answered, "It was the girl's wish. So I went after her."

After a time Morning Star and this woman had a little boy. Old grandfather Sun said, "I shall give the boy something to play with." He gave him a crooked tree which was every bit the shape of a little horse, and said, "Now, my boy, play with this." When Morning Star saw his son playing with the wooden toy he said to his wife, "Wouldn't it look better if this plaything had fur like a deer?" She agreed. So they put fur on it. Then Morning Star said, "Another thing it should have is a tail." So he put a black tail on it and added some ears as well. Then he said, "Now let's take some black dirt and rub its hoofs so they will shine." So it was done.

825 Then his wife said to the Morning Star, "Now you are finished. Are you
satisfied?" "No," replied Morning Star, "Put the boy on the animal's back. Let
778 him ride it." When the boy was astride the toy, Morning Star said, "Now I shall
539 make it go. I shall call sh-sh-sh-sh four times. The fourth time it will start
like an animal." The first time Morning Star called, the horse began to move its legs. The second time, the horse began to move its tail. The third time it moved its ears. When he called sh-sh-sh-sh the fourth time the horse shied. Then Morning Star called "ka-ka-ka-ka," and the horse stood still. Morning Star cut a piece of rawhide for a bridle. The boy had great fun with his little horse.

Later, when the boy's brothers and sisters went to dig wild turnips, his mother asked Morning Star, "Why can't I do that?" He told her she might go with the others, but she must not dig the turnip with the big leaves. So she joined the party. She saw the big-leafed turnip and began to dig around it. At last she dug it up. Dust came up through the hole. When the dust cleared away she looked into the hole and way below she saw her own camp and her parents. She began to cry.

When she returned to Morning Star's lodge he saw her swollen eyes and knew what had happened. He asked her, "Why are you crying?" She told him that she was lonesome for her parents. Morning Star then told her she could return to them. He instructed his people to cut rawhide rope. They made a great pile of it. Then he told his wife, "I'll take you down the rope first. Then I'll take the horse down by my own power." He wrapped his wife and son in buffalo robes, tied them to the rope, and lowered them through the turnip hole.

Two young fellows lying on their backs near the camp of the woman's parents saw a strange object descending from the sky. They were frightened and started to run away when the bundle reached the earth. But the woman called to them, "Untie me." They untied her and went to camp to tell the woman's husband that she was back. When her husband saw the little boy he told his wife, "I don't want him here. Don't feed that boy. Don't give him any bedding. Let him sleep by the door." The woman was watched so closely she couldn't help her son. A half-brother took pity on the little boy. He hid some of his own food and gave it to the little boy to keep him from starving.

Morning Star saw how badly his son was treated on earth. One day when the half-brother took the boy into the brush hunting they saw a strange man. They were afraid and started to run when the man called, "Stop!" They halted and sat down beside the man. He told the little boy, "You are my son. I know your brother loves you and has fed you. But I have come after you because you have been abused." The little boy began to cry. "No, I want to stay with my brother." Then Morning Star explained, "Three of us cannot go. I can only take you. But I promise you I'll give your brother some great power here on earth."

Before he departed Morning Star told the older boy, "Go to that lake yonder. Sleep beside it for four nights. I'll give you power. The man in that lake will help you too. But I warn you that before sunrise, while you are sleeping, animals like I gave your little brother will come out of the lake. When you wake, pay no attention to the other horses. Just try to catch the little, shaggy, buckskin colt. If you catch that colt all of the other horses will stop beside him. If you don't catch him, all will run back into the water."

The morning after the older brother's first night by the lake he tried to catch one of the pretty colts rather than the ugly little buckskin Morning Star had told him to get. All of the horses ran back into the lake. The second morning the older brother tried again and failed. The third morning all of the horses got away once more. During the fourth night Morning Star came to the boy in

> his dream and said, "Now, my boy, I told you to catch that shaggy buckskin colt. 825
> If you don't catch him tomorrow you will not have my power."
>
> Next morning, when the boy awoke he saw the horses again. This time he 773
> singled out the little colt and roped him with a rawhide line. All the other
> horses stampeded toward the lake. As the leading ones reached the shore the 539
> little buckskin whinnied. They all turned and ran back toward him. On the fifth night Morning Star again appeared to the boy in his dream, saying, "Now, my boy, when you return home with those horses give everyone but your father a horse. Because he abused you, he shouldn't have any."
>
> When the boy returned to camp and distributed the horses, his father became very angry. "Why didn't you give me one of them?" he raved. The boy, with Morning Star's power, struck his father and killed him.
>
> Morning Star then told the boy, "From now on your people will have horses. You will no longer need to use dogs. In time you will have many horses. Your horses will never disappear. You need never walk any more."
>
> The principal chief of the camp sent word to the boy that he wanted him for a son-in-law. He gave the boy his two daughters and offered him his place as head chief.

More than 40 years ago Duvall obtained a condensed version of this 773
third myth, which was said to have been told by Head Carrier many
years before. As published (Wissler, 1912, pp. 285–286), this story 825
links the origin of horses with the woman-who-married-a-star episode, although details of the creation of horses by the star differ from Mrs. Cree Medicine's version, and the episode explaining the later acquisition of horses by the older brother is lacking.

Two other Blackfoot myths explaining the acquisition of the first horse from the waters of a lake have been published. One account was told to George Bird Grinnell by Almost-a-Dog, a Piegan. It most nearly approximates the episode of the acquisition of horses from a lake by the elder brother contained in Mrs. Cree Medicine's version (Grinnell, 1895, pp. 166–168). The other myth, told Rev. Edward F. Wilson by the North Blackfoot chief, Big Plume, purports to explain how the Shoshoni first obtained horses from the waters of a large, salt water lake "away south" (Wilson, 1887, p. 185).

The number and variety of Blackfoot myths explaining the origin of horses may be due to the tendency for each narrator to elaborate the basic theme as he sees fit and to link the story of the origin of horses with portions of other myths. It is significant that the five recorded Blackfoot mythological accounts of the origin of horses credit the first horses either to sky spirits or to underwater spirits. In this respect the horse origin myths follow the tribal pattern of imputing the origin of their most sacred possessions to one or the other of these spirit sources. The Sun Dance and medicine pipe are represented in Blackfoot mythology as gifts of Sun and Thunder, two of the most feared and revered sky spirits. The beaver bundle and buffalo painted lodges are represented as gifts of the underwater people, also held in great awe by the Blackfoot. These myths con-

10: Lewis E-4 (no date) 1973 NF6 Blackfoot NF6

I. INTRODUCTION

Anthropology and History

For a period of over a hundred years (1730–1880) the fur trade was the 121
sole medium of contact between western civilization and the Blackfoot, 177
and had a profound effect upon the Blackfoot and other Plains tribes. De- 439
spite this, the role of the fur trade in the development of Plains culture has been neglected. Anthropologists interested in the historical problems of this area have centered their attention upon the effects of the horse practically to the exclusion of other factors. There has been little reliance upon 114
documents in reconstructing the history of the Plains. In the case of the 121
Blackfoot, had the documents been studied, the importance of the fur 177
trade would have been inescapable, for the history of the Blackfoot is to
be found largely in the records of the fur trade. To some extent the fur 539
trade has been considered by anthropologists for the Woodland area, where the historical documents are more numerous and date back to an earlier period than for the Plains. In general, however, the neglect of available written history for its problems is a characteristic of present day anthropology.

Anthropology has been designated as an historical science for, like His- 121
tory, one of its fundamental objectives has been the reconstruction of the history of human society. But the conventional distinction between history and anthropology is that the historian works with written documents from which he derives objective chronological sequence, while the anthropologist works with ethnographical data from which he must infer these time relations. This difference in the evidence used has resulted in an essential difference in method.

Of the two major schools which have been concerned with historical problems in anthropology, the early evolutionists and the diffusionists, neither have used documentary evidence for their interpretations. The former used ethnographic data to formulate crude and sweeping generalizations of unilinear evolution, "built up of subjectively selective evidence torn out of their historical context." The latter, particularly the German school, set up arbitrary culture complexes or strata, essentially artificial constructs, and endeavored to trace the distribution of these complexes throughout the world. The history of anthropology thus presents the paradoxical picture of great pre-occupation with historical problems, and

Saukamappee was a Cree by birth, and as a boy of sixteen accompanied 175
a party of twenty men led by his father to aid the Piegan against the 726
Shoshone.

"Our weapons was a Lance, mostly pointed with iron, some few of stone, a Bow and [411]
a quiver of Arrows; the Bows were of Larch, the length came to the chin; the quiver
had about fifty arrows, of which ten had iron points, the others were headed with [539]
stone. He carried his knife on his breast and his axe in his belt. Such was my fathers'
weapons, and those with him had much the same weapons. I had a Bow and Arrows
and a knife, of which I was very proud. We came to the Peeagans and their allies.
They were camped in the Plains on the left bank of the River (the north side) and
were a great many. We were feasted, a great war tent was made, and a few days passed
in speeches, feasting and dancing. A war chief was elected by the chiefs, and got ready
to march. Our spies had been out and had seen a large camp of the Snake Indians on
the Plains of the Eagle Hill, and we had to cross the river in canoes, and on rafts, [501]
which we carefully secured for our retreat. When we had crossed and numbered our
men, we were about 350 warriors (this he showed by counting every finger to be ten, [802]
and holding up both hands three times and then one hand) they had their scouts out,
and came to meet us. Both parties made a great show of their numbers, and I thought
that they were more numerous than ourselves.

"After some singing and dancing, they sat down on the ground and placed their [714]
large shields before them, which covered them. We did the same but our shields were
not so many, and some of our shields had to shelter two men. Theirs were all placed
touching each other; their Bows were not so long as ours, but of better wood, and the [411]
back covered with the sinews of the Bisons which made them very elastic, and their
arrows went a long way and whizzed about us as balls do from guns. They were all
headed with a sharp smooth black stone (flint) which broke when it struck anything.
Our headed arrows did not go through their shield, but stuck in them; on both sides
several were wounded, but none lay on the ground; and night put an end to the battle
without a scalp being taken on either side, and in those days such was the result, unless one party was more numerous than the other."[131]

We can only speculate on the degree to which this battle was typical of
pre-horse warfare. The points to be noted here are: 1. The weapons con- [411]
sisted of the lance and bows and arrows, both iron and stone tipped; 2. The
shields were effective protection against even iron tipped arrows and were [714]
used to make a temporary wall of shelter between the warriors of both sides;
3. The absence of casualties, largely due to the use of the shield.

A few years passed, when Piegan messengers again came to the Cree for 175
aid. The account of Saukamappee continues: 726

"By this time the affairs of both parties had much changed; we had more guns and 539
iron-headed arrows than before; but our enemies the Snake Indians and their allies 411
had Misstutim (Big Dogs, that is, Horses) on which they rode, swift as the Deer, on
which they dashed at the Peeagans, and with their stone Pukamoggan knocked them 231
on the head, and they thus lost several of their best men. This news we did not well
comprehend and it alarmed us, for we had no idea of horses and could not make out

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[131] Thompson, *op. cit.*, pp. 328-329.

175 what they were. Only three of us went . . . when we came to our allies, the great War
726 Tent (was made) with speeches, feasting and dances, as before; and when the War
Chief had viewed us all it was found between us and the Stone Indians we had ten
539 guns and each of us about thirty balls, and powder for the war, and we were considered the strength of the battle. After a few days march our scouts brought us word
411 that the enemy was near in a large war party, but had no horses with them, for at
[231] that time they had very few of them. When we came to meet each other, as usual, each displayed their numbers, weapons, and shields, in all of which they were superior to us, except our guns which were not shown, but kept in their leathern cases, and if we had shown them, they would have taken them for long clubs. For a long time they held us in suspense; a tall chief was forming a small party to make an attack on our center, and the others to enter into combat with those opposite to them; We prepared for the battle the best we could. Those of us who had guns stood in the front line, and each of us had two balls in his mouth, and a load of powder in his left hand to reload.

"We noticed they had a great many short stone clubs for close combat, which is a dangerous weapon, and had they made a bold attack on us, we must have been defeated, as they were more numerous and better armed than we were, for we could have fired our guns no more than twice; and were at a loss what to do on the wide Plain, and each chief encouraged his men to stand firm. Our eyes were all on the tall chief and his motions, which appeared to be contrary to the advice of several old chiefs, all this time we were about the strong flight of an arrow from each other. At length the tall chief retired and they formed their long usual line by placing their shields on the ground to touch each other, the shield having a breath of full three feet or more. We sat down opposite to them and most of us waited for the night to make a hasty retreat. The War Chief was close to us anxious to see the effect of our guns. The lines were too far asunder for us to make a sure shot, and we requested him to close the lines to about sixty yards, which was gradually done, and lying flat on the ground behind the shields, we watched our opportunity when they drew their bows to shoot at us, their bodies were then exposed, and each of us, as opportunity offered, fired with deadly aim, and either killed, or severely wounded, every one we aimed at.

"The War Chief was highly pleased, and the Snake Indians finding so many killed and wounded kept themselves behind their shields; the war chief then desired we should spread ourselves by two's throughout the line, which we did, and our shots caused consternation and dismay along their whole line. The battle had begun about Noon, and the Sun was not yet half down when we perceived that some of them had crawled away from their shields, and were taking to flight. The War Chief seeing this, went along the line and spoke to every Chief, to keep his men ready for a charge of the whole line of the enemy, of which he would give the signal; this was done by himself stepping in front with a spear, and calling on them to follow him as he rushed on their line, and in an instant the whole of us followed him; the greater part of the enemy took to flight, but some fought bravely and we lost more than ten killed and many wounded; Part of us pursued and killed a few, but the chase had soon to be
[729] given over, for at the body of every Snake Indian killed, their were five to six of us trying to get his scalp, or part of his clothing, his weapons, or something as a trophy of the battle."[148]

175 Here we have an account of the Piegan's first view of horses which was
726 from the unfortunate view of infantry unable to cope with the attacks of
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411

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[148] *Ibid.*, pp. 330-332.

721 727 439
> ". . . none are spared but young girls, who are taken captive and sold to the Canadian traders . . . ."[183]

[175] As early as 1774, Cocking mentions the exchange of two young girl captives between the Blackfoot and the trading Indians (Cree), who acted as middlemen for the Hudson's Bay Company.[184] We have not been able to determine the extent of this trade, but our material suggests that it was of some importance.

175 727 [439] [464] [562] After 1830, women captives were no longer sold or traded. They were now valued by the Blackfoot as an additional labor supply to meet the new needs of tanning hides and preparing provisions for the enormous market provided by the fur trade. Here again, the old importance of women in terms of numbers was overshadowed by their new importance as aids in the acquisition of the new equipment (guns, amunition, etc.), that had become so necessary to Blackfoot life.

721 727 Loot as an objective of pre-horse war was restricted to weapons, leather armor, tools, and other small articles. These objects had usefulness but were of limited economic value, and in a sense fell into the category of war trophies.

Another motive for war was the desire for scalps and the prestige connected with scalp taking. Early in the eighteenth century an old Piegan chief tells us, ". . . we were fond of war, even our women flattered us to war, and nothing was thought of but scalps for dancing and singing."[185] [178] Warfare had little of the commercialism of later years, but was intimately tied up with religious motives which later almost completely disappeared.

175 721 727 An interesting aspect of this is found in Thompson, in Saukamappee's recounting of a theological discussion concerning questions of scalping and the use of the soul of a slain enemy. A successful war party had returned with over fifty scalps. A war tent was made where all the chiefs, warriors, and mourners, assembled.

539 775
> "All those whose faces were blackened for the loss of relations or friends, now came forward to claim the scalps to be held in their hands for the benefit of their departed relations and friends; this occasioned a long conversation with those who had scalps; at length they came forward to the War Chief. Those who had taken the trophy from the head of an enemy they had killed, said the Souls of the enemy that each of us has slain belongs to us and we have given them to our relations in the other world to be their slaves, and we are contented. Those who had scalps taken from the enemy that were found dead under the shields were at a loss what to say, as not one could say he had actually slain the enemy whose scalp he held, and yet wanted to send their souls to be the slaves of their departed relations. This caused much discussion, and the old chiefs decided it could not be done; and that no one could send the soul of an

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[183] Edward Umfreville, *The Present State of Hudson Bay*, pp. 177, 188.

[184] Cocking, *op. cit.*, p. 110.

[185] Thompson, *op. cit.*, p. 330.

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enemy to be a slave in the other world except the warrior who had actually killed 721
him; the scalps you hold are trophies of the Battle but they give you no right to the 727
soul of the enemy from whom it was taken; he alone who kills an enemy has a right 539
to the soul, and to give it to be a slave to whom he pleases. This decision did not
please them, but they were obliged to abide by it."[156] 775

While this concept is to be found in almost identical form among the 171
Winnebago,[157] the writer knows of no other Plains tribe for whom it was 721
reported. From this it would appear that Blackfoot warfare contained some 726
elements of Woodland ideology in the 1730's,[158] but the methods of fighting
differed from the Woodland man to man style, and had become well
adapted to the conditions of the Plains.[158a]

The large scale warfare that was described above demanded a good de- 175
gree of centralized leadership and Thompson's account of Piegan chieftain- 726
ship (1787) suggests that there was a clearly differentiated tribal war chief 624
of more or less permanence, with authority limited to war matters and war 701
periods. 554

> "They (Piegan) have a civil and military Chief. The first was called Sakatow, or [622]
> orator, and the office appeared hereditary in his family as his father had been the
> civil Chief, and his eldest son was to take his place at his death, and occasionally [539]
> acted for him . . . , his insignia of office was the backs of two fine otterskins covered
> with mother of pearl, which from behind his neck hung down his breast to below the
> belt; When his son acted for him he always had this ornament on him. In every council he presided except one of war. He had couriers which went from camp to camp and brought news . . . of where the great bison herds were feeding, and of the direction they were taking."
>
> "The War Chief confined himself to war matters and the care of the camp of which
> he was, which was generally of fifty to one hundred tents, generally a full day's
> march nearer to the Snake Indians than any other camp. It was supposed he looked [622]
> on the Civil chief with indifference as a garrulous old man more fit for talking than
> for anything else, and they rarely camped together."[159]

This comparison of the peace chief and war chief seems to attribute an 622
equal degree of permanence to both offices. But the existence of a war chief 624
as over against the temporary leader of small parties is suggested even more 175

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[156] Thompson, *op. cit.*, pp. 332-333. 726

[157] Paul Radin, *The Winnebago*, p. 144. See his description of the four nights wake. 554

[158] Our only later reference to this concept among the Blackfoot is found in Maximilian. A Piegan had been killed by some Bloods and the dead man's brother made this speech to the weeping relatives. "Why do you lament and cry?—see, I do not cry! he is gone into the other country and we cannot awaken him; but at least two Blood Indians must accompany him and wait upon him there." Thwaites, *op. cit.*, Vol. 23, p. 14.

[158a] "War in the open Plains between the natives is very different from war in the woods; in the former they act as a body in concert in all their movements, in the woods it is almost Man to Man." See Thompson, *op. cit.*, p. 552.

[159] Thompson, *op. cit.*, pp. 346, 347.

554
622 strongly from the following description referring to an event in about 1750.
624 The Piegan were eighty miles below the Bow River and were undecided
175 whether to go further south because of their fear of the Shoshone.

> 726 "After consultation it was agreed to send out a war chief with about fifty warriors to examine the country a few days journey. The chief soon collected his warriors and [724] having examined their arms, and having seen that every one had two pairs of shoes, ~~some dried provisions and other necessaries, in the evening~~ *the principal war chief* (my emphasis) addressed the chief at the head of the party; reminding him that the warriors now accompanying him would steadily follow him, that they were sent to destroy their enemies, that he must be wise and cautious and bring back the warriors entrusted to his care."[180]

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554 So long as fighting was regularly carried on by large massed forces the war chief had a definite function. However, subsequent changes in methods of warfare affected his role. The battle described earlier in this paper which took place in the 1730's marked the beginning of a transition period which was explained by Thompson's informant. (1787)

> [539] "The terror of that battle and our guns has prevented more general battles, and our wars have since been carried on by ambuscade and surprise of small camps in which we have greatly the advantage, from our Guns, arrow shods of iron, long knives, flat bayonets and axes from the Traders."[181]

With the increase in smaller war parties so characteristic of the later period, there was a corresponding decline in the position of the war chief, who disappeared entirely by the middle of the nineteenth century when the temporary leader of small war parties became the rule. This explains a discrepancy in the literature whereby some have reported the office of a tribal war chief and others have claimed no knowledge of it. Our last reference to the war chief as described above is found in MacLeans report of 1885.[182] In all later accounts the emphasis is upon the leader of small parties.

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726 It is tempting to draw a further inference from our last quotation, namely, that the small raiding party did not exist in pre-horse Blackfoot culture. However, in the face of the widespread distribution of the small war party in North America more evidence would be necessary for such a conclusion. It is more probable that both the pattern of the large scale warfare and the small war party existed side by side earlier, as they did in the nineteenth century. The question is really one of their relative importance. We intend to show that the horse and gun increased the use of

[411]
[231]
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[180] *Ibid.*, p. 342.

[181] *Ibid.*, p. 336.

[182] Rev. John MacLean, "Social Organization of the Blackfoot Indians," *Transactions of the Canadian Institute*, p. 252 (1892).

A chief of the Followers-of-the-Buffalo Band gave Big Snake a fast buffalo horse 578
and in return Big Snake presented him with a fine weasel tail suit. The Buffalo chief 157
soon regretted his generosity and wished to recover his gift. Accompanied by his
father, he entered Big Snake's tipi and demanded his horse. Big Snake shot and 682
killed him. The father ran from the tipi. "No one tried to avenge his death because [431]
Big Snake was much stronger."

Many Pinto Horses, his brother, Packs His Tail, and Buffalo Chief were all handsome 578
and wealthy. Buffalo Chief and Many Pinto Horses were drinking and quarreling.
Each told of the grudge he bore the other. "Afterwards Buffalo Chief didn't 273
feel good and moved off."

Some members in the Many-Children Band were envious of Packs His Tail because
he was rich. One day, he visited their camp, and after considerable drinking [682]
on both sides, they took away his gun and killed him. When his brother, Many Pinto
Horses, came to avenge his death the Many-Children shot him, too.

The following are tales of feuding within the family of the wealthy and 578
famous Blood chief, Red Crow, who signed the treaty in 1877 which established 621
his tribe on its reserve:

[648]
When Red Crow was appointed head chief in 1877, his older brother, Sheep Old Man was greatly angered. He left his band and joined the Followers-of-the-Buffalo where he also had friends and relatives.

Sheep Old Man, his sister, Revenge Walker, and her husband, Running Bird, were [685]
camping with their followers at Calgary. Red Crow came in with some of his supporters. Two relatives, Many Dust, a band chief of the Hairy-Shirts, and Owns Center Painted Tipi, accused him of keeping property that rightfully belonged to his sister, Revenge Walker. The unwelcome visitors were ejected from his tipi, and Revenge Walker, unable to persuade her husband to accompany her—in fact he forthwith left her—went alone to her brother's tipi to demand her property. When Red Crow saw her approaching, he ran off. Revenge Walker consoled herself by killing some of his horses. Sheep Old Man then said, "Now we will have trouble. We had better move our tipis away from our relatives."

At another time, Sheep Old Man, while drunk, shot his younger brother, Not Real [273]
Good, in the shoulder. Their sister, Revenge Walker, was so angered that she wanted
to kill Sheep Old Man. As dawn came, Not Real Good, said, "Older sister, you have [539]
had trouble with our brother, Red Crow. Now you are having trouble with Sheep
Old Man, our brother, also. Only you and I are together. We have other brothers
but they may not like us because we have been having trouble with Red Crow and
Sheep Old Man. They may stick to them. Running Bird, your husband, has left
because of your quarrels. Marry the white trader. He may have good medicine and [582]
then I may get well. His sister answered, "I do not want to see you die. I will do
as you advise, although I do not like to marry a white man. But then I might get
even with Red Crow when he comes to trade." So she married Davis, the trader.

When Red Crow heard that his sister had married, he brought some fine tanned dresses, shirts and twenty horses to her as a gift. He greeted his sister and asked her forgiveness. Revenge Walker said, "I was going to kill you, but I think so much of

could be chosen for this service. Here the society meets. The formal 561
dance is out-of-doors where the men sit in a circle (Fig. 9). 575

When they dance, they rise in their places. The mounted men ride 796
around, forcing the dancers to the center. Then they pretend to ride them 535
down, upon which dancers who have dismounted enemies, seize them by the feet and gently unhorse them. Then the two riders join in the dance. This is done but once.

They seem to have some ceremonies in their tipi. They have a number 561
of songs. In one they say, "It is bad to live to be an old man." The latter 575
means that to die in battle is preferred. At the end of each song, they shake 796
their rattles above their heads and shout. Four drums are used. 533
[539]

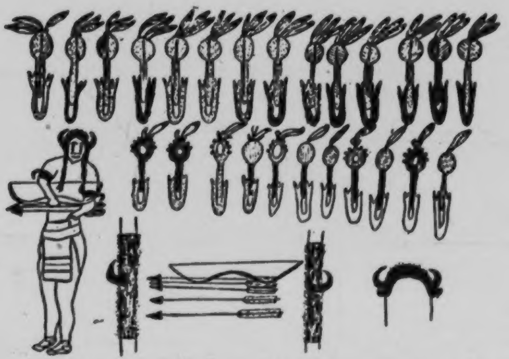

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Fig. 10. Sketch showing the Regalia of the All-brave-dogs: the Twenty-five Types of Rattles and the Equipment of a Bear. The original is in colors: blue (vertical lines), green (right oblique), red (left oblique), and black. Drawn by Hairy-coat.

They are not credited with pranks, but after a dance may go about the 561
camps and dance before tipis until the owners give them food or other 575
presents. To refuse or to delay such bequests would be unwise. Yet [431]
they do not maltreat those they meet, and offer no violence except when on regular guard duty.

The members usually buy in from the braves. Since all the rattles are 561
supposed to be different, the transfer really consists of the purchase of a 575
particular rattle which is regarded as a ceremonial object or bundle as de- 432
scribed in Vol. 7. While it is usual for the entire society to sell out at the 424
same time, our informants state that nevertheless a rattle may be purchased
[778]

All the new members went through the same actions as Big-brave and each 561
transferrer related four war deeds before fastening the trappings upon the new mem-
ber. Big-brave paid a horse and some blankets as a fee for buying into this society. 575

When Big-brave and all the other new members were dressed and painted and 796
had stepped over the digging-stick and the dogs, they all stood up in their places with 432
their wives and mothers or women partners. The drummers struck their drums
once; all shouted, and then the drums were again struck. After the fourth time [534]
the members sang and danced in their places inside of the tipi. At first they danced [535]
facing the center, then facing the wall, then the center, and then the back. Each
new member was given a drink of water by the old members' wives, the new members
paying for their drinks with blankets, guns, or a horse. After this they all sat outside of the tipi in a circle and danced as before. After the dance, all returned to their homes.

Big-brave says that that evening the one who transferred to him, came to his [264]
tipi and a smudge was made. As Big-brave was to eat, the transferrer took a small
piece of the meat, spat four times on it and after making four passes to the smudge with the meat, placed it in Big-brave's mouth, thus giving him the privilege of eating his food.

The next day all the new members and some of the transferrers went out on a [224]
hunt. When they had killed a buffalo, the transferrer showed them how the back-
bone was broken and the buffalo tail cut off. Thus they were granted the privilege [424]
of cutting off the buffalo tail or butchering and cutting the backbone in two when
they wished to do so. This completed the transfer ceremony.

During the dances and when they are seated in a circle outside the tipi, their wives sit at their backs. During the butchering ceremony the new members had to pay a fee, which consisted usually of arrows or other small articles.

In passing, it may be said that the detailed features of this transfer are common to many serious ceremonies of this kind, a discussion of which will be found in Vol. 7.

We have recorded the origin myths for this society. A version will be 561
found in Vol. 2, 112. In one not published we find the same story with 575
some variation. It opens as follows:— 539

> There was once a young single man who always carried a stick around with him, like a gun rod. On the end of this stick was a small leather cross which was called the butterfly. One day, when the buffalo went over the drive and were milling around in the enclosure, the young man happened to be standing by and poked his stick under the tail of a buffalo cow. When he drew his stick out, he saw that the leather cross had come off. The cow jumped over the fence and ran away.

Otherwise, the narrative is similar to the version cited. Our informants 561
have a conviction that the ceremony was originated by an Assiniboine who
saw buffalo dancing. They recalled that some visiting Assiniboine once 575
marched about their camp, singing the front-tail songs to the surprise of all. 173

561 support of this they call attention to the fact that this pair dance around
575 through the camp at the same time and in the same manner as the other
124 societies.

Their regalia consist of a small bulb rattle to the handle of which is
561 attached a coyote tail and a bunch of feathers for the head. No eagle
575 feathers were used. Bone whistles and a coyote skin around the neck com-
796 plete the list. Big-brave, the present owner of one set also has a drum.
[534] This drum seems to be a special medicine object and to be used only by and
in connection with the ceremonies by a brave-dog. Our informants state,
[237] however, that this drum was originated by Big-brave and was not pre-
[292] viously a part of the regalia for the brave-dogs and is not recognized or used
[778] by the other member.

The brave-dogs usually paint the entire body in white. The face is
[302] given the "coyote painting." The entire lower part of the face is painted
[825] red. This painting was sometimes spoken of as "eating raw meat." In
explanation, it is said that when a coyote has been eating, his mouth and nose
are generally red with blood, and that also he is lucky and usually gets his
meat whenever he looks for it.

561 The obligations taken on by the brave-dogs are rather exacting. They
575 must never under any circumstances run away from the enemy or turn
726 back. If enemies appear in their paths, they must walk straight forward regardless of the consequences. In battle they are supposed to stand in front of the enemy and dance and sing. However, if their companions desire to save them they may release them from the obligation by whipping. Thus in fighting, a friend may ride up and strike the brave-dog with a whip and at once he runs away. For example we were told that,

> Running-buffalo, the father of Elk-horn was a brave-dog. Once there was a fight between the Blackfoot and the Assiniboine in what is now the southern part of the Montana Reservation. The Assiniboine were in a hole and hard to get at. Running-buffalo rode up, got off his horse, and with his rattle in his hand, singing the brave-dog songs, went directly to the hole and jumped in among the Assiniboine. His war party followed close at his heels and succeeded in routing the enemy. All brave-dogs are believed to have great power. Once Running-buffalo was shot through the abdomen with three or four arrows. He asked that some buffalo intestines be cooked for him, saying that he would use them to replace the injured parts of his body. He ate them and recovered.

561 Like all other societies and medicines, the brave-dogs had their own songs
575 and their dance. The sentiments expressed in the songs are in keeping with
539 their obligations. For example one of them runs, "I want to throw my
body away." Another "I want dogs to eat my body." They have a song in which they ask for arrows, and while singing it they go into any tipi and take an arrow from each quiver they find therein.

the songs began and the members rose to dance. There seems to have been 561
no special form of dance, but at times they crowded into a mass, at others 575
formed in files and again in half circles. They always held their lances at a
forward angle. The rule was to dance at various intervals as the camp was 796
circled. The two riders mounted and crossed back and forth in front of the 535
leaders to reverse them (p. 412).A When the procession again reached the
starting point the two riders dismounted and joined in the final dance.

The following account of this public ceremony is from McClintock:—

> When the kit-foxes gave a dance, they opened up two large lodges and made [346]
> them into one. For four days and four nights they sat inside, painting and dressing
> themselves, singing and making ready for the dance, only appearing at night, outside
> of the dance lodge. On the fifth day they marched through the camp. Their chief [292]
> wore the fox-skin, with the head made into the form of a hood. The nose was in
> front, the ears on the top and the skin, with bells fastened to the tail, hung down his [237]
> back. The face of the leader was painted green, to look as frightful as possible and [302]
> inspire the spectators with awe. The second in rank, called the White-circle-man,
> carried a spear, with one end bent into a circle. It had bells attached, and was [411]
> covered with white swan's down and white plumes. The third held a spear of the
> same shape, covered with white feathers, but fringed with black and red plumes. [531]
> The rest of the members carried pointed spears, covered with otter skins ornamented with feathers and bells. The kit-foxes all painted their faces. They wore, for garters around their legs, wide bands of otter skins, with bells attached, and an eagle feather, decorated with red, green and yellow, in their back hair. White weasel-skins were also attached to either end of this feather, while a strip of otter skin was suspended from its centre. When they marched through the camp they formed in the shape of a fox head. The chief went first standing for the nose. Behind him were the second and third men for the eyes, and then came the rest of the society in a group, all together representing a fox head. The two second-men, as the eyes, watched the chief, who was the nose, or leader, and acted just as he directed, the rest following after. When they were ready to dance, they sat in lines. In the first line were the regular members. If there were men withdrawing from the society, or giving their spears to new candidates, they sat in the second line, while the wives of the members sat behind. As soon as the drum began, the chief started the dance. The two circle men with the white spears followed. After them came the other
> members, with otter spears. They danced in pairs, — the same way that kit-foxes [825]
> run together. They gave short regular jumps with their feet close together, imitating the movements of a fox, barking and moving about, first in one direction, and then in another, just as a fox does. The two second-men (eyes) danced between the two lines, barking and swinging their spears. They did not move in straight lines, because the fox never goes straight. His tail always seems to guide him. When the white-circle men shouted, 'That is enough,' the dance ceased and they all seated themselves. After a short rest the dance was continued.[1]

Some of the songs run: "Fox says, four times I am going to run. Days [539]●
are my medicine; they are powerful. Nights are my medicine; they are
powerful."

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[1] McClintock, 446–447.

A.[See Category 116--Analyst]

The two leaders carry bows and arrows painted red. These arrows seem 561
to have been regarded as medicine since it was believed they never missed 575
their mark. They were therefore a very important war medicine. [411]

The two leaders paint the face all over with dark red paint and draw a
black mark from the forehead down across the nose and a black circle entirely [778]
around the face. They wear a plain buckskin suit, without weasel-tails or [302]
hair fringes, but painted all over with red paint. One informant claims that
the leaders painted their faces in a different manner, the forehead, sides, and [292]
chin being red with two pairs of oblique lines extending in toward the nose. [531]

The two pipe men were in reality the keepers of medicine-pipes. Though [124]
the society has long ceased to exist, the pipes are still cared for and their
rituals occasionally demonstrated. Wolf-tail and Split-ears are the present 796
owners of these pipes. The transfer ceremony for them is similar to that 432
of other medicine-pipes although they are known as catcher's pipes. The 276
pipes themselves are different and their rituals contain some of the regular 778
medicine-pipe songs. Among the other songs are those of the catchers
society and the iniskim (buffalo rock). [561]

The pipe ceremony was described as follows:— [575]

> First a smudge is made, the owner holding up some sweetgrass above his head and
> singing. The words of the song are, "That which is above, it is powerful." Then [539]
> he brings the sweetgrass down and lays it on the fire, at the same time the song runs,
> "This, the earth, it is powerful." After the smudge is made the owner of the pipe [539]
> and his wife both hold their hands in the smoke and then over the pipe bundle, then
> make four passes and untie the strings. The buffalo rocks are then taken out and
> placed in a row in front of the open pipe bundle. The owner takes up the pipe,
> holding it in his arms as if it were a baby. At this time they sing the iniskim songs, [539]
> the words of which are: "A hundred buffalo I have fallen (caused to go over the
> drive)." All this time the man is holding the pipe in his arms and praying to it.
> Then he lays the pipe down and has his face painted with a red and black circle [302]
> around it and a black streak across the forehead, nose, and chin. Then they sing
> the dance songs of the catchers. The owner gets up with the pipe and dances, [535]
> everybody in the tipi being required to dance with him. All stand in their places and
> dance, first to the southeast, then face the north, then the southeast, and then the
> north. Then the man hands the pipe to the one next him and this man dances twice
> towards the south and twice towards the north, while all the others dance in turn as
> he does. Then this man turns the pipe over to the next person and all dance as before,
> until the pipe has passed entirely around the circle, every man, woman, and child
> present being required to dance with it. Four drums are used and the dancers shout [534]
> and make all the noise they can. When all have danced with the pipe, it is handed
> back to the owner and he lays it down. This closes the ceremony and the bundle is
> tied up.

The purchaser of the catchers pipe makes the sweat house for the owner
and on entering with him, presents him with a pipe of tobacco with a formal

DANCE FOR THE SPIRITS OF THE DEAD.

This ceremony is often spoken of as a ghost dance but seems to be an 794
ancient cult. The idea was to make a dance for the dead to which their 769
spirits were invited. At one stage of the ceremony a herald goes outside
to invite the spirits, beginning his announcement by he-e-e, repeated four
times. He must not, however, call any ghost by name. The dance seems 794
to be founded upon an incident in the Blood-clot myth,[1] when the hero 769
organized a dance in the stomach of the monster. "When he got into the 773
stomach of the fish, he saw a great many people. Many of them were dead, 539
but some were still alive. He said to the people, 'Ah, there must be a heart somewhere here. We will have a dance.' So he painted his face white, his eyes and mouth with black circles, and tied a white rock knife on his head, so that the point stuck up. Some rattles made of hoofs were also brought. Then the people started in to dance. For a while Blood-clot sat making wing-motions with his hands, and singing songs. Then he stood up and danced, jumping up and down until the knife on his head struck the heart."

The curious idea seems to prevail that the dance is also for those near death or about to become ghosts and that these Blood-clot directed to at least move their heads in unison with the dancers.

The following are two independent narratives of origin myths for the 794
ceremony:— 769

(a) 773

A man once pitched his camp far from any others He had a wife and little boy. 173
After he had been there some time, his wife died. He stayed with her in the tipi 539
for four days and then decided to go away. He took the boy, but before he had gone very far, he heard a voice say, "Go back and stay with your wife. We will help you bring her to life again."

He didn't see who it was that spoke but returned. That night he lay in his tipi and heard people singing and dancing but could see no one. The people he heard dancing were ghosts. They said, "We will dance four nights and restore life to your wife." The man stayed four nights and each night heard the dancers when awake, and saw them in his dreams. After the fourth night his wife lived again. The ghosts gave him the dance and when he returned to his people, he taught them the dance which is still held.

(b)

One time, when a war party was returning after a long journey, one of the members of the party died. His companions made a lodge of brush and trees and left him there. A ghost came to where the man lay and pitied him, invited a number of

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[1] Vol. 2, 56.

794 ghosts to the place and said, "Let us all have a dance for four nights and restore this
769 man's life to him." They agreed, and after four nights, the man came to life again
773 and saw the ghosts, how they painted their faces, and how they dressed. One of
173 the ghosts said to him, "We will give you this dance. When anyone is sick or about
to die, have a dance, and he will recover." The man returned to his home. After
● 539 some time someone was very ill. This man gave the ghost dance, and taught it to
the people.

794 The dancers paint to represent skeletons, so it is said. The face and
769 exposed parts of the body are painted white, while around the mouth and
302 each eye is a bold circle of black or red. The effect is quite hideous.

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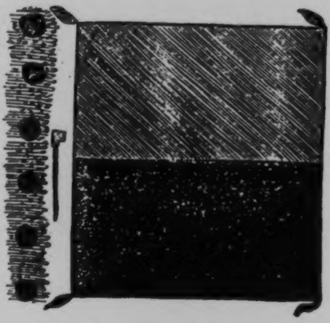

Fig. 28. Smudge Altar for the Ghost Dance. Drawn by Big-brave. The altar is about one foot square, the north half red, the south half black. Red and black plumes respectively are stuck up at the corners. At the west is a row of buffalo chips covered with sage grass. Between these and the altar lies the pipe used in the ceremony. Sweetgrass is used on the altar and the tongs should lie on the north side.

794 There are no particular regalia except a plume on the head, nor are there
769 any bundles. The ceremony has, however, its own peculiar ritual and
[292] songs. Women dance with the men.

[796] A dance rarely occurs unless some man makes a vow or formal pledge to
provide a feast and dance for the dead in return for some expected or realized
794 good fortune. At the ceremony his wife sits near the door and takes the
769 name of Yellow-woman. She paints her hair yellow and her face red with a
796 yellow band across the forehead. On her head, she wears a plume. A great
535 abundance of food is expected.

[789] The smudge altar is a large oval with the incense hearth at one end.
At the other is placed a small pipe and four plumes. According to Big-
[302] brave the altar was square, Fig. 28. One member is delegated to attend to
[778]

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773 lodge, among his people. Anthropologists say that my an-
796 cestors got the Sun Dance from tribes to the south, who origi-
796 nally got it from the Aztecs of Mexico.

[177] There are several legends that include accounts of the origins of various parts of the Sun Dance ceremony. After Scarface told the people about building the holy lodge, another young man was given instructions to have all the virtuous women assemble by this lodge and confess the times in their life when they were approached by men other than their husbands. They had to give the details of each encounter, but if they submitted to any of these approaches, then they were disqualified. Those who did qualify were instructed to help cut the one hundred buffalo tongues that became the tribal Sun Dance sacrament. Any of these women then became eligible to make the vow necessary for each year's medicine lodge ceremony.

HOW THE HOLY WOMAN'S HEADDRESS CAME TO BE

793 It is said that these early holy women wore only wreaths
292 of creeping juniper branches on their heads. At that time the
778 ceremony was still quite simple, but later on it became very
complex. A major addition to it came with the Natoas, or holy woman's headdress, for which many sacred songs are sung. This is how the origin story for that headdress has been handed down.

773 There was once a cow elk who left her husband and ran
539 away with another bull. Her husband wanted to have her
292 back, so he went around to different birds and animals and
778 asked them to help. The moose and the raven were the only
ones who were willing. Since they were in the thick forest by the mountains, the raven offered to go look first. He flew away and stayed gone for four days before he returned with the news. He said he had found the runaway couple and, with

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his own power, he had caused them to stay in the area where 773
they were.

The husband became afraid to challenge his rival, so he 539
asked the moose and raven how they could help. The moose 292
said: "With my heavy horns I have the power to strike very 778
hard." The husband was encouraged, so he said: "With my big horns I have the power to hook very hard." The raven just said: "Don't worry, the three of us can overpower him." So they started for the place where the couple had been found.

When they got close, the husband again became afraid of his rival. He said to the moose: "How is that raven going to help me if I get in trouble? He has only the wings that he flies with." At that the moose began to worry also. Soon the raven flew down and told them: "The ones we are after are just ahead, by a large cottonwood tree."

The elk walked toward his wife and rival, the moose followed close behind, and the raven flew overhead. All three were singing their power songs. With each step that the moose took, his feet went farther into the hard ground. This was proof of his strength. When the elk got up by his wife he hooked at the large cottonwood tree and knocked chips from it each time. Then the moose came up and rammed the tree with his horns and gouged it deeply. At that point the rival elk hooked the big tree and sent it crashing to the ground. Now the husband and his friend the moose were greatly frightened, and decided to make friends with the other elk. Only the raven wanted to continue with the challenge. But the moose told the husband: "This elk has too much power for us, so we had better go ahead and make friends with him. What can this raven do to help us, since he only has wings to fly with?" The husband replied: "Yes, you are right. I will present him with my robe and my headdress." To this the moose said: "I will give him my hooves." The raven shrugged with disappointment and added: "All right, then I will give him my tail feathers. If you had agreed with me to continue

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773 the challenge, I was going to land on his head and use my
539 large beak to peck his eyes out. You two could have easily
292 won after I made him blind."

778 When the other two heard this they changed their minds and said: "Let us go ahead and challenge him, then," but the raven said it was too late, since they had already given in to their own cowardice. Meanwhile, the other elk was listening to their conversation, and he became scared of the raven. He decided to accept the gifts while he was ahead. So they gave him their gifts, the husband took back his wife, and the other elk went on his way.

It is a mystery how this first elk happened to have that headdress, but it was a Natoas like the holy women wear for the Sun Dance. It had a rawhide band which held large plumes and feathers to represent the elk's power of hooking with his horns. But since bulls already have horns, the headdress was made for a cow elk to wear, along with the robe that was also presented.

The elk that received the presents had no wife who could wear these things, so he decided to give them to the people who were camped nearby. He changed himself into a man and he brought the articles to the people. He taught them the ceremony for their use, and he told them that they must always put up a small cottonwood tree where they could imitate the challenge that he had gone through to get the presents. To this day that challenge is reenacted during each medicine lodge ceremony.

The man to whom this first Natoas was given was a great holy man who also had the first beaver bundle. He put the sacred headdress in with his bundle and let his wife wear it whenever the bundle's ceremony was held. He was also the leader of the medicine lodge ceremony, since he was such a wise man. His wife wore the Natoas for that ceremony as well. When the holy women who vowed the Sun Dance learned about the power of the beaver bundle man's wife's

headdress, they asked to borrow it for each Sun Dance cere- 773
mony to wear on their own heads. So it came to be that this 539
ceremony was transferred to the Sun Dance women of long 292
ago, who replaced their simple juniper wreaths with this
powerful and sacred headdress. 778

In the old days there were sometimes four or more women
who vowed to build the Sun Dance for the same year, and all 796
of them went through the whole ceremony together. Since 778
each one had a Natoas bundle there were probably as many as ten or twelve of these at a time. Today I know of only one each, among three of our divisions, while the fourth division must borrow one whenever they wish to have a Sun Dance again. Unfortunately, I also know of a half dozen such sacred bundles that are in museums or in the hands of private collectors.

The sacred articles for each Natoas are protected inside of [4,15]
a sturdy rawhide cylinder, which has painted designs on the
outside, and a row of fringe along one edge. Only two of the sacred articles are kept outside of this bag—a special "turnip-digging stick" and a bunch of moose hooves—and they are tied to the fringe. The rest of the articles are wrapped in cloth inside of the rawhide case. Typical contents include a badger-skin bag for the headdress; weasel, squirrel, and gopher skins for the ceremony; bags of sacred paint, and bags of fat for mixing the paint with; rawhide rattles, and a sheet of rawhide for beating the rattles on; a forked stick for bringing hot coals to the altar, and bags of incense for use on the altar; a special elkhide robe for the holy woman to wear during the Sun Dance; and a tripod to hold up the whole bundle when it hangs outside. Some of the small bags within the bundle also hold necklaces, feathers, and other articles that are used during the bundle's long ceremony.

There is a Natoas bundle opened up and on display in the 778
Museum of the Plains Indian, a government-owned institution
located in Browning, Montana, on the reservation of our

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778 Blackfoot relatives. One year we traveled to that reservation with Mrs. Rides-at-the-Door, for a Sun Dance that she helped to transfer. She was shocked when we brought her to the museum and showed her the opened bundle. To her that bundle represented the sacred life to which she has been devoted, for the sake of her people. Her own Natoas is always kept hanging over her own bed, closed up and covered by a woolen shawl. She nearly cried when she said: "Do these museum people have no respect for anything?" She didn't know that the museum's curator was himself an Indian.

HOW THE MORNING STAR CONTRIBUTED TO THE NATOAS

773 One of our people's ancient legends concerns a young
778 woman who became married to the morning star. This woman stayed up in the heavens with Morning Star for a time, and when she came back down she brought along a sacred turnip and a special stick of the kind my grandmothers used for digging wild turnips out of the ground. She was instructed to put these articles with the holy woman's bundle, and they have been used in the Sun Dance ceremony ever since. Here is how it came about.

773 One night two young sisters were lying down outside their
539 lodge, looking up at the sky. One of them pointed to Morning Star (the North Star or Jupiter), and said: "I wish I could
778 have that beautiful bright star for a husband."

A few days later these same two sisters were out gathering wood. One sister had trouble with her pack strap breaking, when she tried to carry her load of wood back home. The other sister finaly said: "I will go ahead with my load and you can follow me." The one who stayed behind was the one who had wanted to marry the star. As soon as her sister was gone, a handsome young man came out of the brush toward her. She got up to run away, but he stepped in her way and

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told her: "The other night you wished to marry a bright star in the sky. I am that star, my name is Morning Star." He had an eagle plume tied in his hair, and he held another one which he tied in the girl's hair. She fainted, and when she revived she found herself in a strange place, far from home.

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Morning Star introduced his new wife to his parents, who were Sun and Moon. They welcomed her, and the old woman, Moon, gave her a digging stick and said: "You can go out for walks and dig turnips at the same time. There will be no one to bother you, so you can do what you wish, except for one thing: Do not dig up that great big turnip growing far out from here. That is a special, sacred turnip that must not be pulled up."

The girl did as she was told, everyone treated her very kindly, and she was happy in her new home. She had forgotten all about her people and the place where she came from. She even had a child with her husband, Morning Star. Sometime later she was sitting outside, and she began to think about the large sacred turnip. Since no one ever went near it, she thought they would never know if she just dug it up to look at, then put it back in its place. She had never seen a turnip anywhere near that size. So, while her baby was crawling around and playing, she went over and worked on the turnip with her digging stick, until she was finally able to pry it loose. However, she didn't have enough strength to lift the turnip out of its hole, and her digging stick was wedged in so hard that she couldn't pull it out, either. She sat down, worried, and wondered what to do.

While she was sitting, two large white cranes flew down to her. They were sacred cranes, and they had come to help her. The one crane said: "I have spent all my life with my husband and have never been with another. For that reason I have the power to help you." This crane then made incense and taught the young woman some songs and a ceremony, during which she removed the root digger as well as the large

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773 turnip. The young woman looked down the hole where the
● 534 turnip had been, and she could see the camp of her people,
far below. Suddenly she became lonesome for her relatives
778 and she longed to go back down to them. The crane told her: "Your husband will allow you to go back home. Take along this digging stick and use it during the Sun Dance, which you will be allowed to sponsor when you get back among your people."

When she got back to her husband he knew right away what had taken place. He said: "I do not want to give you up, but I will let you return to your family because I know that from now on you will be lonesome. Take our son with you, and he may become a leader among your people. But you must not allow him to touch the ground for seven days after you have returned, or he will turn into a puffball and come back up here to live as a star." Then he tied the eagle plume back on his wife's head, and she was mysteriously brought back to earth with her baby.

The young woman's parents were happy to have her back alive, since they had assumed she was either dead or captured by some enemy. They were amazed when they heard her story, and they marveled at their new grandchild. The girl told them that the baby was not to touch the ground for seven days. She told her father to paint a sign on his tipi, as Morning Star had instructed, to remind them all of this taboo. The father painted a large cross at the top of his lodge, in back, and ever since then the painted lodges of our people have had a sign there for the Morning Star.

Six days went by without mishap, but on the seventh day the young mother left her baby behind, while she went out to get wood. The grandmother forgot about the taboo and let the baby crawl on the tipi floor. When the mother came back she didn't see him, so her mother said: "The last time I saw him he was playing under that buffalo robe." His mother quickly pulled back the robe, but all she found was an ordi-

nary puffball, like those that grow all over the prairie. That 773
night she looked up and saw a new bright star in the sky.

After some time passed, this same woman made a vow to 539
put up a Sun Dance. Along with the other articles used by 778
the holy woman, she carried her sacred digging stick and a
fresh tall leaf of the wild turnip. She taught the others the
ceremony that went with them, and these things have been
carried on to this day. In addition, she painted round circles [532]
all the way around the bottom of her father's lodge, in mem-
ory of her little child. Most painted lodges now have these
circles, and that is why they are called puffballs, or fallen stars
from the sky.

A GRANDMOTHER WHO HAD THE POWER TO CALL GHOSTS

When my father was young he spent a lot of time with his 551
mother's brother, Willie Eagle Plume. This same man spent
a lot of time with my husband and me in the last years before he passed away. His mother was named SikskiAki, which is the name that I am known by in the Blackfoot language. He gave my husband the name Natosina, or Sun Chief, which had once belonged to his father. Shortly before his passing he gave our youngest son his own name, Atsitsina, or Prairie Owl Man, to complete a trio of names that had been around him since childhood.

Willie Eagle Plume's father was also known as Eagle Plume. He was born around 1850 to a woman whose name, Otsani, can no longer be translated. She was one of several wives of a chief named Not-Scared-of-Gros-Ventre-Indians. Some early trader misunderstood her name, Otsani, and thought it was Old Charlie, which became her nickname for the rest of her life.

Otsani lived to a very old age, spending her final years in 791

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538 own lifetime I have watched such incidents turn into legends. I can only imagine how the colorful life of the past must have inspired those who sat before the evening campfires with eager audiences waiting to be entertained.

HOW THE OLD PEOPLE SAY WE WOMEN WERE MADE

539 The way I have heard our ancestral stories told, the first woman was made as a companion for the first man. The Creator took a piece of buffalo bone and some sinew, then he covered them with mud and shaped them. When the Creator blew on the body it came to life. He did the same with the woman, and he taught them both how to make more of their own kind. While this was going on a wolf came along and offered to help out. He blew on the woman and at the same time he made a wolf howl, and the old people say that is why women have higher voices than men.

This first man and woman are said to have lived together happily for quite some time. They had two children, both boys. Every day the man went out hunting and the woman gathered firewood and hauled the water. But one day the man came home earlier than usual and he found that his wife was still not at home. He became suspicious, and he told the boys to be prepared for trouble.

The next morning the husband told his wife that he was going hunting again, but instead he went up on a high ridge where he could look down and keep watch on his camp. Soon he saw his wife going for wood, and then for water. Just before she got to the river the husband saw a large snake crawl behind a rock and change into a handsome man. Then he knew what was going on, so he rushed back to camp to tell his children. He gave them four magic articles that had great

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power. He said to the boys that their mother was under the snake's spell and that she would turn into a mean monster when she learned that they knew about it. He told them to run for their lives. 539

As the two boys were running away they heard a commotion back at their camp, and soon they saw a terrible monster following them. They threw one of the magic articles behind them and a great mountain range formed. The monster had to climb these mountains, but soon it caught up to the boys again. They threw behind another of the magic articles and a great forest formed. The monster had to make its way through the thick trees and brush, but soon it was behind them again. They threw back the third magic article and behind them formed a big swamp through which the monster had a hard time to wade. Finally the boys threw back their last magic article and a huge body of water formed over which the monster was not able to pass. They say this was the ocean. The two boys were now on the other side of the ocean.

Some years passed and finally one of the boys said to the other: "My brother, I am lonesome over here. You stay here and help out the people, while I go back to the other side and see what I can do there." This one that came back over here was named Napi, which means Old Man in Blackfoot. Napi came over and did many mysterious things, some of them very helpful and some of them very cruel and mean. His exploits have been handed down through the ages in a series of tribal legends that are still told today. Many of these legends are so vulgar that only the adults tell them to each other. Napi was the first man to use and abuse women for his own fun and pleasure. He is also credited with making many changes in nature. His favorite camping place was along the foot of the Rocky Mountains, at a place where modern maps show the start of the Old Man River, in southern Alberta, Canada. 773

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HOW MEN AND WOMEN WERE BROUGHT BACK TOGETHER

● 539 By the time Napi came over to this side of the ocean the Creator had already made more people. They had a hard time to live, because all the country was still covered with mountains, forests, and swamp. So Napi covered the swamp with land, and he divided up the people into different tribes. But the women couldn't get along with the men, so Napi sent them away in different groups. Not long after, he got together with the chief of the women so that they could decide about some important things.

The chief of the women told Napi that he could make the first decision, as long as she could have the final word. He said that was all right, and the old people say that ever since then it has been this way between men and women.

Napi said that his first decision was to have people's bodies covered by hair so that they could stay warm. But the woman said: "They can have hair, but only on their heads to keep the rain and snow off. If they want their bodies warm they will have to wear furs and hides."

To this, Napi said: "Then the people have to learn to use tools so they can tan the furs and hides. The men will be able to tan quickly but the women will take a long time." The woman replied: "Yes, they will learn to tan. When the men tan quickly their furs will be stiff and poor, but when the women take a long time their furs and hides will be nice and soft."

Then Napi decided that the people would have to learn how to cook their food. He said: "The men will be able to cook quickly over an open fire, while the women will cook slowly and they will need utensils." The woman agreed, but added: "When the men cook quickly over their open fires their meals will taste plain and get burned, while the slow food that women cook will be of all different kinds and it will taste much better."

Finally they decided about life and death. Napi picked up a buffalo chip and threw it into the river, then he said: "The people will have to die, or there will be too many of them. But, just as this chip floats on top of the water, so will the people float for four days and then they will be reborn." The woman picked up a stone and threw it into the river, saying: "Yes, they will have to die, but just as this stone sinks and stays gone, so will the people stay gone once they have died."

Time went by, and one day Napi met the chief of the women again. She was crying because her only daughter had died. She said to Napi: "Let us change one thing that we agreed on: let the people float four days, like you said, and then let them come back to life again." But Napi told her: "No, we agreed that you would have the last word, and you have already decided." So the woman lost her daughter.

The next time Napi met the chief of the women she told him: "You are the one that decided for men and women to live separate, and now I want to have the last word about that. From now on the men and women will live together so they can help each other. I want you to bring all the men to the camp of my women so that they can choose partners." Napi agreed that it would be done.

Now, at that time the men were living real pitiful lives. The clothes they were wearing were made from stiff furs and hides, hardly tanned at all. They couldn't make moccasins or lodges, and they couldn't even keep themselves clean. They were nearly starved because the food that they ate was always plain and usually burned. When Napi told them what had been decided, they were very anxious to join the women.

The women got dressed up and perfumed for the grand occasion. Only their chief did not. Instead she put on stiff old furs and took off her moccasins, thinking she would be most appealing like that for the one that she wanted. She told the

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539 other women they could pick any man that they wanted, except for Napi. She wanted him for herself.

Then the men came to the camp of the women, and the women chose them, one by one, for their partners. The chief of the women went over to Napi and took his arm to lead him to her lodge. Napi yanked his arm away and cursed at her: "Get away from me, you awful-looking woman, I wouldn't have anything to do with someone like you." Then he turned the other way and admired all the good-looking women, and wondered which one was going to choose him.

The chief of the women was insulted by his reaction, so she went back to her lodge and put on her finest clothes. She cleaned herself up, braided her hair and put on perfume, and then she went out to look for another man. When Napi saw her he thought: "My, she sure looks good, and I think she is coming for me." Instead, she took the man next to him, and soon all the men and women were paired off except for Napi. He wandered off into the hills, crying, and they say that he became ornery from then on because of his loneliness.

THE WOMAN WHO MARRIED A DROPPING

There was once a beautiful young woman who lived with her parents. Many men asked her to be their wife, but she turned them all down. Her dreams had shown her a certain man who was to be her husband, so she waited until such a man should show up. She would know him by his light-brown hair, his light-colored skin, and a buffalo robe of a certain light-brown color that he would be wearing.

One day the young woman was out gathering wood for her mother. There in the bushes she saw a dropping that was very large and unusual in shape. The time was late in fall, and the dropping was frozen solid. She couldn't help but stare at it and wonder how it had come to be, especially because it was a peculiar brown color that made her think of her dream. She thought to herself: "For all that has come of my dream, I might as well be married to this dropping."

The next day the girl again went out to gather firewood, when there suddenly appeared in front of her the man she had seen in her dream. He had light skin, brown hair, and a light-brown buffalo robe on. Without hesitating she went up to him and kissed him and became his wife. She hurried home and told her parents about their new son-in-law, and they quickly packed up their things and moved in with relatives so that their daughter would have a lodge of her own.

Everyone said that the girl's husband seemed very strange, but also that he was very handsome. She was so much in love with him that she often kissed him and caressed him. They lived together very well and happily all through that winter. But when spring came he got sick and told his wife that he was going to die. The girl became very upset and wanted to have him doctored, but he told her it was no use, for he knew that he would die.

For a couple of days the husband lay in his bed, growing sicker all the time. His wife noticed that he was beginning to give off a strong odor. One morning they awoke to much excitement in the camp, as dark clouds were forming over the mountains to signal the coming of a Chinook wind—the warm winds that melt snow and ice in the Blackfoot country.

When the man heard about the weather he asked his wife to help him go out into the bushes. He kissed her and held her and told her to take good care of the child that they had made but that he would never see. Then he told the young woman to go away and let him die alone. She started to leave, but then she decided otherwise and turned back to hold her husband, but he was already gone. Instead, she only found the snow all around where he had stood melted, and in the midst she saw the same big pile of unusual dropping and

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529 she knew what had happened. Later that summer she had a boy who had light skin and brown hair and many magical powers. When he grew up he became a chief, and the people called him Chief Dropping.

THE MAN WHO WAS LEFT BY HIS WIVES

There was once a man whose two wives had no shame about the way they acted in public. Their husband was so embarrassed that he moved his camp far out in the prairie, away from the rest of the people. He spent his time hunting and trapping, or else sitting on a particular stone on top of a hill. The two wives were very bored with their isolated living so they made up their minds to kill the husband and leave him behind.

The next time the man went out hunting, the two wives went up to his favorite hill and dug a very deep pit. When it was finished they covered it up, first with willows and brush and then with the original dirt. On top they put back the man's sitting stone. Then they went home and acted as if nothing had happened.

The next day the man went up to his hill to sit and look out on the country, but as he sat down on the stone the willows gave way and he fell into the pit, from which he could not climb out. The wives packed up their lodge and belongings and returned to the camp of their people. When they got there they began to cry and mourn, saying that their husband had been killed while out hunting.

Now, it so happened that a great Medicine Wolf traveled near that hill and heard the man crying. He took pity on the man and said he would adopt him for a son. First he called together other wolves in the area, and they all went to work digging a trench down into the pit, so that the man could climb out. Then the Medicine Wolf went through a ceremony for his new son, and the man took on some of the features of a wolf. From then on he was able to hunt and run with the wolves.

After this time the people had no more success at trapping the wolves and coyotes, whose furs they used for some of their clothing. Wherever they set traps for them, the bait would turn up missing and the traps would have no wolves inside. The people became suspicious and decided to lay in ambush to find out what was wrong. They left a group of warriors hiding behind a large boulder that was in back of a wolf trap. At night, when the man came with his wolf friends, the warriors threw their ropes and caught him. He snarled and bit, but they managed to tie him up and get him back to camp. When daylight came they recognized the man and learned what had happened.

The Medicine Wolf had told the man that if he were ever captured by his own people and wished to break the spell of being like a wolf, he would have to find and sacrifice his two wives. They already had another husband, but with the help of the warriors he caught them, tied them up, and brought them way out in the prairie for the wolves. They were never seen again, and the man lived normally among his people for the rest of his life.

THE HORSE WOMAN

Long ago a camp of Blood people was moving from one place to another. As they went along a pack load belonging to a young woman came loose and fell to the ground. She stopped to repack while the rest of the people went on toward their new campground. Not long after they were gone, a handsome young man stepped out from the bushes and stood in front of the woman. She became quite frightened and

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539 told him to leave her alone, as she already had a husband. But the man forced her to go with him. That evening the woman's husband came back to look for her, but all he found was the partly tied pack laying where she left it. He figured that she had been captured by an enemy, and he mourned for her loss.

Some years later it so happened that the same group of people again camped by this place. While they were there they discovered a herd of wild horses, and someone noticed that there seemed to be a person among them. The warriors quickly went after the herd and were able to rope the strange person. It had the head and chest of a woman, but the body and legs of a horse, all covered with hair. She fought and reared just like a wild horse, and a colt whinnied to her when the warriors finally dragged her away.

Back in the camp the woman's husband recognized her, but she would have nothing to do with him, or with anyone else. She struggled to get free just like a wild animal. Finally the husband said that there was no use in keeping her tied up, so they let her go and watched her race away after the horse herd. No one ever saw her again.

THE MISTREATED WIFE

Once there was a man who had two wives, one of whom was his favorite and the other of whom had to do all the work and was generally mistreated. One evening they heard this woman chopping wood out behind the lodge. The man and his favorite wife were kissing and caressing, but finally they wondered why the other wife was chopping wood for so long. "Go and see what she is doing," the husband told his favorite, and that one went out to check.

Soon she hurried back and told her husband: "She is not chopping wood, she is using the the ax to sharpen her leg!"

Now they were both quite scared and they ran out of the lodge to get away. "Wait for me," the other one shouted. "I was just going to play a kicking game with you two." They kept running as fast as they could, while the other woman chased them. Finally they came to another camp, where they ran to the chief's lodge and asked him to protect them.

The chief stepped outside to see what was coming, so the other woman called to him: "You will be the first to try out my new kick game." Then she kicked him with her pointed leg and put a hole through his stomach, which killed him. The other people in the camp saw what happened and tried to get away, but she chased after them and killed many. Finally a brave warrior came up behind her and clubbed her down, after which the people quickly built a fire over her body and burned her.

THE WHITE GIRL WHO MARRIED AN INDIAN GHOST

One of the first white settlers in the old Blackfoot country was said to have been a white man who raised buffalo for a living. He and his wife had only one child, a girl who was just about grown up. She was very lonely because there were no neighbors with children for playmates or boy friends. One day she found a skeleton and brought it home, pretending it was a new friend.

These white people were not scared of ghosts, like us Indians, so the parents let the girl keep the skeleton. She spoke to it and slept with it and even pretended to feed it. One morning she woke up and found that the skeleton had turned into a handsome young Indian man. Her parents were happy about this and they allowed the two to live together as husband and wife.

Time went on and the young Indian said he wanted to go

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539 and visit his relations. So the girl's father fixed up some of his buffalo with saddles so the young couple could ride them. In that way they came to the Blood camps where the young man was from, and the people were all very surprised when they saw them and, again, when they heard his story. He and the girl stayed in the lodge of his parents for some time, but finally the girl got lonesome so they decided to go back to her father's ranch. They brought along the young man's parents, and after they left the Blood camps none of them was ever seen or heard of again.

THE GIRL WHO BECAME A MEAN BEAR

Long ago in the Blood camps there was a family of orphaned children who lived together in their own lodge. There were six older boys and one who was quite small, as well as an older girl and a young girl. The older boys did all the hunting, the older girl cooked the meals, and the young girl took care of her little brother. Things went well for them.

Each morning the hunters left early, and the older sister soon followed them out in order to bring in firewood and water. But as time went by, this older sister began staying out most of the day, saying she required that much time to do her work. The younger sister was curious, and one day she decided to follow. She was very surprised when she discovered her older sister making love with a large bear in the bushes. She hurried back home and wondered what to do.

That night, while the older girl stepped outside, the young girl told her brothers what she had witnessed. The brothers became very angry, knowing that the rest of the tribe would ridicule them if they found out about this. The next morning they followed their elder sister to where she met with the bear, and then they killed him. They went away in disgust, leaving her to cry and mourn.

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When the girl finally got ready to leave her lover, she cut off one of his paws for a keepsake, and she carried it next to her body. She went back to her home, but she refused to do anything but mourn over her dead lover. Somehow word of the affair got out among the people, and they went over to harass and tease the girl, which made her feel even worse. Somebody went so far as to throw dirt in her face, which made her very angry. In her anger she suddenly became very strong and mean. She roared like a bear and jumped up to attack the people. Before the anger left her she had killed many in the camp, and the rest had fled. The little sister grabbed the little brother and went into the forest to hide.

When the older brothers came near the camp on their way home from hunting, they ran into their little sister and brother, who told them what had taken place. The brothers talked about it and decided what to do. They told her to go back home and act as if she were not worried, but to gather up spare moccasins and clothing so they could make their escape. They told her that they would scatter cactus thorns in front of the lodge door, leaving a narrow trail that she could cross but that their sister would not notice.

The little sister took her little brother and went back home. The older sister acted very friendly and said she was sorry for the way she had behaved. The little sister, meanwhile, carefully gathered up what she had been told to, and got ready to make her escape. She was nearly out the door with the supplies, as well as the little brother, when the older sister figured things out and became very angry again. She roared and jumped up to grab them, but they got outside and over the narrow trail, while the bear-sister stepped on the thorns and hollered with pain. The older brothers gathered the young ones up, and they all rushed into the forest to escape. The mean bear soon came after them.

Now one of the brothers had a lot of mysterious power of his own. When he saw that the bear was about to catch up

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539 with them he spit over his shoulders, and right away a lake formed behind them. The bear was delayed in going around this water. As she started to catch up again the powerful brother threw back his porcupine-tail hairbrush and right away a dense thicket formed behind them. When the mean bear got through that they all decided to climb a tall tree. The mean bear stood at the bottom and said: "Well, now I will kill you all for sure." Then she started shaking the tree with all her strength.

Before long four of the brothers had fallen out of the tree and were lying on the ground, dazed. The bear was just about to go over and kill them when the powerful brother took an arrow from his quiver and shot her between the eyes. Right away it turned back into their sister, but she was dead. The powerful brother felt so bad about having killed his own sister that he proposed to the others to go somewhere far away. They asked where they might go to, and for an answer he told them all to close their eyes. Then he took another of his arrows and he shot far into the sky. When they opened their eyes back up they were all floating in the sky.

821 The old people say that this was the start of that part of the Great Bear constellation known as the Big Dipper. In Blackfoot it is called the Seven Brothers. They say that the four brothers who fell from the tree are the four lowest stars of the Big Dipper. The little sister is said to have grown up and married one of the stars of the Little Dipper. They say she is the bright one, known as the North Star, which the old people call "the star that never moves." In the old days they used it as a nighttime compass.

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THE WOMAN WHO MARRIED A DOG

They say this is a true story, because it explains the origins of the ancient Blackfoot warrior society called the Dogs.

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It happened a long, long time ago, before the people had ever seen horses. They were still using dogs to carry their belongings from one place to the next.

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There was a pretty young woman who was the daughter of a chief. Many young men wanted to marry her, but she did not like the way they went about it, so she remained single. Her best friend was a big old dog that belonged to her uncle. She often borrowed this dog and took him along to help her carry wood and water. The dog liked her and was always very obedient. One day she told him: "I wish you were a young man, then I would marry you."

That night the young woman woke up to find someone crawling into bed with her. The man covered her mouth so she couldn't scream, but otherwise he treated her very gently. They were together for some time, during which she had the foresight to take some charcoal from the fire and mark upon the man's back and hair so that he didn't notice. She was surprised that he had such soft, fine hair.

The next day there happened to be a big dance, so the young woman very carefully studied the men to see if one of them had black marks from her charcoal. She was eager to find out who the man was, though she dared not say anything about it to her father for fear of being accused of inviting the man into her couch that night. She saw no one with black marks, and turned back to her own lodge feeling sorry, when her uncle's big dog came up and licked her hand. It so happened that he had soot marks on his head and shoulders, and for a moment the young woman had a real fright. But then she thought to herself: "It cannot be this dog, for I know that I was with a human."

That night the same man came into the bed of the young woman. While he was there she took one of his middle fingers and bit it very hard, so that her teeth went through to the bone. There was another big dance that following day, and the young woman looked carefully to see which man had an

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● 539 575 injured hand. Since her father was the chief, she made a special request, which her father passed out. She wanted all the dancing men to raise their hands high in the air as they went around the circle. They did this, but she could find none with an injury like the one she was looking for.

That afternoon, as she went down for water and food, her uncle's big dog came running to join her. Right away she noticed that he limped, and when she stopped down to look at his paw she found one of the toes very injured. So she looked at the dog and said: "It is you who has been coming into my bed at night!" The dog immediately turned into a young man who said to the girl: "It is not my fault. You are the one who wished that I was a young man, so that is what I have become."

Now the girl was greatly troubled by her discovery. The people would know that her lover was a stranger, and if they found out that he was actually a dog she would be disgraced. However, she knew that she must keep her word to marry him, and, besides, he was a very handsome and kind young man. Together they decided to run away and live elsewhere.

That evening, when everyone was in bed, the girl took extra moccasins, food, and supplies, and she left the lodge of her parents. Out in the brush her lover was already waiting, still in the shape of a young man. When morning came the father of the girl sent an announcer through the camp asking if anyone had seen her. They wondered where she had gone, especially after her uncle announced that his big travois dog was also missing.

Several years went by, and the girl became very lonesome for her parents and the rest of her people. Finally she and her husband decided to make a visit to the camp without letting anyone know their true identities. They showed up with their two children and a number of dogs that hauled their belongings. They came to the lodge of the girl's uncle and announced

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themselves, and he invited them to stay there. The girl wore 539
her hair so that most of her face remained covered, and no 575
one suspected anything.

However, the uncle wondered about some peculiar things done by his guests. When he asked how it was that they spoke the Blackfoot language he was told that their tribe spoke that tongue as well. He had never heard another tribe speak Blackfoot. Also, whenever meat was being fed, the visiting man always asked to be excused, taking his piece of meat with him before it could be cooked. One day one of the uncle's children followed him and found him eating the meat raw, out behind the tipi. Finally, one morning the uncle woke up earlier than the others and found the visitor still asleep, with one of his feet sticking out of the covers. The foot was like that of a dog.

When the young couple was confronted by the uncle the husband told him, "Yes, I used to be your big dog, and this woman is your brother's daughter. I have a lot of power and that is how we came to be man and wife." The young woman went to the lodge of her parents and explained everything to them as well. Her parents were glad to see her back and to find out that they had grandchildren. They respected the power of the dog and said they were glad to have him for a son-in-law, so the couple set up their own lodge in the camp.

However, when word got around the camp, some of the young men became jealous that the dog-man had such a good-looking wife. They stirred up the people, and soon the young couple was being subjected to rude comments and other abuse. The girl's father tried to stop it, but the people only got worse. Finally the young couple packed up their lodge and moved it away from the camp. Then the man started barking like a dog, until all the dogs in the camp had answered him and came running. He became the chief of the dogs, and then the people had no one to haul their belongings.

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539 575 Some of the young men who had started the trouble came over and said they would kill the chief of the dogs. But the young man gave orders to the dogs, who attacked them, and those who were not killed ran back to the camps. At that the people all sent over their apologies and promised to treat the dog-man and his family with respect if he would let them have back their dogs. He agreed, and moved his family back to where they had been, in the camp circle.

When the dog-man grew old he gave his son his special dog-power. The son became a great chief and he used the power to form the Dog Society, with a group of fellow young men. This society was carried on until sometime after the war days were ended, when there was no more use for it, and it was disbanded. The dog-man's son was a renowned fast runner. His daughter became a holy woman noted for her kindness and good household ways.

539 *THE UNFAITHFUL WIFE*

Long ago there was a hunter who had a great deal of mysterious power. Every day he went hunting for all kinds of wild game, leaving his wife at home to take care of the household. His only trouble was that he didn't trust his wife alone, and he started to become jealous. He decided to use his power to find out if his wife was being untrue.

The next morning he told his wife that he was going on a long hunt from which he would not return for two or three days. His wife said she would fix him a big meal before he left, and she went out to gather more wood and bring some more water. While she was out her husband took a certain part of a wild animal and tied it in a knot, because that was part of his medicine. He put the knotted piece under the bed where

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his wife slept. Then he ate and left on his long hunt.

That night the wife sent a message to her lover. When he came she told him that he could stay for the night, since her husband was not due to be back for two or three days. When morning came the lodge was just crowded with snickering people, and many more stood outside because they couldn't get in. It seems that word had gotten around the camp that the wife and her lover were stuck together underneath their bedding, and everyone wanted to see this odd situation.

The father of the young man was quite worried. The hunter was known for his power and the father feared that he would kill his only son. He called on all the different medicine men in camp to try their best to separate the two lovers, but none could do a thing about it. They finally advised the old father to gather up all his valuable property and take it out toward the returning hunter, at the same time begging him to spare his son's life.

The hunter returned home early, wondering about the outcome of his mystical test. From a distance he knew the answer, when he saw the crowd that was gathered around his tipi. He met the father of the young lover on the way, and when he heard the old man's story he agreed to spare the boy's life. Together they went up to the tipi, and the crowd moved back, eager to see what the wronged husband would do. His wife and her lover were still fastened together.

The hunter told some of the men to lift up the fastened couple, and when they did he reached under the bedding and brought out the knotted animal piece. He held it up for everyone to look at, then he threw it into the fire, where it twisted and sizzled and finally burned up. At that point the two lovers fell apart. The young man took his robe and covered himself out of shame, as he rushed from the lodge past the crowd of people. The woman never dared to be untrue again to her husband, and he decided to keep her for a wife.

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● 539 *WHY A WOMAN MADE DOGS STOP TALKING*

It is said that in the ancient times our ancestors were able to speak with all the birds and animals. As time passed they lost this ability, until the only ones left that they could speak to were their dogs. This was back when they had many dogs for work and company, before the coming of horses.

There was a man and his wife who owned one very large dog. One day this dog happened to follow some way behind the woman as she went out for wood and water. He discovered her in the embrace of another man, who was her lover. He hurried back to her husband and told him all about it.

When the woman came back home her husband began to scold her, and finally he picked up a piece of firewood and beat her until she passed out. Then he went outside. Now, when the woman regained consciousness she saw the dog and she figured out how her husband had found out about her. She happened to have some mystery powers, and she used them to change the dog's voice so that he was no longer able to talk. Ever since then dogs have only been able to communicate by barking and whining, although the old people say that some dogs can still understand human words.

THE WOMAN WHOSE HEAD REMAINED FAITHFUL

There was once a man who became very jealous of his wife every time he was forced to go away from her to hunt or join war parties. One time he came home from such a journey and felt sure that his wife had been untrue. She claimed it wasn't so, but he kept getting more angry, until he finally grabbed a knife and cut her head off. But as he went away his wife's

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head rolled along the ground after him. It called out: "Wait for me, I am your faithful wife and will follow wherever you go."

So it was that the woman's head was able to continue all the lodge work that she used to do with her body. It was a mystery how she was able to cook, sew, and tan hides and buffalo robes. The strange part was that she did it all while no one was watching. She told her husband that he must never let anyone come in while she was doing her work.

One day while the woman's head was thus occupied a curious man in the camp happened to get a chance to look in and see. He made a loud exclamation, and the woman's head saw him and became very angry. She called out: "Now you have made a mistake," and she started to chase him. When she overtook the man she beat him and killed him. Others in the camp saw what was happening, became very frightened, and all ran away. The head chased them, but they ran across a river. The head went in after them but floated away with the current.

KUTUYIS, THE YOUNG MAN WHO HELPED ALL THE WOMEN

Long ago there lived an old couple who had a very mean son-in-law. All three of their daughters were married to him, but he would not let them come over to visit. He had a large, comfortable lodge, while the old folks lived next door in a small, worn-out tipi. He made the old man help him butcher and bring back the meat from his hunting, but he would not let him take anything but the worst scraps for his old wife to cook. The only one who pitied the old folks was their youngest daughter, who sometimes managed to sneak a good piece of meat under her dress, which she dropped by the door of her parents' little tipi.

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539 One day when the father-in-law was walking back home from helping the hunter, he saw a fresh blood clot lying alongside the trail. He thought it would make good soup for him and his wife, and he decided to bring it. So that his son-in-law would not know about it, he pretended to spill his arrows and then stopped to pick them up. First he tossed the blood clot into the bottom of his quiver. The son-in-law cursed the old man for being so clumsy, but he didn't discover what the old man had done.

Back home the old woman eagerly prepared the soup made from blood clots. But as the blood began to boil, she heard the crying of a baby coming from her kettle. Quickly she took the kettle from the fire and fished out a small child. The son-in-law had also heard the baby, and right away he sent over his youngest wife to find out how it came to be. He figured if there was a baby and it was a boy, he would kill it, but the young wife said that it was a girl. The old lady had somehow disguised it to hide that it was a boy.

The son-in-law didn't trust his young wife, so he sent the next one to find out about the baby. She came back and also said it was a girl, so he sent his oldest wife, and when she said it was a girl, he became very happy. "In a few years," he said, "I shall make that one my fourth and youngest wife." He even had one of his wives make some broth from fresh meat, which he sent over to be fed to the new child.

That evening the old couple were greatly surprised when the baby spoke to them. He said: "You must pick me up and point my head toward the Four Directions." The old man did so, and by the time he was finished the baby had grown into a handsome young man. He said: "I have come here because I pity the way you are being treated. I have much power and I will help you." Then he told the old man to get up first thing in the morning and go out on his own hunt. He knew this would make the son-in-law very angry.

The following morning, the old man did as he was directed.

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Soon after he was gone the son-in-law called for him to come along and help. The old woman called back that he had already gone hunting. Her son-in-law went into a rage and shouted: "I should just kill you right now, but I will go and kill that old husband of yours first." Then he went to look for the early hunter.

The old man had already killed an old cow by the time his son-in-law found him. He was sitting down eating fresh kidney, as the blood-clot man had told him to do. When the son-in-law came up he said: "Now you have gone too far and I shall kill you," but before he could do any more the blood-clot man shot him dead. Then he said: "Just leave him there with this old cow. He has plenty of good meat back in his lodge which will be yours now."

By the time the old man got back home the blood-clot man was already getting prepared to move on. He had killed the son-in-law's two older wives, because they had never helped their parents. He told the young one to stay by them as long as they should live. Then he told them that his real name was Kutuyis, and that he was one of the stars in the heavens that never move, and that they could call on him in their prayers if they needed his help in the future. But first, he said, he had to go and help some other people who were suffering needlessly. Then he left.

Kutuyis went along for some time until he reached a camp of old women. When he went in among them, one said: "Hai-Yah! What is a young man like you doing among us old women? No young people come here to visit us." Kutuyis told them he was hungry and wanted some dried meat. They gave him plenty, but he looked at it and said: "Well, you have given me the dried meat, but where is the fat that goes with it?" (Dried meat is generally eaten with pieces of fat.) The old woman quickly looked around and one told him: "Shh! Don't say that word out loud. There is a pack of grizzlies that comes and takes away all our fat, and if they hear you ask

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539 for any they will kill you!" Kutuyis told them he would see about it in the morning.

The next day he went out hunting and he killed a fat young cow. He butchered it and brought the best pieces back to the camp, especially the fat. In a short time two grizzlies from the pack came and demanded the fat that he was eating. He told them to go away and quit bothering him. They left, but soon the chief of the grizzlies came instead, and he was ready for a fight. Kutuyis had heated some rocks in a fire, and when the chief grizzly attacked him he took the rocks and dropped them down his throat. When the chief grizzly was dead, Kutuyis went down to the grizzly camp and started to kill all the others. He only spared one pregnant mother, and from her came all the grizzlies living today. These grizzlies had been living in a large lodge painted with grizzly symbols, which Kutuyis gave to the old women. That is how the Blackfoot people first came to own the Grizzly-Painted Lodge. He also turned free all the beautiful young women that the grizzlies had kept as captives, and he gave the old women all the piles of fat that the grizzlies had stored up in their lodge.

Then Kutuyis went on with his travels. After some time he came to another camp of old women. They, too, wondered why he would visit them, instead of staying among the young people. He told them: "I am out wandering and now I am hungry, so feed me some of your dried meat." As in the other camp, he was given plenty of dried meat, but no fat. When he asked for some fat the women told him: "Shh, don't ask for that in such a loud voice around here. In our camp is the Snake-Painted Lodge, and the chief of the snakes stays there. He and his other snakes take away all the fat that we get and they kill anyone who even so much as asks them for a little." Kutuyis told them he would see about it.

That evening he went to the Snake-Painted Lodge and pretended to be a visitor. When he went inside he found a great

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big snake coiled halfway around the tipi, with its head resting in the lap of a beautiful young girl. The snake had a horn on top of his head, and the girl was massaging him all around it. The snake seemed to be asleep. Kutuyis saw a fresh bowl of blood soup by the fire, so he sat down and began to drink some of it. Blood soup is a delicacy that suited him just fine right then. The young girl made frightened faces at Kutuyis and whispered for him to put down the soup and leave in a hurry, before he should be killed. Instead, Kutuyis smacked his lips loudly and let the soup gurgle as it went down his throat. The huge snake awoke and looked at Kutuyis.

Kutuyis had just finished the soup, so he threw the bowl in the fire and made a mass of sparks fly up. For a moment the snake was distracted, so Kutuyis jumped at him with a large stone knife he had kept hidden, and he cut the snake's head off. Quickly he went around and killed all the other snakes, except one who was a pregnant mother. From her came all the snakes living today. Then he turned free all the beautiful girls that the snake had kept captive. To the old women he gave the snake's huge store of fat and dried meat, as well as the Snake-Painted Lodge, which is among the Blackfoot people yet. Then he continued on his travels.

As Kutuyis wandered along his trail he came to a river and the wind started to blow. It blew harder and harder, until at last it blew him out into the water and down the throat of a great fish. This was a great sucker fish and the wind was its sucking power for getting food. When Kutuyis got down to the fish's stomach he found a great many people gathered there, some of whom were already dead. Kutuyis told the rest to stand up with him so they could help him perform his Medicine Dance. Then he started to sing.

While the people were dancing up and down to his singing, Kutuyis painted his face and took out his big stone knife. He tied it to the top of his head so that its point stuck straight up, then he danced up and down as hard as he could. He danced

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● 539 toward the front of the fish, until finally he jumped up in the right place so that his knife cut right into the fish's heart and artery. Then he took off his knife and made a large cut between the fish's ribs so that all the people could get out. When he got back to shore he continued on his travels.

The people he had rescued from the fish warned Kutuyis not to stop and wrestle with a certain woman whom he would meet along his way. They said that she killed everyone who did so. After a while he met this woman, and right away she asked him to stop and take her on in a round of wrestling. He told her: "Yes, I will wrestle with you, but give me a few moments to catch my breath from walking." While he rested he looked around, and soon he saw many sharp knife points barely sticking out of a thick pile of grass on which the woman intended to wrestle. So he told her: "Before we begin to wrestle, let us have a little practice first." While they were going through different practice movements Kutuyis waited for his chance, then he grabbed the woman and threw her backward on the mat of grass, where she was cut in half by her own knives. So he went on farther.

After a time he came to another river. On its bank he saw an old woman sitting on a swing underneath a big tree. He watched her swing way out over the water, to a place where it went very swiftly, round and round. When the old woman saw Kutuyis she stopped swinging and invited him to get aboard and join her. He knew that she intended to knock him off when she got over the place of danger, as she had done to many other people who had come along before him. He told her: "I will be ready in a moment. Swing once more by yourself, so I can see how it is done." So she swung out real hard, and when she got over the bad place in the water Kutuyis reached up with his stone knife and cut the vines that held her swing. The old woman fell in the water herself and disappeared.

After this there were no more monsters left in the country

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of the Blackfoot people, so Kutuyis finished his wandering. 539 He used his power to go back into the sky and become one of the stars that never move. The old people of the past knew which one he was, but I guess they have taken that knowledge with them.

THE WOMAN WHO BROUGHT BACK THE BUFFALO

In the long-ago, before the people had horses, they sometimes starved when they were unable to move their camps [261] fast enough to keep up with the moving buffalo herds. This story takes place during such a famine.

Three sisters were married to the same man. One day they were out gathering firewood. The youngest sister was carrying a large load of wood when her carrying strap broke. Each time she stopped to fix the strap it broke again. Her sisters went back to their lodge while she tried to fix the strap for the fourth time. As she bent over to fix the strap she thought she heard a voice singing. She looked around but could see no one. Yet the voice seemed to be coming from very near by. She became frightened and got up to leave, but the voice called out to her. Then she noticed in the direction of the voice an unusual-looking stone sitting up on the ground near her pile of wood. She went over to take a closer look and saw that the stone was sitting on a little bunch of buffalo hair. The voice began to sing again; it came from the stone: "You—woman—will you take me? I am powerful! Buffalo is our medicine."

The young woman reached down and picked up the stone. In those days the people had no pockets, and she was not carrying her miscellany pouch. She put the stone beneath her belt, next to her skin, and went home. She did not tell anyone what had happened.

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539 That night she had a dream. The stone came to her and sang its song again. Then it told her: "I have come to you and your people because I pity you. My power is able to communicate with the buffalo and bring them here. I have chosen you to bring me to camp because you are humble and I know your thoughts are good. You must ask your husband to invite all the holy men to your lodge tomorrow night. I will teach you some songs and a ceremony which you must show them. If you do this then I will have my power bring back the buffalo. But you must warn your people: my power is always announced by a strong storm, and when it first arrives it will look like a buffalo, a lone bull. You must tell your people not to harm him. The rest of the herd will follow as soon as he has passed safely through your camp.

During her dream the woman was taught several songs she had never heard before. The Iniskim, or Buffalo Stone, told her that he had many relatives about the prairie, and that all of them were in contact with the same power as he. He told her that any of the people who wished to have good fortune from this power should look for one of his relatives and bring them home and treat them with respect.

When the young woman woke up she wondered what to do about her dream, for she was quite shy of her husband, being the youngest wife. Only the sits-beside wife takes part in the husband's ceremonial functions, never the wife who sleeps closest to the door. When the husband went outside, the young woman told her older sister about the stone and the dream. The sister said: "I will tell our man what you just told me. If your dream comes true, then you may have my seat next to him. But if not, I will only pity you for what you will have to suffer."

When the husband learned of the matter, he immediately sent out invitations to the camp's holy men. In a short while, they gathered in the home of the young woman and were served a small portion of berries, and broth made from

539

scraps of leather. They were excited when they heard why they were invited, although one or two got up and left. The old people were always skeptical of someone who claimed to have been called upon in a dream and given a power.

With the approval of the holy men who remained, the husband asked his young wife to sit at the head of the tipi and lead the ceremony that had been shown to her. She had a tiny piece of fat, which she mixed with sacred paint in the palms of her hands. While she covered the Buffalo Stone in the sacred paint she sang one of the songs:

Iniskim, he says: Buffalo is my medicine.
Iniskim, he is saying: I am powerful!

The men then knew that it was not an ordinary stone, but a sacred stone. They were anxious to see if it really had any power. The woman then rubbed the Iniskim over her body four times and prayed at great length. Then she sang another song:

This Iniskim, my man, it is Powerful!

During the song she handed the Iniskim to her husband, sitting beside her. He rubbed his body with it and prayed, while his wife continued to sing the sacred songs. The ceremony went on in that way until the Iniskim had gone all the way around the gathered company. By that time most of the men were able to sing one or two of the songs.

Before they left, the woman told them about the warning in the dream. A crier was sent around the camp telling the people to tie down their lodges and prepare for a big storm. They were also told not to harm the single buffalo bull that was to show up in the camp after the storm. Most of the people followed the advice, but a few laughed and said it was only the crazy dream of a woman.

It was long after dark when the weather began to change. Most of the people had gone to sleep. Only the husband, his

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Blood

● 539 wife, and some of the holy men stayed up and continued to sing the Iniskim songs. A breeze started to blow, rustling the covers of the tipis. Before long the breeze turned into a wind, and the tipi covers flapped loudly against their poles. The wind continued to get stronger, and suddenly the people were all awakened by the cracking sounds of a big cottonwood tree as it was blown down. The unfastened tipis of those who disbelieved the woman were also blown down and their contents hurled away. While the people prayed for safety, they heard loud hoofbeats and heavy breathing in the darkened camp. It was the lone bull wandering through the camp. No one dared to harm him.

In the morning the storm stopped and there was a large herd of buffalo grazing beside the camp. The people were able to bring down as many as they needed, for the animals just wandered around without alarm. The people cried with happiness for having real food again. They were anxious to replace their worn-out bedding and robes, and to fix the holes in their tipis and moccasins. Everyone paid their respects to the young wife, who now occupied the place next to her husband at the head of the tipi. Everyone brought a tiny offering of buffalo meat or fat and placed it before the sacred Iniskim, which was sitting on a little pile of fur inside of the cleared-earth altar at the back of the tipi.

778 Ever since then my people have had the power of the Iniskims. Every family had at least one of them, and they were contained inside many medicine bundles as well. Boys and girls were sometimes given an Iniskim fastened to the end of a necklace, which they could wear as a good-luck charm.

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his own teeth remained to allow him to chew his favorite food—meat;[A] He would have been content with a diet of meat and bread, and lots of water that he claimed helped stimulate digestion. [827] [271] Though he liked fruits and desserts, he was not overly fond of vegetables. Like most of our Old People of the long-ago, he did not eat fish, because they belong to the Underwater Spirits. Around his neck was his customary black scarf; 291 his feet were covered with moccasins. He was wearing his special dress moccasins with a blue-and-white geometric design beaded on them. [531] One of his canes was plain, while the other was carved and vividly decorated with paint.

When he finally spoke, he asked if we knew 124 the story of how things were in the beginning of the world. Of course we had read several versions of the traditional creation myth told among our People, but we didn't know his version and were anxious to hear it. He lapsed into silence, sorting out the story in his mind. We sat quietly so that he would not get the feeling we were impatient.

Although the heat of the afternoon was becoming very noticeable, 342 532 the brightness of the outdoors was greatly subdued by the yellow coating of paint and the black silhouettes of the eight otters that circled the outside of our lodge.

The Old Man's voice began in a commanding tone:

HOW THE EARTH WAS MADE AND PEOPLE ORIGINATED

Oki, the first ones here were a man named Sun, 539 *a woman named Earth Woman, and a Dog. These were the first three that inhabited Earth. So that makes four. The man did all the hunting. He always cut open whatever he got and then went home. The woman was given just a limited time to go and get what he cut open. The man put a thong in his mouth, soaked it, and then put it down. The woman had to bring the food home before the thong dried. They lived in abundance.*

A, [i.e., Wolf Old Man, a nonagenarian--Analyst]

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One day Earth Woman told her husband, Sun, "There are only two of us, and Dog is useless, I wish we could have somebody else to live with us." He told her, "No, there will only be the two of us." It started at that point that women will always beat men in an argument, because the man finally said, "Oki, let it be your way." 539

Time passed and the woman had a baby boy. Sun told her, "Please give him a name." The woman said no. She said, "If it was a girl I would name her, but since it is a boy you give him a name." He told her, "You are right, I will give him a name. His name will be Napi."

Time went on, and the woman said, "I think it is lonely for our son. He is alone. It is better that there be two of them." Sun said no. But the woman won again. And again it was a boy. Sun named him Creator.

Now, whenever the man went out hunting, the woman also went out. Since they were mysterious people, she always knew when it was time for her husband to come back and she always went back into her tipi before he returned.

More time went on, and one day while the woman was gone to bring in the food, one of the boys told Sun, "Father, as soon as you are gone hunting Mother goes out."

"Hiya," replied Sun, "She has somebody else. I am just now discovering that." He sharpened his knife and he went off to hunt. When he came back he gave his wife the wrong direction to the food, and then he followed her. Soon he came

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to a place where it was very slippery. This slippery place was made by the great big Snake. "That is the one that she meets," he thought. So he kicked at the door of Snake's den.

As Snake came creeping out, Sun cut off its head and its short feet. He told Snake, "For your punishment you will no longer have feet to walk on. You will always be creeping around on your stomach, just like you did with my wife."

When Sun got home he told his boys, "Your mother is Powerful and she will kill us when she learns what I have done." He advised them to run away and told them, "Take this sod and these thorns and this mountain rock and this water moss. When she comes close behind you, drop one of these things in her path and run.

Just then Earth Woman stuck her head in through the tipi and said, "Yes, I will kill you all." Sun pulled his knife and cut off her head. They all ran outside and fled. It is said that Sun ran toward the east.

On and on they ran, as fast as they could. When the boys looked back they said, "Our mother is catching up to us!" She was chasing them with her head in her hands. When she got close behind them, they dropped the sod and a deep coulee was created. She had a hard time to climb that.

They went on running across the prairie and soon their mother was behind them again. One of the boys said to the other, "She is near behind!" So they dropped the thorns, and a great big thick growth of thorn bushes formed this way and that way. She had a hard time to pick her way through, almost losing her head.

But she got through and again was almost up to the boys when they dropped the mountain rock, and big mountains formed between them and their mother. By the time she climbed over, the boys had fled a long distance ahead.

Nevertheless, she soon was upon them. The boys threw down the last thing they carried, the water moss. A huge body of water formed be-

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tween them and the place where they last saw their mother. They could no longer see the opposite shore and it is said that this was the beginning of the big waters, which are called the oceans.

After the boys had roamed in their new land for some time, Napi told his brother, "It is lonely here. It was better where we were born."

"Well," said Creator, "you may go back over there, but I will stay and see what is to be done."

Napi replied, "Oki, I will go my way."

Creator told Napi, "Close your eyes; I will tell you when to open them." When Napi was told to open his eyes he looked around and saw that he was back on the land where he was born.

Oki, I will tell you what I know about the meaning of this story. This took place long, long ago. Napi stayed on this side of the big water and used his mysterious Powers to make the People and shape the land over here. His brother, Creator, stayed on the other side and made the People and the land over there. That is why we are all related. Earth Woman forgave her children and said that she would always be the mother of her descendants. She and her husband now live far apart, but he still uses his Power to provide her with food, which she gives to her children. Dog tried to follow his master, but got lost and ended up on the Moon. That is why dogs and wolves always howl up at Moon. The descendants of that dog are all the animals. They are also related to us, but they did not learn the Ways of people because that dog was too busy chasing its master while those things were being taught. So that is what I know about the story that our Old People have handed down from very long ago.

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So we went to call on Mokakin next door. 124
He was resting and Ponah was nearby visiting her sister, Mrs. Red Crow. He asked SikskiAki to pour some tea for us all from the kettle by the fire.

To start the conversation Mokakin said, "*Ah, Tsanitappi?*" He meant, "Yes, well, how are things going?" "*EkSokahpi,*" we replied, "Very good." I asked him if he could tell us any Napi stories. He told us, "Oh, I know lots of them. My grandmother taught them to me. My uncle, Eagle Ribs, he used to be real good at them—everybody knows him for that. That white man—we call him Long-Nosed Crow [Wilson]—he used to write them down when my uncle went to his store to tell him some. . . . Oh, I wish I could read good—I would have kept those stories and I could tell them to you just like my uncle did."

He didn't know that I had copies of those 127
stories in a trunk at our tipi next door. I got them 124
from the Glenbow Archives in Calgary. They had hired Philip H. Godsell in 1958 to edit Wilson's papers and combine them into a typewritten volume. When I told Mokakin about this he was anxious to have me read them.

I went to our tipi for the papers with Eagle 124
Ribs's stories. As I read them to Mokakin he
made a number of additions and variations. Our [538]
traditional stories always vary according to the person telling them. So, as I read each story to Mokakin, he made remarks here and there, in effect telling me his version of the same story. Therefore, I will now pass on to you the stories of old Eagle Ribs, as recorded by Wilson and, in a way, edited by the present Eagle Ribs (Mokakin).

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NAPI TEACHES THE PEOPLE TO USE BUFFALO

It used to be that buffalo ate People. Napi found 539 ●
the People hiding in the mountains, where the 773
buffalo could not find them. He told the People: "This is not right. You were meant to hunt the

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buffalo, not to be eaten by them." So he taught the People how to make bows and arrows of wood and how to chip arrowheads from flint. When all the People were armed in this way he led them out on the prairie near a herd of buffalo. He then changed himself into a calf and told the buffalo about the People nearby. The buffalo used to drive the people into a pound where they could butcher them easily. Two rows of large stones like a V led into this pound. Two of the buffalo would rise up from behind the stone piles, where they were hiding, and the People would become frightened and run farther into the V until they were trapped inside the pound. But this time, when the buffalo came after the People to butcher them, they shot their bows and arrows and killed most of the herd. Only two bulls and a few cows got away. From these few were descended all the buffalo that have since lived. One of the cows that survived was outside the pound before the shooting, applying sacred paint to her face. When the shooting began she took the piece of fat, which she was mixing with the paint, and stuck it between her toes. She also grabbed a piece of human meat—left from the last hunt—tucked it under her arm, and fled. Ever since then, buffalo have had fat between their toes and "human" meat under their "arms." 539 773 [825]

After the slaughter, Napi showed the People how to make use of the buffalo. He taught them how to remove the large skins and how to cut up the meat. He told them that all of the meat must be eaten and that they must not waste anything for which they could find a use. He taught the women how to stretch the hides on the ground with wooden pegs, and cut the hides with a flint knife. He showed them how to make a hide scraper from an elk's horn edged with flint. He taught them to soak the hide before scraping, and how to work it by first using mashed brains and later by pulling it back and forth through a loop of three-strand sinews taken from the buffalo's back. After they had tanned a number of [281] [237] [412]

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hides, he showed them how to make a lodge to live in, how to cut the poles, how to set them up, and how to make the beds and other furnishings. He showed the men how to hunt and use pounds, just as the buffalo had done before. 539 773

NAPI GIVES THE PEOPLE DEATH

Some time after this, Napi was standing with a woman by a river. He picked up a buffalo chip and threw it into the water. "As this chip rises to the surface and floats," he told the woman, "so will the People rise and return to life four days after death." The woman picked up a stone and threw it into the water. "As this stone sinks and stays gone," she told Napi, "so should People remain gone once they are dead." Napi agreed. Not long after this one of the woman's children took sick and died. She came to Napi, crying, and said, "Let us have death be as you said, so that my child will come back in four days." "No," said Napi, "you have decided for yourself. As the stone sinks, so will your child stay gone." Since that time the People have always gone and not returned when they died.

NAPI BRINGS MEN AND WOMEN TOGETHER

Some time after Napi saved the People from the buffalo, they separated into two groups—men and women. Napi spent his time with the women, with whom he always enjoyed himself. He showed the women how to build a Piskan, or buffalo pound, at the base of a cliff, so that they could drive herds of buffalo down into it and butcher them for meat and hides. [In the Rocky Mountain foothills, west of Claresholm, Alberta, you can still visit the Women's Buffalo Jump, which is supposed to be the one Napi helped to prepare.] Napi showed the women how to find and eat strawberries, raspberries, and other wild berries. He also showed them how to dry service- [823] [222] [252]

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berries and how to mix them with meat to make 539
pemmican. He taught them how to crush choke- 773
cherries between two stones. He showed them [222]
how to make a digging stick to gather wild roots
like camas and turnips. He told them that they [252]
could eat serviceberries from the bush in the fall,
and wild tomatoes (rose hips) from the bush in
winter. He taught them how to make wooden [415]
bowls from the large knots often seen in the
trunks of pine trees.

After a long time, Napi decided to pay a visit to the men. He found them camped by themselves and in miserable condition. They made tipis by throwing raw buffalo hides over poles. They wore raw furs for clothing. They made moccasins by peeling the hide from the bottoms of buffalo ankles, like socks, and then pulling them over their own feet and ankles. They tied knots on the toe ends to close them up. They did not know how to furnish their tipis, how to cook, or how to do any other household work. They could only hunt.

After his stay with the men, Napi looked so miserable that the women did not recognize him when he returned. They asked him where he had been and when it was heard that he had come from a camp of men, the chief of the women called him to her lodge. She told him that she was greatly pleased to hear where he came from and that she would like him to return to that camp and invite all the men to come and visit. Napi immediately set out to present the invitation.

The women decided that each of them would choose one of the men for a husband. When the men arrived outside their camp, the chief of the women desired to honor them, so she dressed herself in raw furs and torn clothing and wiped her body with dirt. Then she led her women out to meet the men. She instructed her women not to choose Napi, for she wished to have him for her own. When she saw Napi among the men she walked over and took his hand and planned to

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lead him to her tipi. Napi quickly jerked his hand away and shrunk back, shouting, "Go away, you filthy woman, I wouldn't have you for my wife." The chief of the women was angered and returned alone to her lodge. She quickly cleaned herself and put on her fine buckskin outfit. She braided her hair and incensed her body in the smoke of sweetgrass. When Napi saw this well-dressed woman walking toward the gathering he thought, "My, what a fine-looking woman. I would like to have her for my wife." She walked right up to him and he thought that she was going to choose him. However, she walked on by and chose the man standing next to him. As she left with her new husband she reminded the other women that they were not to choose Napi. Thus, Napi was left alone while all the others became husbands and wives. For many centuries a large pine tree stood at the Women's Buffalo Jump. People said that it was the ghost of Napi mourning because he had no wife. 539 773 [824]

NAPI AND THE NIGHT HAWKS

South of Calgary, there is a place the Old People call Where Napi Slept. The shape of Napi's bed can still be plainly seen. Napi and Kit Fox were taking a trip through this area. They came to the top of a high hill, where Napi told his partner, "Let us slide down this hill to save ourselves the trouble of walking." As they reached the bottom, a huge slide of loose rocks came down after them. But they ran just in time. The Old People call this place Napi's Slide. As the two hiked over the hot prairie, Napi decided that his robe was getting too heavy. They passed by a lone boulder, and Napi laid his robe over it, saying, "Here, my friend the stone, take this robe to keep you warm." When they had not walked very much farther, they noticed dark clouds coming up. Napi feared that a thunderstorm was approaching. He told Kit Fox to go back and ask the stone to lend him his robe. Kit Fox went back, but soon [823]

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returned. The stone had told him, "Napi gave me his robe, so I don't intend to give it to anyone else."

Napi sent Kit Fox back for two more unsuccessful tries. Then he went himself and took the robe by force, and they continued on their way north. Napi thought a great deal about his bad treatment of the stone and he worried that something might result. Periodically, he sent Kit Fox up to some ridge to look back and see if the stone was still in the same place. Three times Kit Fox returned and said yes. But the fourth time he came back running and shouting, "The stone is coming after us! The stone is coming after us!" By that time the stone was already rapidly closing the distance between them. Napi and Kit Fox ran as fast as they could, but the stone was still catching up to them. While running, they passed two large buffalo bulls. Napi called out to them, "Help, my friends, stop this boulder or it will kill us!" The bulls stepped into the stone's path, but the stone just rolled them flat on the ground and continued on. Next they passed two very large bears. Again Napi shouted for help. The bears stepped into the stone's path and were rolled over just as quickly as the buffalo. Then Kit Fox noticed a large hole ahead, so he dived into it, expecting to be safe. But the stone rolled over the hole and closed it up, forcing Kit Fox to raise all his descendants under the ground. Now Napi was running for his life all alone.

Above him Napi saw two night hawks flying. He called out to them for help. They considered what they could do and this is what they decided. They dived down and picked up large pebbles from the ground, then dropped the pebbles on the rolling boulder from high in the air. Each time they did this, a piece chipped off the boulder and that made its progress slow down. Before long, the boulder was only a small rolling stone. One more well-aimed shot broke it in two, so that it could roll no more.

Napi traveled on northward with good spirits.

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On his way he came across a nest of young night hawks. "Where are your parents?" he asked them. "They are getting food for us," was the reply. Now he knew that these were the children of the two night hawks that had just saved his life. His ornery mood returned to him and he shouted at the young birds, "Your parents have just annoyed me greatly. They had no business spoiling my fun out on the prairie. No one asked them to break that stone apart." And with that he took the young birds and put his fingers in each one's mouth and stretched them wide. Then he took a stone and pounded their long beaks until they were quite crooked, and he said, "This is how your kind will look from now on." And that is why night hawks have large mouths and crooked beaks. 539 ● 773 [825]

When the old night hawks returned and discovered what had happened to their children, they immediately flew off after Napi. Napi saw them coming and tried to run from them, but they caught up to him and began throwing stones at his robe. The night hawks told Napi, "You will not be bothered by your robe anymore after we are through with you." Each time they threw a stone, a piece broke off Napi's robe, until the last piece was knocked from his hand. As Napi ran, he turned his head to see if the night hawks were still coming after him. At that moment the birds each threw their last stone, which hit him directly in the mouth, knocking out all his teeth. The night hawks then returned to their nest, satisfied that they had revenged Napi's evil treatment. At Rocky Creek, near Calgary, you can still see the pieces of the big stone, lying in a row as they broke off. [823]

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Ponah returned to her tipi while we were listening to Mokakin's last story of the night. Between stories, she had mentioned that her "old man" had often told Napi stories at home when she was still a child. She remembered sitting around the wood stove during winter blizzards, 538 517

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Joe Beebe joined his father in British Columbia 177
for a while and then moved on to live among
the Colville and Yakima People in Washington. 115
We call these People the Fish Indians, due to
their favorite food. He didn't last very long there.
Irate mothers chased him away for supplying
liquor to their young daughters, among other
things.

He wandered back to the Blood Reserve, 233
married young Hilda, and settled down as a progressive 115'
rancher. Though a small man, he worked
hard until a crippling disease disabled him. To
carry on the farm, Grandma began to take on all
his work in addition to her own chores. She
learned to herd the horses, hitch the teams,
gather the wheat, and pitch the hay. She did almost
everything except drive the farm implements
after the horses were hooked up to them;
Joe was too proud to give that up. Grandma used
to bring the team near the house and then help
her crippled husband up on mower or plow or
rake, so that he could do the driving himself. 115

They had two children. SikskiAki's mother, [551]
Ruth, is also known as Pretty Crow Woman or
MastuitsoAki. Howard now has his uncle's name,
Bird Rattler. Howard carries on his father's progressive
farming, in addition to his duties on the
Chief's Council.

In his final years, Joe Beebe took an interest 127
in recording some of the Old Ways of our People.
His grammar shows that his thoughts were influenced [177]
by the modern outside world as well as by
the Old People still living around him. Let us
hear him tell this ancient legend as he wrote it
down in his notebook.

MANY SWANS RECOVERS HIS ARROW

This occurred before the fur traders came west to 173
the Rockies, and while the different tribes of Indians 539●
were hostile to one another.

One of the members of the [Blood Sun Dance] encampment of long ago was an Indian named Many Swans. He was not a chief, he was a

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very fearless warrior. Considering what there was 539
to be had at that time, this Indian was fairly well 173
off. He had a big buffalo skin teepee, two wives, a marriageable daughter, and a fair sized bunch of horses, among which were some fast buffalo runners. In the way of weapons he had a quiver of [411]
bow and arrows, and a two-edged flint dagger, which answered the purpose of a butcher knife as well.

These Indians were constantly on the lookout for their horses, as prowling enemy Indians [556]
were always around. At night they staked their [721]
mares or leaders, turning them loose in the mornings and driving them to untrodden grass, within a watching distance of the camps. The Indian's wealth was in his band of horses in those days.

One morning, just at dawn, Many Swans woke up his Queen to go with him to attend his horses. He left the other woman still sleeping. He slung his bow and arrow on his back, and put his dagger in his belt. On no occasion must these things be left behind in such chores.

Turning loose their staked horses, the two started them up towards the summit of the Butte
to cleaner feed. Arriving on the top, the woman [201]
came running on tiptoes towards her husband, making the sleeping motion sign. She told him that there were a couple of people fast asleep in a buffalo wallow, just on top of the Butte.

Pulling out his bow and arrow ready for 539
action, Many Swans advanced on the sleepers. His 173
first thought was that they must be from the 721
home camps, perhaps lullaby singers who, having sung all night, went off some place to sleep so as to avoid the morning noise of the herald cryers.

It was all in an instant that the two were on their feet and were retreating from Many Swans. The Blood, recognizing them to be from the Crow tribe by the cut of their forelocks and their attire, at once knew that they were enemies from far away Big Horn River, in Montana. He let fly his arrow which struck the leader who dropped all in a heap. He drew another arrow and let it fly to the other, striking him just below the left shoul-

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der blade. Without a flinch, the wounded Crow disappeared over a knoll and that was the last he saw of him, he thought. 173 539 ● 721

After the Crow Indian had died, the Blood marked a line around the outer edge of his hair with his flint knife, and being an expert at this business, he popped off his scalp by a quick jerk on the braids. 173 539 727

After relieving the corpse of its charms and worthwhile apparel, Many Swans went back to where the two slept, and there he found two quivers of bows and arrows, two pairs of moccasins, and two robes. Going back down to the Big Circle encampment, Many Swans loudly announced his killing and scalping. The camps of warriors were only too eager to hold a dance of victory in which the raw scalp was the centre of attraction. The whole mob of them rushed to the summit of the Butte to witness the scene of the killing. Many Swans cut another notch on his bow.

Now believe it or not, the Crow Indian that Many Swans had wounded survived ten days and nights of intense pain, suffering and hard hoofings from the Belly River Buttes in Alberta, Canada, to his Big Horn River camp in Montana. Still in his shoulder was the arrow which he could not reach with either hand to extract. He was just a skeleton when he got home. 173 539

After his people had pulled out the arrow and he was given first aid, he was made to take a little broth and a much needed rest. He then told the tale of the arrow. He said the encounter he had was with a big Band of the Blackfoot Nation at Many Junctions, where the city of Lethbridge is now in Alberta, Canada.

He said being against great odds, he was compelled to fight a pit-fight, and that it was not until his brother was killed that he quit fighting and made his escape, and that it was in retreating that he got hit.

His people had deep sympathy for him and thought him a very brave man to have survived the ordeal. From a mere skeleton, the Crow In-

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dian was revived on herbal medicine to a well 173
man again, just as fit as he was. And in competi- 539 ●
tion his deed had no equal.

Four winters passed, when, at another big
encampment at the Belly Buttes in Alberta, Many 173
Swans daughter got married. Now there is a cus- 539
tom among these Indians, which still exists, 606
whereby in-laws are restricted from meeting and 431
talking to one another; but this restriction can be
bought by enemy property.

One evening as Many Swans took to the entrance of his daughter's teepee a wooden bowl of pemmican, his curiosity overpowered him, and through the tiny opening of the lodge's entrance he peeped and feasted his eyes on the handsome features of his son-in-law.

After his daughter had taken the bowl of food, the father went back to his own lodge, and confessed his guilt to his Queen, who gave him a thorough tongue-lashing and [asked] him if he did not know that he needed enemy property to pay his son-in-law to look in his face.

"Ah Okee" (all right then), said Many 173
Swans to his Queen, "if it needs enemy property,
enemy property he will get. We shall move our 539
camp tonight and start for the Big Horn River to 648
the Crow Nation."

The next morning just his circle camp stones were to be seen of his outfit. It was a puzzle to all, why he did not leave a word to any one; they saw that he went south, but that was all.

On the way, Many Swans killed Buffalo. The meat filled many parflesh bags of dried meat and pemmican. The trip took the Blood Indians eight days.

Arriving in [the Crow] camp in broad daylight, the enemy did not suspect foul play from Many Swans. Many Swans picked out a big painted teepee, and set his own up beside it. On sighting the new lodge by the painted one, the Crow Indians came over from all sides of the encampment to ascertain who the newcomer was, and the origin of his expedition.

The owner of the big painted teepee was

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Chief Wolf Tail, Head Chieftain of all the Crow Nation. Wolf Tail, standing outside his teepee, called a loud invitation for Many Swans and his family. 173 539 648

During the conversation, Many Swans explained his mission to the Chief, who accepted everything and welcomed him to his tribe, also promising him Crow property when he was ready to go home. This old custom of restricting sons-in-law from meeting willfully his parents-in-law might seem very silly to some readers, but the old Indians are even now very serious in regards to it, although it is dying off among the younger generation, very sorry to say. However, considering the lashing of tongues of some mothers-in-law, we think this is a very good custom. [606]

Many Swans, having fast buffalo runners, became very useful to the Crow Tribe in the way of getting Buffalo meat and was naturally welcomed by all. Now there is a custom among all Indians, that groups of men near the same age form Societies; these Societies meet and compete with their brave deeds.

The members of the groups whose deeds were not equalled by the opposing group would be the winners, and they would paint black on the faces of their rivals. It was great fun, and it was encouragement to the younger warriors to become real brave.

One evening, while Chief Wolf Tail was smoking with his friend Many Swans, he told him that there was to be a competition of deeds the next day, and that he belonged to one of the parties. Would he, the Blood, join his Society since he was the same age? "Ah, I will my friend," said the Blood, who spoke good Crow.

The next sun came with loud chantings of war songs, tom toms, and incantations from the opposing parties. Young men went about their chores with the staked horses. Smoke poured from the teepee tops while the morning meal was being cooked. Some did their cooking outside on tripods. After all this was over, the preparation for the competition began. The warriors began to

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come to the centre from all sides of the camp in full war paint and feathers. Some right nude but for breach cloths.

Then they began to take their places in the two rows marked out; the rows ran from west and east. The junior group with Running Rabbit their leader, were on the left from the west, the seniors with Chief Wolf Tail and Many Swans on the right.

After all were seated on their crossed legs, old men not interested in the contest got up and sang songs of praise in which they called out names from each party. The ones named would get up to relate their deed. Some merely related what they did, and gave proof such as scars of old wounds or scalps and weapons they got from the enemy. Others acted their doings as in sham fighting, with all the reality of a battle for life and death. It was looking gloomy and bad for the juniors when at last Running Rabbit got up. He was naked but for his breach cloth and feathers. An arrow tied to his left shoulder, and a big red blotch mark under his left shoulder blade, over an ugly old scar, he went towards the centre of the space; everybody kept mum. After chanting his warsong, he walked back and forth looking very brave and serious. He took the arrow off his shoulder, and holding it high up he said, speaking very loudly:

"You are all aware of the story of my arrow, you saw what condition I was in, when I came amongst you. And you yourselves my seniors extracted the arrow from my shoulder."

Holding the arrow high up. "But so that your friend, the Blood, will know, I will tell it again. It was at Many Rivers Junction that I fought in a pit fight against the whole Blackfeet Nation, and had not my brother got killed and my arrows run out, I'd be fighting yet, but I got hit and had to run." Then, sticking the arrow in the ground, he said, "Here it is, beat my deed if you can, and tell your friend, Many Swans, the Blood Indian who is amongst you now, to come forward and tell us what he has done. I see that he has his paint on."

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The warwhoops and yells of applause from the juniors were deafening. After the noise had died down, Wolf Tail gave his friend a look, which he understood. He started to get up, but Wolf Tail motioned him down. Getting up, the Chief perambulated the lines, singing and chanting songs of praise for his friend, calling his name several times, then he went back to his place.

With that encouragement, the Blood Indian got up, dressed in the attire as he was four years ago back home. Singing his war song, and his woman walking closely behind, he went down between the lines and back, then strode near the arrow that Running Rabbit had stuck in the ground. Although the whole camp was standing around the contestants there was hardly a word to be heard.

"My juniors and my friends," he said, "I will not speak many words. I have one deed to relate, and it is this. What Running Rabbit has just related is my doing. That arrow there is mine, and I will vouch for this by having you compare that arrow with mine. The all powerful is looking and listening to me, this was my doing single handed."

At this, one of the juniors came forward and one of the Seniors. They took the arrows for examination, they saw that all the arrows were feathered with the same bird, a white feather with a black tip, and all headed with red flint, the same in length. They were identical in every respect.

The senior took all the arrows, holding them in front of him. He walked up his line with them for examination. Then over to the opposing line. Then giving them to Many Swans, said, "My friend, here is where you claim your arrow." Many Swans, taking them, bowed his head. This was his thanks.

Then turning to Running Rabbit, Many Swans said, "Now for your slur about my paint. You are well named, Running Rabbit. If you had

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not run like your namesake, that time on the top 173
of Belly Buttes, and I let loose another arrow at 539
you, you would not be here today. There was no 648
pit fight, no crowd. I've got your bow and arrows, your robe, your moccasins, and your brother's scalp. That is why I am painted."

The roar of warwhoops and yells from the whole camp was earsplitting. Then the seniors, as one, rushed forward to the juniors, blackening their faces. The contest broke up. It is not unusual in these contests for a defeated party to take their blackening good-naturedly. But in this case Running Rabbit was so insulted by the enemy Indian that he was uncontrollable with rage. He was indelibly branded as a false talker.

The losers withdrew to their teepees to wash their faces. Running Rabbit was without his famous relic, the arrow. The seniors, who were the winners, with Many Swans and Wolf Tail in the lead, marched around the inner circle of the camps with great triumph, beating their tom-toms, and singing their song of victory.

The Crow Indians had great admiration for their new member. But Running Rabbit swore revenge. Running Rabbit was very jealous. One night, after all the lights were out, he gave the Chief an unexpected visit.

"I'll listen," said Wolf Tail, "What do you want?"

"I want to buy your enemy friend from you, so as to kill him," said Running Rabbit. "I will give you four of my best horses and four mules. Give me the privilege of killing the Blood Indian in the next teepee."

"You don't ask for much," said the Chief. "What do you think he is, an elk or buffalo? You are sore because you had your face blackened. Well, it was coming to you for false talking. Go on out of here or I'll call my friend over."

Running Rabbit went out. The next day, thinking the matter over, he thought he would try the Chief's weakness, which was his passion for women. Running Rabbit had a grown-up daugh-

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ter. The next night he went to the Chief's teepee again. 173

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"Ah, what is it this time," said Wolf Tail. 648

"I mean what I speak this time," said the younger man. "I will double the animals and I will give you my daughter in wedlock. Let me kill the Blood Indian." It was brief and to the point. The Chief was silent for a long time and then said, "All right then, but leave my name out of this, and do your deed far out of the camps. Sometime when he is out running buffalo, for instance," said the Chief.

Wolf Tail's wives, who seemed to be fast asleep, heard everything and were very mad. These women were not going to have a younger woman with them. They were very jealous. The next day, after Many Swans had gone out for Buffalo meat, the Chief's wives went over to visit his wives.

These women told everything they had overheard, and that the Blood women were not likely to see their husband alive again. However, that evening Many Swans did come back and very much alive. The women, rushing out of their teepee, greeted their husband as if he really did come back from his Happy Hunting grounds on the Sand Hills. Many Swans, after recovering from the shock, demanded the reason for their unusual greeting. The women told what they had learned from Wolf Tail's wives. Hearing this, the Blood thought it was time to leave for home. It was now summer, and his People would be gathered on the sacred west slope of the Belly Buttes, and he owed the All Powerful many rites.

Garbed and painted in his war regalia, his bow and arrows slung on his back, Many Swans went around the inner circle of the camps, singing his war song and telling the Crow Indians that they were not enough in this camp to kill him and that he was going back into his lodge, and for them to come and try their luck, and see what would come out of it. The members of the Society he had joined learned that he was not in the

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right temper, gathered together, and went over to his teepee. Many Swans went out to meet them. Seeing that they were unarmed and acting friendly, he went back into his teepee and invited them to come in. 173 539 648

After having been seated, one of them, talking very mildly, demanded the reason of their brother's loudtalking around the camps. Many Swans explained to them how he was being sold or betrayed by the Head Chief Wolf Tail to Running Rabbit, and that he had made up his mind to go back to his own tribe. The Crows, seeing that their brother member had no intention of staying with them any longer, told him,

"It is not our wish that you should leave this way. We owe you too much for what you have done for us, and we want to show you a little appreciation. Wait today anyway, we will hold a dance in which we'll give you things to go home with. Those staked horses and mules that the Chief got from Running Rabbit will be yours and we will dethrone him." Many Swans accepted their kind pleading.

The big give-away dance was held, and when it was over, Many Swans was richer by twenty head of horses and two pack loads of buckskin paraphernalia.

The next day Many Swans left the Crow's encampment after a sad farewell to his friends. Four of them went with him as far as Roaring River, which is now named Great Falls by the paleface. . . .

Many Swans made his last camping stop just across Spruce Pit Fall River, now named the St. Mary's River. From here Many Swans scouted ahead and sure enough the whole tribe was on the sacred slopes of the Buttes. He waited till darkness came, then he packed his stuff up for the last time.

Arriving in the dead of night, he put up his teepee in the gap of the circle of camps which was his place, near his son-in-law's. Next morning, early risers seeing his lodge announced his arrival, 173 539

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and relatives and friends rushed over to greet him. 173
After tenderly kissing his daughter, Many 539●
Swans told her that all the enemy property he
brought was for her husband and that he may [606]
come over for a greeting. Thus was bought with [431]
enemy property this restriction which prevented
these parents from seeing and meeting their son-in-law. The next day a big dance of victory was held in the Bougher Lodge over the arrow that Many Swans had recovered.

BIRD RATTLER

Joe Beebe's uncle, Bird Rattler, lived among the 177
Crows for several years during his youth. Bird Rattler was born in 1859 to Red Bird Tail, a Piegan, and Woman's Word, a Blood. His grandfather was also named Bird Rattler. His mother's parents were The Tongue Eater and Fine Success Woman.

When Bird Rattler was just a boy, he left
home and ended up at a camp of Crow People,
who live today in southeast Montana. They were [648]
then still at war with our People, though their
Old Ways were much like ours. When he arrived
among the Crows, Bird Rattler went up to an old
man standing outside his lodge by some horses.
He asked the man, in sign language, if he could [201]
take care of the horses in exchange for a place to sleep. It was a custom in the old days for poor or orphaned boys to live with a successful family and help care for their horses and property.

At first the Crows suspected Bird Rattler to
be a spy for a war party, but when no enemy
showed up he became an accepted member of the
camp. The old man asked him if he could hunt
buffalo. Bird Rattler put his fists to the sides of [201]
his head and wiggled his thumbs, explaining he could only hunt the young ones. Boys began training to hunt buffalo by going after the less dangerous young ones. The old man gave Bird Rattler one of his choice buffalo runners for the hunt. To

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summer's encampment. Four is a sacred number, 532
so it was good to see that many of one tipi design. 342
As all four owners happened to belong to the same part of the camp circle, all the Otter Tipis ended up next to each other. [801]

There are different types of Otter Tipis. All have otters symbolically drawn on their covers. The [778]
Yellow Otter Lodge, or Tipi, may have only a small Bundle and a few songs. The Yellow-Otter- [533]
Flag has a great many songs and a Bundle that includes the decorated skin of an otter. This skin is known as the flag; it is tied to the end of a pole and suspended over the tipi to wave in the air.

According to our ancient traditions, this is 773
how the very first Otter Tipi came about.

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THE OTTER TIPI

Long ago a young man went way up north into a country where our People used to live. He stopped by a lake, perhaps the Great Slave Lake, where he lay down to sleep and seek a vision. No dreams came to him while he slept, so the next day he built himself a raft out of the driftwood littering the lake shore. With a long pole, he pushed the raft away from shore, and then lay down upon it and again fell asleep.

While the young man slept, Wind pushed the raft far out into the lake, where Mink swam up to it. When the young man awoke, Mink said, "I have been sent to bring you to my relative's lodge. Follow me." The young man followed Mink into the water and they swam down to the bottom of the lake. When they reached bottom, the young man saw there a fine lodge, painted yellow with many designs. He heard drumming from within. Mink took him inside and introduced him to his relative, Otter. Otter was lying on a bed of tule reeds (a kind of bulrush or cattail) at the back of his lodge. He offered the young man the seat next to him, saying, "I have heard about you looking for holy Power around this lake. I sent my relative up to get you because

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I take pity on you and want to give you some of 539
my Power." Then Otter took some sweetgrass and 773
made incense on his altar. He told the young man
to listen carefully as he sang a number of songs. 532
The young man listened and learned these words: [533]

Man, he says, my tipi is Powerful.
Woman, she says, my tipi is Powerful.
Rain is my Medicine.
My children, they hear me.
The Earth, below, it is Powerful.

Under water are our tipis.
My tipi, it is Powerful.
My smoking, it is Powerful.

Otter also taught the young man the sacred movements that go along with each song. He gave the young man an otter skin with many fine decorations and taught him how to make otter movements with the skin, and the songs to sing while doing so. He gave the young man a smoking pipe and a drum to use for the otter ceremony. He told him, "When you get back to the camps of your People, you must make all these sacred objects I have shown you, so as to carry on this ceremony properly. You must paint your tipi with the same designs you see on mine. You must make incense often to remind yourself of my holy Power. If you do all these things faithfully, then you may call on my Power whenever you wish." When the young man awoke, he returned to the Blackfoot camps and did as Otter had directed. From that first dream originated all the tipis that now have otter designs.

The sacred Bundle that goes along with an 532
ordinary Otter Tipi (as well as most other painted
tipis) contains one or more *Iniskims*—sacred 778
buffalo stones. Iniskims are sacred helpers; they [777]
bring good luck. Iniskim songs are sung during
the incense and prayer ceremonies. Most families [533]
had at least one in their household in the Old
Days.

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Both-Sides. It now belongs to his son Jim, our 532
present head chief, who stays in it during our Sun
Dance Encampments. It is painted blue with two [114]
large yellow elk.

The Half-Yellow Tipi, painted half yellow
and half red, also was set up at our last Sun
Dance gathering. It now belongs to Albert Wolf [432]
Child, who plans to transfer it to his son to keep
it in the family. Formerly, a variation of it be- [424]
longed to our Old Man, as well as Mokakin. The
Center-of-the-Universe symbol is drawn at the
rear of the tipi.

Along with his list, Gambler also recorded 773
his stories of the origin of some designs. Here is 539 ●
his version for the Half-Yellow Otter Tipi.
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Oki! The Half-Yellow Otter design—yellow otters around one side and black otters around the other. This tipi was once owned by a man who lived in the water. One day another man sat nearby on a hill; looking down at the river, he suddenly saw tipis emerge from the water. The man from the water told the man on the hill, "This tipi is mine. Jump into the water and go into it. You are having difficult times. I will give you my tipi." The man jumped into the water, entered the tipi, and the transfer ceremony was performed.

Gambler also told this story:

Oki! The Buffalo Head design. A buffalo bull had been killed and all his insides withered away. One time, a man was out on the prairie during a blizzard, so he slept inside the dead buffalo. During his sleep, the man was told, "Don't worry, nothing will happen to you. When you get back to your home draw my head all over your tipi to remind you of the Power that saved you."

In the Old Days, owners were well familiar 178
with the stories and ceremonies for their tipis. 796
This knowledge gave spiritual help and Power to 532
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Our Beaver Bundles and Their Origin

Beaver Bundles were the holiest of all the holy 778
objects helping our People in their spiritual lives. They were the largest, least common, and most complex of all the Bundles, and required the greatest spiritual devotion of their Keepers.

Almost every bird and animal was represented [237]
in the Bundle, either by tanned skins
(from animals specially snared to make their [533]
deaths quick and clean) or by special songs and
movements. In the Old Days, over four hundred [796]
songs were sung when the Bundles were opened. The ceremonies were long and complicated. The Keeper trained constantly, all his life, for such occasions.

In 1909 Dr. Clark Wissler published this account 539
of the origin of Beaver Bundles in an issue 773
of the American Museum of Natural History's
Anthropological Papers. He credited the story to 778
an unidentified Blood man.

Once there was a man and his wife camping alone on the shore of a small lake. [*Probably Saint Mary's Lake in Glacier National Park, Montana.*] *This man was a great hunter, and had in his lodge the skins of almost every kind of bird and animal. Among them was the skin of a white Buffalo. Because he was always hunting, his wife was often left alone. One day a Beaver came out of the water and made love to her. This went on*

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for some time, until she finally went away with the Beaver to his home in the water. When the man came home, he looked all about but could not find his wife anywhere. As he walked along the shore of the lake, he saw her trail going down into the water. Then he knew what had happened. He did not break camp, but continued hunting. After four days, the woman came up out of the water and returned to her lodge. She was already heavy with child. When her husband returned that evening, he found her in her usual place and she told him all that had occurred.

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In the course of time the woman gave birth to a Beaver. To keep it from dying, she put it in a bowl of water which she kept at the head of her bed. Eventually, her husband became very fond of the young Beaver and played with him every evening.

Now the Beaver down in the water knew everything that was going on in the lodge. He was not angry because he knew that the man was kind to the young Beaver. He took pity on the man. Then the father of the young Beaver resolved to give the man some of his Medicine songs, in exchange for the skins of birds and animals the man had in his lodge. So one day, when the woman went down to the lake for water the Beaver told her he would visit their lodge and ask for some of their things in his songs. He told her to instruct

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her husband to give the things requested. He also 539
stated the time at which he would come to the 773
lodge to be received by her husband. 778

At the appointed time the Beaver came out of the lake and appeared before the lodge, but, before he entered, requested that the lodge be purified with incense. Then he entered. They smoked. After a while the Beaver began to sing a song in which he asked for the skin of a certain bird. When he had finished, the man arose and gave him the bird-skin. Then the Beaver sang another song, in which he asked for the skin of another bird, which was given to him. Thus he went on until he had secured all the skins in the man's lodge. In this way the man learned all the songs that belonged to the Beaver's Medicine and also which songs belonged to which skins.

After this time the man got together all the different kinds of bird and animal skins taken by the Beaver, made them up into a Bundle, and kept the Beaver Medicine.

Owners of Beaver Bundles were known as 778
Beaver Men. They were always the learned ones 793
among our People. A Beaver Man had to have a
fantastic memory to be able to sing the four hundred [533]
or more songs in proper sequence. He had to
be a man who lived very much in harmony with [82]
nature to know the sounds and actions of the many birds and animals within the Bundle, and to be able to coach the participants to repeat those sounds and actions during the ceremonies. Beaver Men learned all the Ways of nature. The People looked to them for knowledge about weather, seasons, plants, birds and animals, and calendar histories (called winter counts) of the tribe.

In the Old Days, a Beaver Bundle contained examples of the most important parts of all our other sacred Bundles—a Medicine Pipe, a Natoas headdress, a sacred tobacco-planting outfit, as well
as all the various skins. As a result, Beaver Men [796]
usually knew all the ceremonies for these other

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on to the west side of camp, where they again sat 575
down to await anyone who wished to make offer- 796
ings. They repeated this at the north and east 782
ends, then returned to their lodge.

The next morning, people would have another opportunity to approach the Motokiks for prayers and blessings, this time in their lodge.
There, the prayer seekers would be painted with [302]
the Center Pole design. We wished to have Mrs.
Red Crow, the society's only remaining Scabby [123]
Bull, paint our son Wolf Child, so that he could add this blessing to his young life.

MINIPOKAIKS: THE FAVORITE CHILDREN

That evening, after the camp quieted down, we 574
went next door again to visit Mokakin and Ponah.
Eagle Ribs is always happy to entertain his guests [517]
with stories and talk. One of that night's subjects 593
was *minipokaiks*—"favorite children." It was a 858
tradition among our People for parents or grand-
parents to select a child as a favorite, one who [554]
showed particular promise to succeed in our Ways, given proper care and Teaching. If the parents of a minipoka went to many ceremonies, the child was likely to grow up to become a ceremonial leader. If the parents went to many social functions, the child was likely to learn much
about leadership. Other minipokaiks, however, [155]
were simply spoiled and pampered so that they grew up expecting others to help them at the first
sign of difficulty. Mokakin told us this legend, 539
The Story of the Abandoned Children, about one 773
minipoka of the long-ago.

This happened a long time ago. I don't know how long. I heard the story told by others when I was young.

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Some children were playing in the bushes by 773
the camp. One of the children was a minipoka. 539
His father was the head chief. Everybody was afraid of this chief; sometimes he got a bad temper, but he was Powerful and a good leader.

Oki, the kids were playing in the bushes. The minipoka had to go to the toilet, so he went away from the kids where they could not see him. But the other kids, they wanted to know how a minipoka would take care of himself. So they watched through the bushes. When they looked at him,
their eyes got big. What fell to the ground was a [301]
big pile of pretty shells, the kind Medicine Pipe [237]
Owners wear as a necklace. The children ran out from the bushes and grabbed the shells. They were so excited that they knocked the minipoka down and took all the shells. When he got up, all the shells were gone and the kids ran off through the bushes with them, singing and laughing.

The minipoka started to cry and ran home to his father. When he told his father what happened the chief became angry. Right away, he gave the order for camp to be moved and for no one to call home their children. The People had to do what the chief ordered. By the time the children were finished playing and got back to the camp, all they saw were the smoldering fires where their tipis used to be. They all sat down and cried because they knew that they had been abandoned.

One of our Old People was raised as a minipoka 593
by his influential father. His parents located 858
a young girl from a good family to become his
wife, even though he was still a boy and living at [584]
home. He became a member of the Horns Society [575]
when he was only about twelve or fourteen,
which is very unusual. The Old People say that [561]
even now he still acts like a minipoka and likes to [157]
see things done to suit himself.

While we talked about minipokaiks, Ponah 593
admitted she had been the minipoka of her 858
father, Iron. She said that they had a painted 857
Medicine Tipi transferred to her. When I asked
[852]
[778]
[432]
[345]

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what a little girl did with a painted lodge of her 593
own, she told us: 858
"It wasn't a big tipi. It was just a little tipi
for kids to play in. My mother made it for me to 857
play in with my friends. My sister and I, we went 345
to boarding school. My mother, she put up the
tipi right by the school, and nobody bothered it.
She put in a panichtan [lining], and she tanned [237]
some little animals and put the skins around the
inside for rugs. She even made little bags from [415]
rawhide [parfleches] and put them all around the
inside. When my mother came to visit us, she
stopped on the way at Long-Nosed Crow's [Wilson's Trading Post] and bought a lot of groceries.
Then she told me to invite all my friends to the
tipi and we had a big dinner. Even the nuns
sometimes came over to sit in the little tipi
with us."

Ponah said that the design painted on the 593
tipi had been dreamed of by somebody and was 858
actually transferred to her. The tipi was painted 852
yellow, with four lines of stars going from top to 787
bottom, one line at each of the four directions. 532

Our conversation wandered on to other
things, and of course, Mokakin told us more old 432
Napi stories.

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ANOTHER NAPI ADVENTURE

One time, Napi came out from a forest and found a bunch of Gophers playing in a meadow. This was how they played: One of them would lie down in an old fireplace and the others would cover him up with earth and then build a fire on top of him. As soon as the fire got too hot, the buried one would call out, "Tsst, Tsst!" Napi asked the Gophers if he could play, and they told him he could. So he lay down in the fireplace and the Gophers put earth over him and built a fire on top of it. As he got warm, he called out, "Tsst, Tsst!" The Gophers uncovered him. Soon it was Napi's turn to build the fire.

Napi said to the Gophers, "I think it's easier

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if I cover up all of you at one time." The Gophers all climbed into the fireplace, except one because she was pregnant. Napi made a hill over them and then built a big, hot fire on top of the hill. Soon he heard sizzling and popping and he knew that the Gophers were roasting. When the pregnant Gopher saw what was happening, she ran away. From her came all the Gophers that are living today.

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After the fire burned out, Napi took out the roasted Gophers. He was hungry, so he ate lots of them. But soon he was full, and there were many roasted Gophers left. He decided to take a nap, and then he would be able to eat more. Before he went to sleep he looked down at his rear end and he said, "If anybody comes and tries to steal these Gophers, you make a noise so that I will wake up." Then he went to sleep.

Soon his rear end was thinking, "What will happen if I make a noise?" So it made a little noise, and Napi jumped up right away. When he looked around, he saw there was no trouble, so he went back to sleep. His rear end thought that was funny, so it did the same thing again, only it made a little bigger noise. Napi jumped up, and again seeing nothing, lay down back to

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sleep. This happened a few more times until Napi fell fast asleep. 539 773

After a while a Bobcat came along and found the roasted Gophers next to Napi. Bobcat saw Napi asleep and began to eat his Gophers. Napi's rear end tried to wake him up. It made loud noises at first, then really awful noises. Napi didn't wake up, but Bobcat became so disgusted that he picked up all the Gophers and took off.

When Napi finally woke up he saw that all of his Gophers were gone. He became angry at his rear end for not waking him. He took a hot coal of silverberry wood from the ashes in the fireplace and tortured his rear end with it. That's the reason we don't use silverberry wood in our fires. It smells so bad we call it stinkwood. [824]

As sometimes happens after the laughter of an amusing story, our minds became relaxed and it was easy for us not to say anything. Our eyes became fixed on the ancient process of fire turning wood into ashes. A breeze softly flagged the canvas lodge cover against the tipi poles. The gentle sounds of evening activity seemed distant. Mokakin began to speak. "Day after tomorrow, my grandson is going to take our old holy Pipe." 000

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Teachings, SikskiAki and I became *Ninamskaniks*, "Medicine Pipe Owners." 778 793

Each article in our Medicine Pipe Bundle is there to inspire holy thoughts about the element of nature it represents. Under the Bundle's plaid shawl covering are several dozen ceremonial objects—decorated sacred Pipestems, a rattle, whistle, sacred paints, shells and beads, and the skins of birds and animals—each with its own song and place in the ceremony. 123

Our sacred Pipe Bundles mean to us what the sacred tablets, Koran, Bible, or rosary, mean to others. They are sacred objects we pray with in our tipi-temples and in our Church of the Great Outdoors. We do not pray to the objects in the Bundles; we pray to the Holy Spirits they represent. [782]

Our grandfather, our Old Man, was Keeper of our sacred Pipe Bundle for ten years. During that time, the Bundle hung over his bed, as it now hangs over ours; it heard his songs, felt his prayers, and bathed in his sweet-smelling incense. When I lean my head against the Bundle and close my eyes, I can see his smile and hear the deep and flowing sound of his voice, and I forget my discouragements and discomforts. We are indeed fortunate, SikskiAki and I, that as we live by his Teachings, his Spirit surrounds us all the time, everywhere. As I tell you about some of the Teachings of our Medicine Pipe Bundles, perhaps then you will understand this special feeling we have for our Old Man and how he helped us to learn so much more about life in harmony with nature.

I'll begin by telling you the ancient legend, as I learned it, about how our People were first given a Medicine Pipe Bundle. 773 539● 778

THE ORIGIN OF OUR MEDICINE PIPE BUNDLES

Oki, this story took place very long ago, when our People were able to communicate with all the Powers of the Universe. In the camps there lived

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a beautiful girl who was the only child of her 773
parents. Many young men sent her presents and 539
wished to have her for a wife, but she refused 778
them all. She preferred to remain and help her
parents, who were old and poor.

One day a young man came to her and demanded to know why she had refused to accept his courting. When her reply did not satisfy him, he became angry and shouted at the girl, "Do you think that you are too good to marry any of us?" The girl cried as she replied, "I will stay with my parents until I am married to Thunder!"

Not long after, the girl was out gathering firewood. Suddenly a man stepped out from the bushes and stood in front of the girl. He was a fine-looking young man in handsome buckskin clothes. The man said to her, "I have come for you." The girl was frightened and replied, "I cannot go anywhere with you. You are a stranger." The man smiled and said to her, "My name is Thunder, and I have come for you because I heard you telling the People that you would marry me." The girl remembered her statement and knew she had no choice but to go with her new husband.

Thunder took the girl up to his home in the Sky. She stayed with him there, all spring and summer. He was very kind to her and she was happy to be his wife. However, she was lonely for her parents back on Earth. Thunder noticed this and told her, "I know that you are longing to be with your parents and I wish to see you happy. Soon I must go away from here to my winter home. At that time I will send you back to stay with your parents. But I wish to send a present of gratitude to them, and I must first teach you the songs and ceremony to go with it. I will be sending them the most sacred thing I own, my Pipe. It is such a Powerful Pipe that it must be kept covered at all times. It must be taken outside every day so that all the Spirits in the Universe can see it. Its ownership must be shared by your parents, for it is my present to both of them."

Thunder then spent the next seven days in-

[p.123-B]

structing his wife in the Powers of his Pipe. Each 773
day he taught her one of the songs he sang when- 539
ever he took the Pipe from its coverings. Finally 778
he told her, "Each spring I will return for you. My arrival will mean the end of winter's hardships for your People and the beginning of the seasons of plenty. When I announce my arrival, your People must prepare themselves by holding the ceremony that I have taught you with my Pipe."

The girl went back home and gave Thunder's Pipe to her parents. Ever since that time our Medicine Pipes have been thought of as Thunder Pipes, and our People have celebrated the annual return of Thunder in the spring by holding the Pipe ceremonies.

In time, others were instructed to make 773
sacred Pipes similar to the first one given by 539
Thunder. These instructions came through Pow- 778
erful dreams that were carefully interpreted
before being acted upon. Only a man who had 787
great spiritual power would make up a sacred Pipe, and only after he was convinced that his dream gave him positive approval. And the man who was selected to construct the Pipe worked under the direction of the original dreamer. Some people were also taught new songs to sing in addition to the original seven. One by one, the Spirits of different birds and animals also came to the People in dreams and asked to be remembered during the annual celebrations for the coming of the seasons of plenty. Each one offered his skin and his medicine song to be included in the ceremony. That is how our People came to believe in the spirits of sacred Medicine Pipe Bundles.

BUNDLE CONTENTS AND THEIR OWNERS

Unlike the Medicine Bundles of many other 778
People, the contents of ours are not secret; we can discuss them as well as their spiritual powers. We

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This Bundle has the distinction that its sacred Pipe, though fully decorated, is only the length of a normal pipestem. In the Old Days, there were several short Pipes, but only two remain today among all our divisions, and only this one is considered to have been a true war Pipe, the other having never been to war. Originally, seven songs were sung for the opening. But during recent transfer ceremonies, only two of the original songs were sung; the others had been forgotten and were replaced by our usual Medicine Pipe songs. 778 [533]

George First Rider said that some of the Pipe's wartime Owners included Atsitsina's father, Natosina; Over-Designed Tipi; Striped Bear; and Big Wolf. From them he learned this story of its origin: 778 173 539 [115]

A man had only two wives. He was successful, but he didn't have many horses. He had one real good horse for buffalo hunts. When he went on a buffalo hunt, he killed many and gave much meat to the People. If he was asked for something he would give it. His name was gradually putting him into higher rank because he was very generous. But he didn't gain anything of real value from his raids on the warpath. [556]

One time when it was raining continually and the wood piles were all soaked, he went on a buffalo hunt. To enjoy the adventure of the hunt more, he didn't join hunting parties but went alone. When he brought home his meat, he was all soaked. He told his wives, "Don't bring the meat inside; unload it outside and give some to the People." Then the wives brought in the meat they were going to keep. They brought it in to dry. It is usual to dry the meat a little, so that when it is sliced it will not slip out of your hand. Fresh meat is slippery, and would cause the women to cut themselves with their knives. And the meat is tasty when it is cut dried. If the meat is sliced fresh, the flavor seeps all out. [252]

Now he told his wives, "Build a fire with that big-sized wood. I am tired from riding and drowsy

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some of his fine-cut tobacco. "Oki, here is a smoke," he told Worm, and went home. 173 539 778

When his wives returned, they found weapons and moccasins but not their husband. In earlier times, if a person went out to look after his horses on a rainy day, he went barefoot so as not to spoil his moccasins. The wives said, "Here are his moccasins, and here is his knife, and he didn't take his bow and arrow. Maybe he went out for a while."

Soon the man returned and told his wives, "I am tired. I will sleep here alone and tomorrow we will invite some people."

In the morning his wives boiled some meat and he went out and invited seven Old People. They came in, they sat down, and they ate. When they got through, he told them, "Oki, you Old Men, I will tell you a story and you will tell me what is to be done." [987]

The man then told his story of how Worm had sung to him and given him a Pipe. He told them, "Last night I slept alone. I burned incense. As I slept I saw the Pipe. It was given to me and I heard the songs clearly. It was an ordinary smoking pipe, only it was decorated with feathers at the bud. Oki, Old Men, make your decisions on what is to be done." [787]

So the Old Men thought. After a time, each one said, "Let it be done this way," or "Let it be done that way." One of the men was an important Medicine Pipe Man. He advised, "This pipe will be decorated at the bud with flared feathers strung together and then it will be a Medicine Pipe. But it will not be taken as the regular Medicine Pipes are taken."

The first person to take the Pipe wasn't the man who had the vision. A young married man took it first. The man who had the vision knew the songs, so he transferred them to the first Owner of the Small Medicine Pipe. The young married man provided food and the Small Medicine Pipe was transferred to him. [425]

The young man didn't have his Pipe very long when the man who had the vision stole it and

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went on the warpath with it. When he returned successfully with it, another young man took the Small Medicine Pipe in a transfer. After that, it was regularly stolen to be taken on the warpath. When they returned they brought it home with something stolen in the raid—a horse or a rifle. 539 778 173 [721]

So that is how our sacred Bundle was used. 778

It is believed that no one who wore the sacred Pipe on the warpath was ever injured. It was taken along in its cloth covering. Just before the start of a battle, or before the bearer went into an enemy camp, it was taken out of its covering and those who were in its company prayed and sang with it. The bearer then tied the sacred Stem in his hair. 789

The Children's Pipe has had many Keepers since the end of the war days. Most recently, it was transferred from the children of Stabs Down to the children of Adam Delaney, who is the new leader of the Horns Society. 778

ANOTHER SMALL MEDICINE PIPE

At one time there were at least three Small Medicine Pipes among our People. The Children's Medicine Pipe is still with the Bloods, and another Small Pipe is now among the North Piegans. The third one was obtained and sold by Mrs. Walters to some museum in the United States in 1941. Atsitsina remembers this story of its origin: 539 778 173

There was a Blackfoot by the name of Middle Calf. He was so brave and Powerful that he always went on war raids by himself. One time, he was coming back home with a bunch of stolen horses when he had a dream. In his dream an Old Man told him, "I am the one who has been giving you Power. I am now going to give you my strongest Medicine. It will allow you to reach very old age. You must give it to your children to take care of, so that they can grow old too." [787] [789]

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Then the Old Man showed Middle Calf how to make the small Medicine Pipe. 539 778

When Middle Calf got back home he made 173
a stem just like for a regular pipe and he made it look fancy with eagle feathers and beads and arrowheads. He coated it with incense and with real paint, and he painted his children for it.

They used to take this Pipe to war, just like the Children's Pipe. Only they sold this Pipe to the white People down in the States.

In the notes of Mrs. Walters is a letter Percy Creighton wrote her dated July 24, 1941: 778 [212]

> *At the Sun Dance saw a head dress, Buffalo with trailer, also a 'war pipe.' There are two small pipe bundles on Blood Reserve—used on war trails carried 'tied at back of head.'*
>
> *A regular pipe bundle is about 3–4 feet long; these little ones about 14 inches. With it is a bag of paint, charming medicine, 4 eagle feathers quilled, a string of 'pony' beads, at the end a flint arrow head, 2 eagle claws fringed between, and beaded pipe stem covered with buffalo hide and quilled on 3 sides, the lower handle is covered with muskrat fur—bound with mixed feathers—[the Bundle includes] owl, coopers hawk, falcon feathers, a pair of blue bead bracelets, small bag of incense, a deer hoof rattle, a bone flute, smudge stick, and case of rawhide fringed.*

In 1906 the anthropologist Clark Wissler made this comment about the Small Pipe:

> *There is a small pipe among the Blood, re-* [721]
> *garded as very powerful in war. It has four songs,* [789]
> *one of which is a typical medicine-pipe song while the others are quite different. In the presence of the enemy this pipe was smoked by the party carrying it, the songs sung, and the pipe tied in the owner's hair. The first Blood to own it received it by transfer from a North Blackfoot. Recently [1903] it changed hands for six horses* [435]
> *and other property.*

Wissler also mentions in a footnote to that story that the Dakota (Sioux) "had similar pipes for the same purpose." [171] [P.162-A]

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stepson [Sam Hairy Bull, who sold Eagle Ribs' 778
Beaver Bundle to Edmonton] took the Pipe. The 784
boy got drunk and gave the Pipe to Calling Last
for some liquor. Calling Last found out that the
Pipe was a fake, so he went and sold it in Browning, Montana. And that was the end of it.

A BAD PIPE FROM THE GHOSTS

Our People fear the mystery of ghosts. They be- 778
lieve that ghosts are able to make living souls go 775
along with them to the Sandhills, where all ghosts
of Blood People are thought to dwell. One Blood
man went with the ghosts and returned with a
Medicine Pipe they had given him. This story has 778
become a popular legend among our People. Here 539 ●
is Mokakin's version:
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This Medicine Pipe had the name Shaggy Medicine Pipe because it was all covered with eagle plumes that stuck way out. The Pipe was so new, the plumes weren't flattened from being wrapped for a long time.

Oki, this took place a long time ago—I don't
know how many years. A man came back home
from his war trail and found that his wife was
already dead and buried. He had loved her very
much and he became very lonely for her. Every
night he went up on a hill and cried and mourned.
One night a ghost came and spoke to him. "If
you want to visit your wife I can take you to her.
You've got to bring some tobacco for an offering.
But don't bring any weapons or anything made [775]
out of metal." Ghosts don't like metal. The man
went home and took off his knife and his rings
and he picked up some tobacco. Then he went
back up the hill.

The ghost took the man a long ways through the dark, over hills and across rivers. Finally they came to a big open place where there was a big tipi camp. The ghost stopped in front of one of the tipis and told the man to go inside and wait. Inside, another ghost was sitting at the back. The

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ghost told him, "Yes, you will see your wife, but 778
don't touch her or even kiss her." 539

The man was told to look outside the tipi, 773
where he saw his wife walking. He wanted to go over to her, but the ghost told him he could only look. When daylight came everything disappeared and he was alone sitting in a field. He felt pretty lonesome. Then he remembered his offering of Kinnikinnick, so he took it out and said, "Here is your smoke." Something grabbed the pouch from his hand and soon he saw a cloud of smoke next to him. The smoke gradually began to outline people and the tipi in which they were sitting.

After the ghost-man finished his smoke he said, "Man, I have pity for you, so I am going to help you. First, I'm going to let you take your wife back home with you. But you've got to remember four things when you take her. First, don't look back when you leave here; second, don't ask her any questions; third, don't touch her until you take four sweat baths with her; and fourth, never call her a ghost. The man remembered what they told him. Then the ghost-man said, "Now, I'm also going to give you my Medicine Pipe. We're going to open it for you right now and you are going to see it and learn the ceremony." So the man watched and listened to what they did.

When the man left the ghost camp, his woman walked behind him. He didn't look back or say anything to her. After a little while he built a sweat lodge and they both went in it. He saw that his wife's body was just a skeleton.

They went on and on, and then the man built another sweat lodge. This time he saw the outline of his wife's body, but it was all covered with maggots.

On and on they went some more, then he built a sweat lodge for the third time. This time he could recognize his wife's body, but there were still maggots crawling on it.

When they got on top of the hill by their camp, where he first saw the ghost, he built a sweat lodge for the fourth time. When it was

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finished his wife's body sat up and she came back 778
to life. They held each other and he kissed her. 539

773 *After the man and his wife were home for a while he began to make up the Medicine Pipe that the ghost gave him. For several years his wife took care of the Pipe and they lived pretty good. The man was happy to have his wife back and he treated her very well. Then, one night they had a lot of guests in their tipi and his wife was cooking some food. Just when it was ready to eat, she knocked it over and spilled it all in the fire. The man lost his temper and shouted at her, "What's the matter—can't you do anything right, you ghost woman!" His wife jumped back on her bed and covered up her head with her shawl. The man told her to get up and clean the spilled food. When she didn't get up, he went over and pulled her shawl off. Underneath the shawl there was only the skeleton of his wife.*

[784] *Not long after that the man gave up his Shaggy Pipe to somebody else. Then he died. The one he gave the Pipe to also died. Some more people had the Pipe, and each time they died when they got it or soon after they gave it up. Finally a chief took it to see what he could do. When he died, the People said, "This Pipe came from the ghosts and everybody that has it becomes a ghost, so we better give it back to the ghosts." So they buried the Shaggy Pipe with the chief and they never made it up again. Everybody talks about it since then.*

THE BLACK-COVERED PIPES

778 There was once another kind of Medicine Pipe. These were covered with dark-colored cloth and accompanied by a few accessories in a rawhide bag. They were used to inspire spiritual power for an individual or for a society in times of war. The People did not look to these Pipes or their Owners for everyday spiritual help.

There used to be many of these Black-Covered Pipes, but none remain with us today. Most of their individual origins and ceremonies have been forgotten, but we can surmise that they originated either in the dreams of men who were successful on the war trails or were captured in battle from enemy tribes, most commonly Crees, Crows, Gros Ventres, and Assiniboines. 778

Atsitsina told me this story about one that was captured by a Blood man: 778 539 ● 173

Oki this story is about a Black-Covered Pipe. My father's friend, Crow-Parts-His-Hair, captured it. My dad and his friend went on a raid against the Eastern Crees. [The term used here by Atsitsina was Pinapasinai, *literally, "downstream People." It could mean the Assiniboine, Hidatsa, or some other tribe to the east of us.] They went into the enemy camp at night to look for horses when Crow-Parts-His-Hair saw it hanging above a tipi door. He cut the thongs and took it down. Then they got some horses and returned home safely with the Pipe. All different kinds of fine people [successful people] had it. We don't know where it finally went to.* 721

These war Pipes were kept covered with black cloth so that they would not reflect Sun's light and reveal the Owner out on the war path. At one time, buckskin coated with sacred black paint was used to cover them. Among the Pipe's accessories were one or more *Iniskims,* sacred stones, fixed up in such a way that they could be tied into a person's hair. Such Iniskims were worn in battle either by the Owner or by someone who had borrowed the Pipe for battle. The Pipes were usually carried on the bearer's back, suspended from a belt worn over both shoulders. Sweetgrass was used for incense. The few Black-Covered Pipes that survived past the war days were treated like simple versions of our regular Medicine Pipes; they were transferred and opened to the same ceremonies, but without the many details of the Bundles. 778

One of the last Black-Covered Pipes was transferred to Frank Red Crow in 1939, so that he could sell it to Mrs. Walters. For twenty years [439]

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Let me tell you the ancient story about Iniskims as I learned it from the Old Man. 539
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THE FIRST INISKIM

In the long-ago, before the People had horses, they sometimes starved when they were unable to move their camps fast enough to keep up with the moving buffalo herds. This story takes place during such a famine. [731]

Three sisters were married to the same man. One day they were out gathering firewood. The youngest sister was carrying a large load of wood when her carrying strap broke. Each time she stopped to fix the strap it broke again. Her sisters went back to their lodge while she tried to fix her strap for the fourth time. As she bent over to fix the strap, she thought she heard a voice singing. She looked around but could see no one. Yet the voice seemed to be coming from very near by. She became frightened and got up to leave, but the voice called out to her. Then she noticed in the direction of the voice an unusual-looking stone sitting up on the ground near her pile of wood. She went over to take a closer look and saw that the stone was sitting on a little bunch of buffalo hair. The voice began to sing again; it came from the stone:

You—woman—will you take me?
I am Powerful!
Buffalo is our Medicine.

The young woman reached down and picked up the stone. In those days the People had no pockets, and she was not carrying her miscellaneous pouch. She put the stone beneath her belt next to her skin and she went home. She did not tell anyone what had happened.

That night, she had a dream. The stone came to her and sang its song again. Then it told her, "I have come to you and your People because I pity you. My Power is able to communicate with the buffalo and bring them here. I have chosen you to bring me to camp because you are humble and I know your thoughts are good. You

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must ask your husband to invite all the holy men 539
to your lodge tomorrow night. I will teach you 773
some songs and a ceremony which you must show 778
them. If you do this then I will have my Power bring back the buffalo. But you must warn your People: my Power is always announced by a strong storm, and when it first arrives it will look like a buffalo, a lone bull. You must tell your People not to harm him. The rest of the herd will follow as soon as he has passed safely through the camp.

During her dream the woman was taught several songs she had never heard before. The Iniskim told her that he had many relatives about the prairie, and that all of them were in contact with the same Power as he. He told her that any of the People who wished to have good fortune from this Power should look for one of his relatives and bring them home and treat them with respect.

When the young woman woke up she wondered what to do about her dream, for she was
quite shy of her husband. Only the sits-beside [595]
wife takes part in the husband's ceremonial functions, never the wife who sleeps closest to the door. When the husband went outside, the young wife told her older sister about the stone and the dream. The sister said, "I will tell our man what you just told me. If your dream comes true, then you may have my seat next to him. But if not, I will only pity you for what you will have to suffer."

When the husband learned of the matter, he immediately sent out invitations to the camp's holy men. In a short while, they gathered in the home of the young woman and were served a small portion of berries, and broth made from scraps of leather. They were excited when they heard why they were invited, although one or
two got up and left. Our Old People were always [787]
skeptical of someone who claimed to have been called upon in a dream and given a Power.

With the approval of the holy men who remained, the husband asked his young wife to sit at the head of the tipi and lead the ceremony

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that had been shown to her. She had a tiny piece 539
of fat, which she mixed with sacred paint in the 773
palms of her hands. While she covered the stone 778
with the sacred paint she sang one of the songs:

Iniskim, he says: buffalo is my Medicine.
Iniskim, he is saying: I am Powerful!

The men then knew that it was not an ordinary stone, but a sacred stone. They were anxious to see if it really had any Power. The woman then rubbed the Iniskim over her body four times and prayed at great length. Then she sang another song:

This Iniskim, my man, it is Powerful!

During the song she handed the Iniskim to her husband, sitting beside her. He rubbed his body with it and prayed, while his wife continued to sing the sacred songs. The ceremony went on in that way until the Iniskim had gone all the way around the gathered company. By that time most of the men were able to sing one or two of the songs.

Before they left, the woman told them about the warning in the dream. A crier was sent around the camp telling the People to tie down their lodges and prepare for a big storm. They were also told not to harm the single bull that was to show up in the camp after the storm. Most of the People followed the advice, but a few laughed and said it was only the crazy dream of a woman.

It was long after dark when the weather began to change. Most of the People had gone to sleep. Only the husband, his wife, and some of the holy men stayed up and continued to sing the Iniskim songs. A breeze started to blow, rustling the covers of the tipis. Before long the breeze turned into a wind, and the tipi covers flapped loudly against their poles. The wind continued to get stronger, and suddenly the People were all awakened by the cracking sounds of a big cottonwood tree as it was blown down. The unfastened tipis of those who disbelieved the woman were blown down and their contents hurled away. While the People prayed for safety, they heard loud hoofbeats and heavy breathing in the

21: Hungry Wolf F-4,5 (ca. 1972) 1977
NF6 Blackfoot NF6
Blood

darkened camp. It was the lone bull wandering through the camp. No one dared to harm him. 778 773

In the morning the storm stopped and there was a large herd of buffalo grazing beside the camp. The People were able to bring down as many as they needed, for the animals just wandered around without alarm. The People cried with happiness for having real food again. They were anxious to replace their worn-out bedding and robes, and to fix the holes in their tipis and moccasins. Everyone paid their respects to the young wife, who now occupied the place next to her husband at the head of the tipi. Everyone brought a tiny offering of buffalo meat or fat and placed it before the sacred Iniskim, which was sitting on a little pile of fur inside of the cleared-earth altar at the back of the tipi. 539 ●

Ever since then our People have had the Power of the Iniskims.

Matted buffalo hair wrapper containing the many Iniskims for the ancient Black-Buffalo Painted Lodge, at rest in the Provincial Museum. 778

[p.171-B]

stars that are symbolically represented by circles 821
on the smoke flaps of most of our painted Medicine Tipis. [532]

One legend tells of that part of the Great Bear commonly called the Big Dipper. We call it the Seven Brothers. 773

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In the long-ago there was a widowed man who had nine children: six grown sons, a small son, and two daughters, the younger of whom cared for the little boy. To keep the family supplied with food he and his six grown sons went out hunting nearly every morning. As soon as the hunters left, the grown daughter would immediately go off to gather firewood.

As time went by, the younger daughter began to wonder why her older sister always spent so much time gathering firewood, and why she went to do it only while the men were away. So one day she followed her sister into the brush. She was much surprised to see her older sister meeting with a large bear and making love with him for some time. She hurried home, much confused by what she had seen.

When her father and brothers returned that evening, the young girl told them about her discovery. They were quite insulted, as not only had the older sister embarrassed the family by turning down several good men who wished her for a wife, but now she had an illicit husband who was a bear. They immediately gathered their weapons and went after the bear and killed him.

When the older sister learned what had happened to her lover, she was greatly upset. She went to the body of the bear and took from it a part, which she wrapped up and carried next to her own body.

The People in the camp learned about the incident and ridiculed the girl until she became very angry. She prayed to the Spirit of her lover for help, and all at once she turned into a huge bear. She ran through the camp and tore down the lodges and killed most of the People, before the Power left her and she again became herself.

[p.200-B]

21: Hungry Wolf F-4,5 (ca. 1972) 1977
NF6 Blackfoot NF6
Blood

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The younger sister saw this and became greatly frightened. She put her little brother on her back and ran into the woods to hide. There she encountered her returning brothers, who were in mourning because their father had been killed in an accident while hunting. When they heard what had happened at the camp they were even more grieved. They told their young sister to go back home and secretly gather up spare moccasins and food so that they would be equipped to travel to some distant place together. They told her that they would place cactus thorns in front of the tipi door, leaving a narrow path for her to cross over and making it difficult for their older sister to follow.

The little sister and her brother returned to the tipi and quietly gathered the supplies. But soon the older sister realized what was going on and began to get very angry. The little girl quickly put her brother on her back, grabbed the provisions and ran out the door, carefully avoiding the cactus thorns as she ran. The older sister chased after them but her feet became covered with the thorns. As she hollered in pain, she again got her lover's Power and turned into a bear. At that she chased after the others.

Now one of the brothers had a lot of Power of his own. When he saw that the bear was about to catch up to them he spit over his shoulders, and right away a lake formed behind them. The bear was delayed in going around this water. As she started to catch up again, the Powerful brother took his porcupine tail hairbrush and threw it behind him. Right away a dense thicket was formed, and the bear had a difficult time getting through it. As the bear began to catch up to them once again, they decided to climb a large tree. The bear stood at the bottom and said, "Well, now I will kill you for sure." The Powerful brother took out his bow and arrows while the bear began to shake the tree. Four of the brothers fell out of the branches; but before the bear could do anything to them, it was struck by an arrow between the eyes. Right away the bear turned

[p.201-A]

back into their sister, but she was dead. 773

The Powerful brother felt sad for having 539
killed his own sister. He said to the others, "Well, 821
we have no one left here on Earth now, so we might as well go somewhere else." The others agreed and asked where they might go. He told them to close their eyes, and then he shot an arrow far into the sky. When they opened their eyes they were all floating in the sky.

Thus was formed the Big Dipper, or Ursa 821
Major. The four brothers who fell from the tree are the four lowest stars in the group, while the other brothers form the remaining three. Some say that the small star to one side of the handle is the little sister, while others say that she married one of the stars of the Little Dipper, and that she is the North Star, or Pole Star. Our People, who call this "the star that never moves," used it as a nighttime compass in the Old Days.

Another nighttime compass our Old People used was Morning Star, which the Old People called *Ipisoachs*. In our legends, he is the son of Sun and Moon, which is why he shines during the time between night and day. Like his father, he comes from the east, indicating the arrival of morning.

There is another star that is not quite so bright and comes up before Morning Star; this was called Mistaken Morning Star, for obvious reasons.

The other group of stars usually represented [532]
on the smoke flaps of our sacred tipis are commonly known as the Pleiades, but we call them the Poor Children.

THE POOR CHILDREN

In the camps of the long-ago there was a poor 773
family with six boys. They were always dressed 539
shabbily. It was early in the summer season, when 821
men went out every day to hunt and replenish the supply of meat and hides that had been used up during the winter. This was the time most chil-

21: Hungry Wolf F-4,5 (ca. 1972) 1977
NF6 Blackfoot NF6
Blood

dren received from their parents new robes made 773
from the soft hides of calves. But the six poor 539 ●
boys continued wearing their old scabby robes be- 821
cause their father was too poor to hunt for any
calf skins.

The other children made fun of the old hides worn by the poor boys. The boys were too ashamed to play with the other children and felt that their parents did not care for them. The poor boys wandered away from the camps and were soon lost out on the prairie. The Spirits of the Sky felt sorry for them and invited them to come and live up there. So that is where they went. It is said that they still hide out of shame during the time when buffalo calves are hunted for their skins. That is why they cannot be seen at that time of the season.

The Pleiades, incidentally, are made up of 821
seven stars, but only six can normally be seen with the eye.

Our Old People gave Mars the name Big-Fire Star, because of its red color. Mistaken Morning Star, or Venus, was also called Day Star, because it can sometimes be seen in the middle of the day. Morning Star, by the way, is known today as Jupiter.

[p.202-A]

21: Hungry Wolf F-4,5 (ca. 1972) 1977
NF6 Blackfoot NF6
Blood

THE PERSON'S HAND

This legend is about the constellation known as Lynx. Our People knew this group of stars as the Person's Hand. 539 773 821

Two friends were out hunting buffalo, long ago. When they located a small herd, they separated so that they would have a better chance of success in case the herd moved away from them. One of the men shot a cow; the other one got nothing. The one who got nothing came up to his friend who was busy butchering his kill, saying, "Well, friend, I got nothing, so why don't you give me the kidney from your cow." The other said, "No, you scared the herd away. I was lucky to get this one." At that point they began to argue, and the unsuccessful hunter attempted to reach into the cow and grab the kidney for himself. The man became angry, took his knife and slashed off his friend's hand and threw it up into the sky, where it remained to become the Person's Hand. In retaliation, the wounded man cut off his friend's hand, and from then on the People found a section of the buffalo's stomach that they called a person's hand.

And that is all I know and was able to learn about stars.

[p.202-B]

22: Wissler & Duvall E,I-5 (1902-1907) 1908
NF6 Blackfoot NF6

INTRODUCTION. 121

This collection of narratives was made among the several divisions of 101
the Blackfoot Indians during the years 1903–07. Unless otherwise stated, 128
the translations were made by D. C. Duvall, and revised by Clark Wissler.
The usual method was to record literal oral translations, which were in turn
rendered with some freedom, though the translator's idiom has been retained
wherever feasible. In every case, however, both the translator and the
editor have sought to reproduce the narrative with the original sequence of
incidents and explanatory ideas. In narration the Blackfoot often repeat 195
sentences at irregular intervals, as if they wished to prevent the listener
from forgetting their import. Naturally such repetitions were eliminated
in the translations. A few narratives were recorded as texts. While texts 126
will be indispensable for linguistic research, the present condition of Black-
foot mythology is such that its comparative study would not be materially
facilitated by such records. Each narrator has his own version, in the 539
telling of which he is usually consistent; and, while the main features of the
myths are the same for all, the minor differences are so great that extreme
accuracy of detail with one individual would avail little. The method
pursued with the most important myths was to discuss them with different
individuals, so as to form an opinion as to the most common arrangement
of incidents; a statement of such opinions being given as footnotes to those
narrations in which great variations were observed. This variable condi-
tion may be interpreted as a breaking-down of Blackfoot mythology, but
there is another factor to be considered. Myths are told by a few individuals, 539
who take pride in their ability and knowledge, and usually impress their
own individuality upon the form of the narrative. Thus it seems equally
probable that the various versions represent individual contributions, and,
in a certain sense, are the ownership-marks of the narrators. Once when
discussing this matter with a Blood Indian, the venerable old man pulled
up a common ragweed, saying, "The parts of this weed all branch off from
the stem. They go different ways, but all come from the same root. So
it is with the different versions of a myth." Hence, to say that any one
version of these myths is correct would be preposterous, because they have
not now, and probably never did have, an absolutely fixed form. The only 128

539 rational criterion seems to be the approximate form in which the myth is 128 most often encountered. So far as practicable, we have made this the basis of selection; but doubtless many narratives containing unusual features have passed into our collection unobserved. In some instances we have given exceptional versions, because they contained important cultural data, exercising due care by duplication or otherwise that no essential incidents should be omitted. In a few cases we have given versions from the various divisions of the Blackfoot. So far as our observation goes the differences between versions from these divisions are no greater than between individual versions within a single division.

121 While the greater part of these narratives were collected among the Piegan in Montana, the North Piegan, Blood, and Northern Blackfoot in 115 Canada are well represented. As may be expected under conditions just stated, the contributors were relatively few,— twenty-one in all. No claim 121 for completeness is made. Our effort has been to present narratives in which the tone of the mythical age predominated, or in which the supernatural was the main interest. In a future paper we hope to present some typical tales of adventure, and a collection of esoteric narratives in con- [539] nection with a discussion of certain aspects of Blackfoot culture. We made no effort to collect ordinary humorous tales (of which there are a great number, chiefly obscene), because none of those encountered contained mythical or supernatural elements.

114 A number of Blackfoot myths have been recorded elsewhere. The first to mention the subject seems to have been the younger Henry, whose journal (1808), together with that of Thompson's, contains a brief though somewhat confused statement of the Old Man, the Moon, and the Sun.[1] In 1884 Clark reported briefly some observations on mythology in his well-known work[2] on the sign language. A year or two later appeared a collection of traditions from various Canadian tribes by Father Petitot,[3] in which a few references were made to Blackfoot mythology. The next observer appears to have been John Maclean, who from time to time published abstracts and versions of various myths.[4] By far the most complete collection was made by George Bird Grinnell, containing in all something over thirty narratives.[5] A few myths have been published by R. N. Wilson.[6] So far no other publications giving first-hand data have come to our attention.

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[1] New Light on the Early History of the Greater Northwest. Edited by Elliott Coues. 1897, p. 528.

[2] Indian Sign Language. 1885.

[3] Traditions Indiennes du Canada Nord-ouest. 1886.

[4] Journal of American Folk-Lore (Vol. III, 1890, p. 296; Vol. VI, 1893, p. 165); The Indians of Canada, 1892; Canadian Savage Folk, 1896.

[5] Blackfoot Lodge Tales, 1892, revised 1903; Journal of American Folk-Lore (Vol. VI, 1893, p. 44).

[6] The American Antiquarian, Vol. XV, 1893, pp. 149, 150, 200–203; Report of the British Association for the Advancement of Science, Vol. LXVII, 1898, pp. 758, 780.

22: Wissler & Duvall E,I-5 (1902-1907) 1908
NF6 Blackfoot NF6

The narratives collected by us contain incidentally and otherwise a great deal of important data on the culture of the Blackfoot Indians, which we expect to use in the future. Accordingly the senior author has classified and arranged them to facilitate such use. Those of our readers interested solely in comparative mythology will doubtless not be hampered by this, if they ignore the main headings. Proceeding from the point of view just stated, it appears that according to association, content, and function, the narratives fall into four groups, — Tales of the Old Man, Star Myths, Ritualistic Origin, and Cultural or other Origins. To this may be added a miscellaneous collection in which, for the most part, each narrative is its own excuse for being. A brief discussion of these groups may serve as a characterization of Blackfoot mythology. 128 121

The Old Man, or Napiw^{a}, has been given the first place in our collection. 539 ● The collection of Grinnell contains several adventures not found in ours. One of these is characterized by the following:

> Old Man goes out to hunt with the wolves. When sleeping with them at night, he is kept warm by lying under their tails. The next day, Old Man disregards an injunction against opening his eyes, and is hit on the nose with a bone. Later he retaliates, and kills the wolf who threw the bone. In this story, also occurs the only known case in which Old Man becomes an animal. By request he is transformed into a wolf; but this seems to be lost sight of in the course of the narrative, where he appears in his true form. Later he encounters Chief Bear, and shoots arrows into him and several other bears. Then he meets Frog going for medicine, takes Frog's skin, puts it on, and, so disguised, goes in and kills the bears.[1]

This last incident bears a striking similarity to part of an Algonkin myth 171 recorded among the Sauk and Fox by Dr. William Jones.[2] Grinnell also records an incident in which Old Man plucks the hair from a fox and sends him out to attract buffalo. The buffalo are killed with laughing at the antics of the fox. While Old Man is butchering, it becomes cold and the fox freezes stiff. The buffalo laughing himself to death occurs in our collection, but is due to the Old Man's acts.

According to Maclean, the Old Man was a party to the stealing of bags containing summer and winter.[3]

Petitot says that by tradition the three divisions of the people — Northern Blackfoot, Bloods, and Piegan — are the respective offspring of the Old Man's three sons.[4]

The creation of the world from mud brought to the surface by a diving

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[1] Blackfoot Lodge Tales, op. cit., p. 149.

[2] Culture-Hero Myth of the Sauks and *Foxes* (Journal of American Folk-Lore, Vol. XIV, p. 225). 113

[3] Journal of American Folk-Lore, Vol. VI, p. 166.

[4] Petitot, Traditions Indiennes du Canada Nord-ouest, p. 493.

539 animal is a frequent incident in the mythology of central North America. In addition to the fragment in our collection, Blackfoot versions have been recorded elsewhere. Maclean makes use of them in several publications, one of which runs as follows:—

> "The aged men of the camps tell us of the time when there was nothing but water, and the Old Man was sitting upon a log, with four animals. Pondering over his situation, he thought that there must be something under the water, and, anxious to learn what might be there, he sent the animals down after each other, till the last to descend was the muskrat, and he alone returned to tell the story of his explorations, bearing in his mouth some mud, which the Old Man took, and rolling it in the palm of his hand, it grew rapidly and fell into the water. Soon it assumed such dimensions that he stepped upon it, and placing there a wolf, this animal ran swiftly over the plastic matter, and wherever he stepped an indentation was made, which became a valley, and where he placed not his foot the plains and mountains appeared. The water rushed into some of the indentations, and these became lakes."[1]

In confirmation of this the following may be noted:—

> "At a certain time, it happened that all the earth was covered with water. The 'Old Man' (Napiw) was in a canoe, and he thought of causing the earth to come up from the abyss. To put this project into execution he used the aid of four animals, — the duck, the otter, the badger and the muskrat. The muskrat proved to be the best diver. He remained so long under water that when he came to the surface he was fainting, but he had succeeded in getting a little particle of earth, which he brought between the toes of his paw. This particle of earth the "Old Man" took, and blowing on it he swelled it to such an extent as to make the whole earth of it. Then it took him four days to complete his work, and make the mountains, rivers, plants, and beasts."[2]

The myth was also known to the Sarcee in the same form as above.[3] The writer once asked a well-informed old Piegan man if such a story was known to his people. His reply was to the effect that he had heard of it, but regarded it as a white man's tale. This may be an error, for Henry wrote about a century ago as follows:—

> "At first the world was one body of water inhabited by only one great white man and his wife, who had no children. This man, in the course of time, made the earth, divided the waters into lakes and rivers,"[4] etc.

Thus there seems no reason to doubt but that this myth was known to the Blackfoot in the same general form as was current among the numerous tribes of the Algonkin group. It may not have been current among the

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[1] Canadian Savage Folk, p. 51.
[2] Hale, Report of the British Association for the Advancement of Science, 1885, p. 704.
[3] Wilson, Report of the British Association for the Advancement of Science, 1888, p. 224.
[4] New Light on the Early History of the Greater Northwest, p. 528.

Piegan, since Henry was among the Northern Blackfoot (from whom our 539
version was obtained), and Maclean seems to have secured his data from the Bloods. That the Blackfoot formerly had a well-defined creation myth, in which the Old Man took the initiative in producing and transforming the world, is indicated by several writers. Those noted above give more or less in detail a running account of the peopling of the earth and the instruction of mankind in the art of living. While these incidents do not occur in detail in the Old Man myths recorded in this paper, they are occasionally implied. Such origins are at present often assigned to the Old Man without the formality of a myth. It will be noted that the greater part of the tales collected by us recite the absurd, humorous, obscene, and brutal incidents in the Old Man's career. No ritualistic or ceremonial practices appear to be based upon any of these narratives, though it may have been otherwise in the past. On the other hand, connected with them are the suggestions of origins for many aspects of material culture, such as the buffalo-drive, the making of weapons, methods of dressing skins, etc. A considerable number of places and topographical features were associated with his adventures; as Old Man's River, Tongue Flag River, Old Man's Gambling-Place, Old Man's Sliding-Place, Rolling-Stone Creek, etc. In fact, there seems a tendency to give all of his adventures a definite location in what is now Alberta.

From the accounts of all observers, it appears that confusion exists in 539
assigning some myths. Thus Grinnell records as adventures of the Old 114
Man our myths containing the incident of the dog and the stick (p. 52), the placing of the crow in the smoke-hole (p. 51), the woman with a snake-lover (p. 150), and the rolling head (p. 154). We found differences of opinion on these and other tales, but have in our list the ones rarely if ever challenged. Taking into consideration all the data at hand, we are of the 539
opinion that there has been a disintegration of the creative and cultural 121
origin myths concerning the Old Man. This opinion is partly based upon
the agreement of these myths with those attributed to similar characters 171
among the Cree, Ojibwa, Fox, and other divisions of the Algonkin stock,
for which a common origin is assumed, and also partly on the present attitude 178
of the Blackfoot themselves toward these myths.

For several decades at least, the Blackfoot have considered the Old Man 776
as an evil character, in most respects trivial, who long ago passed on to other
countries. Whenever the writer asked if the Old Man was ever prayed to, 522
the absurdity of the question provoked merriment. The usual reply was, that no one had enough confidence in him to make such an appeal. In daily conversation his name is often used as a synonyme for immorality. However, it must not be implied that he is regarded as an evil spirit. His

776 name is especially associated with things obscene, and pertaining to sexual
immorality. I have heard the Piegan say that so and so "must be trying to
be like the Old Man; he cannot be trusted with women."

We have occasionally noted a tendency to assign modern obscene anec-
776 dotes to this character, and it may well be that many of the tales long
539 attributed to him have been accumulated by the laws of association.
[522] The unfortunate human tendency to appreciate keenly the humor in such
anecdotes seems sufficient to account for their survival and accumulation
[178] long after belief in and respect for the Old Man as a creator, teacher, and
transformer, has passed the verge of extinction.

Certain differences of opinion among former observers make it desirable
114 to reconsider our assumption that these myths are survivals from a much
[539] larger group constituting the ancient basic beliefs of the Blackfoot. The
first account we find bearing upon this point was written by Alexander
114 Henry in 1809.[1] He speaks of "one first great white man and his wife"
to whom all things are due, but states that he went to live in the sun and is
776 called Nah-toos, while his wife went to the moon. Unfortunately, Henry
is not sufficiently specific for the identification of the "one first great white
man." Among the present Blackfoot people, Natos refers to the Sun-Man,
whose consort is the Moon-Woman, a character regarded as distinct from the
Old Man. The term used by Henry is probably a translation; for, in his
comparative vocabularies, "Nappeekoon" is given as the equivalent of
"white man," the term still applied to members of our race. This of itself
makes it probable that Napiw^a is the character referred to in the above.

Later, about 1874, R. P. Lacombe writes that Napiw^a went to live in the Sun.[2] M. Lacombe is quoted by Hale (1885) to the effect that Napiw^a and Natos are distinct, and that the former is a secondary character.[3] Maclean also states that Napiw^a is a secondary character.[4] Grinnell (1892) expresses the opinion that Napiw^a and Natos are the same and that the latter is a more recent conception.[5] It is of interest to note that the earlier writers are disposed to treat Natos, the Sun, as the home of the Old Man, while the later ones make each a character. My own information is emphatic in indicating a present distinction between the two. This is supported by the following statement from a man for many years an interested observer of Blackfoot customs: —

> "The Sun is then the principal deity.... Equally erroneous is the view that they addressed prayers to, or in any manner worshipped, 'Napi,' the Old Man of the legends, the blunderer, the immoral mischief-maker."[6]

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[1] New Light on the Early History of the Greater Northwest, op. cit., pp. 527, 528.
[2] Petitot, op. cit., p. 504.
[3] Hale, op. cit., p. 704.
[4] Canadian Savage Folk, p. 52.
[5] Grinnell, op. cit., p. 258.
[6] R. N. Wilson, Report of the British Association for the Advancement of Science, 1888, p. 789.

There are several obvious ways in which the different statements recorded above can be interpreted. It may be reasonable to assume that the later writers were better informed, and therefore able to distinguish between two mythical characters having some things in common. On the other hand, the observations may be of equal weight, and so represent a change of belief. While the means are not at hand for the solution of this question, it may be noted that the myths so far recorded are quite consistent with the modern Blackfoot belief that Napiw^a and Natos are distinct characters. For example, in Grinnell's version of the theft of the fire-leggings, Napiw^a steals them from Natos. Again, the Old Woman, or Moon-Woman, is practically always associated with Natos as his respected and honored consort; while mention of such a character seldom occurs in the myths of the Old Man group. Further, in ceremonies Natos is often addressed as Napiwa, but, so it was stated to us, in the sense of old and venerable man. This suggests that the sole difficulty may be due to verbal confusion in the native tongue, obscuring a former distinction between Napiw^a and Natos. However this may be, the import of the preceding seems to be, that, for a number of years at least, the Old Man has been a secondary mythological character. The problem is, then, to determine whether this secondary relation is due to gradual displacement by intrusive beliefs, or to the fact that the belief in the Old Man is in itself of recent introduction.

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While we have no intention of making a comparative study of these myths, a few statements may not come amiss. The Old Man of the Thompson Indians, is, like the Old Man of the Blackfoot, a secondary character, though relatively less prominent, and, according to Boas, he is not made an object of prayer, and not held in particular reverence.[1] In the Plains, it appears that the Old Man of the Crow, Nih'a^{n}ca^n of the Arapaho, Nix'a^{n}t of the Gros Ventre, and Napiw^a of the Blackfoot, have a great deal in common. They were in certain respects creators, but also tricksters; and many vile pranks were common to all. The general impression one gets from comparative reading of all these tales is that the Blackfoot and the Crow stand in close relation as opposed to the Arapaho and the Gros Ventre. However, the collections from the Crow and Gros Ventre are not complete. It is interesting to note that the Arapaho Nih'ā^{n}ça^n is the word for "white man," as is also the Cheyenne Vihuk and the Blackfoot Napiw^a. The Arapaho Hixtcaba Nih'ā^{n}ça^n (Above-White-Man, God) is identical in meaning with Spo^{x}toom Napiwa. Again, the statement of Kroeber, that "in none of the Arapaho myths is there the slightest trace of any animal or spider-like qualities attributed to Nih'ā^{n}ça^n,"[2] applies equally well to

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[1] Thompson River Indian Traditions, p. 7.

[2] George A. Dorsey and Alfred L. Kroeber Traditions of the Arapaho. (Field Columbian Museum Publication 81, 1903, footnote, p. 7).

171 Napiw^a, also entirely human. This is certainly in contrast to many of the
surrounding tribes in whose mythologies similar antics are attributed to a
776 rabbit, coyote, or spider-like person. Thus we have another of those frequent
suggestions that the Algonkin tribes of the Plains themselves constitute
a sub-group.

171 It is unfortunate that so little Cree mythology has been recorded, as the
few narratives published by Russell[1] suggest the closest relation to those
● 539 of the Blackfoot so far encountered. Similarities to Fox and Ojibwa myths
seem much more numerous among the Blackfoot than among the Arapaho, Gros Ventre, or Cheyenne. Thus, the wide distribution of these characteristics among the various Algonkin speaking tribes of the Missouri-Saskatchewan area, seems to favor the view that the Old Man myths represent the older basic beliefs of the Blackfoot. In this connection the failure to find in the present mythological beliefs evidence of the identity of the Old Man and the Sun, justifies the assumption that the secondary character of the former is due to the intrusion of the latter.

821 According to the testimony of many writers, the Blackfoot Indians
took great interest in the heavens, and possessed considerable astronomical
539 knowledge. However that may be, this collection contains an unusual
number of Star Myths. We have considered them as such because the chief
776 characters either appear as heavenly bodies (though sometimes in disguise),
821 or become such at the end of their earthly careers. In many cases this
transformation forms no essential part of the narrative, being a mere incident, or as it were an afterthought by the narrator. This is especially noticeable in the Twin-Stars, or Brothers, where we find an elaborate myth composed primarily of the widely distributed Found-in-the-Grass. The same may be said of Blood-Clot or Smoking-Star. On the other hand, we find the Morning-Star as an important character in a number of myths, where he appears as the son of the Sun and Moon. In Blackfoot religion these three are in many respects a sacred trio to whom prayers are addressed individually and collectively. Again, in the Morning-Star myths we find the well-known incident of a woman marrying a star, in this case the Morning-Star himself, whose son by this union becomes the Fixed-Star. Taking the entire eight Star Myths as a whole, but three appear to be original with the Blackfoot, — Cuts-Wood, Scar-Face, and the Bunched-Stars.

539 A large number of myths function as ritualistic origins, the rituals themselves
182 being in part dramatic interpretations of the narratives. Yet, while
184 the rituals are fixed and rigidly adhered to, the myths show the same wide
variations in detail as those of other groups. This is contrary to expectation.

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[1] Frank Russell, Explorations in the Far North, 1898, pp. 201-220.

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We cannot at present decide whether this is best explained by assuming these myths to be secondary popular accounts of the ceremonies composing the rituals, or otherwise. In most ceremonies the origin of the ritual is regarded as the result of a personal relation between its first owner and its supernatural giver; each ceremony, or demonstration of the ritual, being a reproduction of this formal transfer. Thus the myths are, in a sense, preludes to the rituals; yet, when one asks for the reason or significance of a specific part of a ritual, he is referred at once to the myth. Thus the great variation in these narratives is difficult to interpret.

In passing, one important aspect of this group deserves attention. It will be seen that these narratives can be placed in two divisions, according to the relation between the incidents and the rituals associated therewith. In many cases the relation is primary, or the myth itself recounts the incidents leading directly to the transfer. Also this transfer is the main incident or climax of the narrative. In other cases the myth stands apart, having its own culminating incident, after which we are informed, parenthetically as it were, that one of the characters came into the possession of a ritual. Rarely are we told in such cases that a definite relation exists between the origin of this ritual and the incidents composing the narrative, though some kind of relation is always implied. In this collection there are twenty myths bearing the primary relation, and eleven bearing the secondary. To be exact, five of the Star Myths show ritualistic functions, one of which may be considered primary, and four secondary. Thus, in a total of thirty-six ritualistic myths, twenty-one appear to bear the primary relation, and fifteen the secondary. Thus we are safe in assuming that at least a third of all Blackfoot ritualistic origin myths belong to the secondary division. As may be anticipated, the character of the myths in one division differs considerably from that of the other. Those of the secondary type are decidedly classical, and show greater art in composition than those of the primary. The people seem to appreciate them for the sake of their power to charm, while the sacred associations of the primary myths are sufficient to make them respected.

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The most suggestive difference, however, appears when a comparative view of these divisions is made. Those in the primary group are not often found in the mythologies of other tribes: in fact the incident of a woman with beaver-children is the only certain exception we have so far encountered. On the other hand, many myths of the secondary division are widely distributed among other tribes. Here we find the well-known Blood-Clot, Found-in-the-Grass (Twin-Stars), The Woman-who-Married a Star, The Girl with a Dog for a Lover (No. 25), The Woman who Married a Bull (Nos. 26, 27), The Buffalo-Boy (No. 28), The Child Reared by the Buffalo

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539 171 (No. 31), The Brother on the Desert Island (No. 18), not to mention minor incidents of these and other narratives.

There are, however, exceptions, the chief of which are Scar-Face and Scabby-Round-Robe, to which we have so far found no parallels. The natural inference from the foregoing is, that in the primary division the myths and the rituals had a common origin, while in the secondary they have come into association, by accident or otherwise, long after their respective forms became fixed.[1] 539 171 182 The intrusion of rituals practised by other tribes may have been the occasion of many such associations. Thus we find that the secondary character of the Origin Myths for the societies of high rank — as the Bulls, Horns, Dogs, etc. — is most pronounced in those societies derived, according to Blackfoot tradition, from other tribes. That the traditions in these instances are founded upon fact is rendered exceedingly probable by the peculiar distribution of these same societies among the tribes of the Missouri basin.[2] With one exception, the myths associated with the sun-dance are also secondary. While there are no traditions indicating foreign origin for this ceremony as a whole, its general distribution makes such an origin probable. Yet it is with this ceremony that the highly original Scar-Face myth is secondarily associated. This exception in the case of a very important myth indicates that the cause of the secondary association cannot be wholly due to a tendency to assimilate foreign tales. Such inference is sustained by the presence of a considerable number of foreign tales without ritualistic associations of any kind, and by the entire absence of such associations in the Old Man group, which we have shown to be a very important part of the older Blackfoot mythology.

539 182 The discussion of this problem would carry us into a study of the rituals themselves, a subject we propose to take up in a future publication. We may, however, offer a tentative interpretation of the preceding peculiarities. Assuming the tales of the Old Man as older and fundamental, the absence of ritualistic associations among them may be due to the more recent development of the present ceremonies. The beaver-medicine, seemingly one of the oldest rituals, and apparently the creation of a single shaman, set the type to which all other rituals tended to conform. In this case the myths still tend to the primary association, or to conserve the type. Later rituals were brought in from other tribes and adjusted to the prevailing type, even to the introduction of new myths, that would also tend to be foreign, though not necessarily. Further, according to our data, rituals originating in shamanistic dreams have sometimes been attributed to heroes in well-known

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(113) [1] For an example of a myth incorporated in a ritual, see Franz Boas, The Social Organization and the Secret Societies of the Kwakiutl Indians, 1897, p. 662.

[2] A. L. Kroeber in the Proceedings of the International Congress of Americanists, 1906, Vol. II, pp. 53–64.

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myths, the hero having appeared and transferred the ritual. Thus we have 539 the functioning of a well-known factor in primitive speculative thought. The tendency to find a mythical origin for every important ceremonial 182 practice is common to all peoples, as is also the tendency to conventionalize the kind of associations formed.

Another characteristic of this group is the frequency with which a woman plays an important part in the transfer of rituals and other powers, — the Elk-Woman, the Otter-Woman, the Woman-who-Married-the-Buffalo, the Woman-who brought-the-Pipe, etc. In almost every case the woman has sexual relations with a male being from whom, or by virtue of whom, the ritual or power comes, and such grant is often manifestly to appease a wronged husband or parents. However, this may be a more or less conventional mode of constructing a myth, based upon the same human interests that make the love-passion the core of all novels.

Now we may consider myths of cultural and other origins. In the first 539 place, these narratives are such as account for certain conditions in humanity 121 and nature, and certain folk-practices. In the second place, the origins and transformations are primary rather than secondary parts of the narratives, in which respect they stand in opposition to a large part of the preceding group. Such a distinction is by no means absolute, and some of the narratives in this group will doubtless impress the reader as not quite within the bounds of the above characterization; yet he should not forget that we have also been influenced in the selection by the attitude of the narrators and others toward the tales themselves.[1] One of the chief points of note in this 539 group is the lack of correspondence to the mythology of the Plains. In 171 most cases the narratives seem to be original with the Blackfoot, yet this is relative, since here and there are suggestions of parts of other myths. Again, these narratives are relatively few in number, and in most cases lack the classical ring of other groups.

The miscellaneous group contains various elements. Some are recog- 171 nizable as Plains and Eastern tales; while others, again, seem to be original. The definite intrusion of what are regarded as Kutenai myths is a matter of interest, because the narrator, a Piegan, is credited with the chief responsibility of their introduction in association with the Black-Tail deer-dance. Narratives Nos. 19, 20, deserve special mention, because they are told as 571 ethical puzzles usually exciting discussion, different persons having more or less fixed opinions about the matter. So far as known to the writer, such narratives have not been reported by other observers. A large part of this

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[1] In the case of the Medicine-Hat tale, the origin of the name is to a degree secondary; but the real significance of the narrative is that it accounts for the origin of a special method for trapping eagles. 223

539 miscellaneous group is made up of narratives for children, though all tales of the Old Man are told even to the youngest children, and often recited as lullabies for infants.

539 171 [128] No effort has been made to determine the place of the Blackfoot in the mythology of the Plains; but in the various footnotes, references to such parallels among neighboring tribes as came to our notice have been made. Many of the myths generally distributed throughout the central parts of North America appear in our collection and among the works of other writers. Some rather striking exceptions are the well-known Imitations of the Host, Vaginal Teeth, and The Dancing Ducks. All of these appear in the Arapaho collections, and, with the exception of the second, in the Gros Ventre. By inquiry we found individuals who claimed to have heard the following narratives, but were unable to render them: The Dancing Ducks, Vaginal Teeth, The Man who Received a Flageolet from an Elk, The Man who Played Dead and Deceived a Bear,[1] The Recovery of Water by Stealing the Vessels in which it was Concealed, and the Wounded Man Carried Home by a Bear. Among those for which no recognition was observed may be mentioned the Imitation of the Host, Raven Creating the World and People, The Tar-Baby and the Recovery of the Daylight by Theft. However, without going into details, certain tentative similarities may be noted between the mythology of the Blackfoot and that of neighboring tribes, though the material at hand is very unsatisfactory. There is the appearance of close similarity to the mythology of the western Cree and an almost equal degree of similarity to that of the Crow. To come to a definite conclusion on this point, we need larger collections from these tribes, and also data on the mythology of the Assiniboine, who were allied with the western Cree living along the edge of the forest. Again, the similarities in Gros Ventre mythology are numerous, though, as may be expected, the myths of this tribe bear much greater resemblance to those of the Arapaho. On the other hand, there are a number of similarities between the Blackfoot and the Arapaho not paralleled in the Gros Ventre. However, our collection from the latter is probably not so complete as from the former. While these similarities taken together include many of the more widely distributed North American myths, they include others apparently restricted to these three tribes. In this connection we need more data from the Cheyenne, Kiowa, and Shoshone, especially the former, who are members of the Plains Algonkin group. There are also a number of Blackfoot similarities to Arikara incidents, that seem less definite among the collections from other Caddoan tribes. Perhaps these Arikara incidents are characteristic of Upper Missouri mythology. Here we need data from the Hidatsa.

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[1] Dorsey and Kroeber. Traditions of the Arapaho, op. cit., p. 451.

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It may not be out of place to give our impression of the position these tales occupy in Blackfoot culture. While their mythology certainly stands for a part of what we know as the literature of a people, it does not by any means comprise the larger part; for historical, military, adventurous, ceremonial, and other forms of narratives there are in profusion. It will be noticed that the narratives in our collection correspond in general style to what we recognize as fiction. The attitude of the Blackfoot people toward these narratives is difficult to reduce to accurate statement, but one gets the impression that they are often valued more for their æsthetic factors than otherwise. Yet the active elements of this mythology seem to function in mythical characters so firmly fixed in folk-thought, that each may be regarded as a reality. One also gets the impression, after some familiarity with the serious life of these people, that mythical characters are generally accorded the same reality as pertains to a deceased friend. The most venerated of these are Sun-Man, Moon-Woman, Morning-Star, the Thunder, Scar-Face, the Seven-Stars, the Pleiades (Bunched stars), Otter-Woman, Elk-Woman, the Old Man, Blood-Clot, Scabby-Round-Robe, the Woman-who-Married-the-Star, and the Woman-who-Married the-Buffalo. All are regarded as having made at least some important contribution to the welfare of the people. Naturally, not all are of equal rank; the Sun, Moon, Thunder, and Morning-Star being of very great power and supernatural significance. An exhaustive collection of Blackfoot narratives would doubtless contain numerous and various versions of the doings of these and other minor characters. Taken collectively, these characters give the sanctions for many practices and beliefs. That they are strictly moral sanctions is doubtful, since they seem to have prescribed the formal parts of ceremonies and worship rather than ethical procedure. Anyway, to the present Blackfoot mind, the moral lives of these characters are not always exemplary. The Old Man is held in contempt, and one may hear such expessions as "I do not hold Scar-Face in esteem, because, while he did a great thing, he did it for spite." However, a full discussion of these characters must be deferred until we have presented the details of ceremonial practices and beliefs.

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So far as we know there are no restrictions against the telling of myths at certain times of the year. There is no detailed myth which can be narrated only to select audiences, as among the Arapaho, Cheyenne, and Dakota, — myths that have so far not been recorded. Neither are their myths peculiar to women or men, as the case may be, any one being at liberty to render any myth whatsoever. However, persons not versed in a ritual are often reluctant to narrate the myth accounting for its origin, because in a general way it is improper for one to speak in detail of medicines concerning which

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539 they have little knowledge. As women take important parts in most ritualistic
182 ceremonies, such restrictions are not correlated with sex differences.
562 Then, again, all elderly persons are assumed to have had considerable
experience in ritualistic ceremonies; hence young people usually hesitate
561 to narrate myths in deference to the rights of their elders.

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CLARK WISSLER.

NEW YORK CITY,
July 11, 1908.

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I. TALES OF THE OLD MAN.

1. The Making of the Earth.

During the flood, Old Man was sitting on the highest mountain with all the beasts. The flood was caused by the above people, because the baby (a fungus)[1] of the woman who married a star was heedlessly torn in pieces by an Indian child.[2] Old Man sent the Otter down to get some earth. For a long time he waited, then the Otter came up dead. Old Man examined its feet, but found nothing on them. Next he sent Beaver down, but after a long time he also came up drowned. Again nothing was found on his feet. He sent Muskrat to dive next. Muskrat also was drowned. At length he sent the Duck (?). It was drowned, but in its paw held some earth. Old Man saw it, put it in his hand, feigned putting it on the water three times, and at last dropped it. Then the above-people sent rain, and everything grew on the earth.[3]

2. Languages confused on a Mountain.

After the flood, Old Man mixed water with different colors. He whistled, and all the people came together. He gave one man a cup of one kind of water, saying, "You will be chief of these people here." To another man he gave differently colored water, and so on. The Blackfoot, Piegan, and Blood all received black water. Then he said to the people, "Talk," and they all talked differently; but those who drank black water spoke the same. This happened on the highest mountain in the Montana Reservation [Chief Mountain ?].[4]

3. Order of Life and Death.

There was once a time when there were but two persons in the world, Old Man and Old Woman. One time, when they were travelling about,

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[1] In rendering these narratives explanatory matter supplied by the narrator is indicated by parenthesis, that supplied by the translator or editor is indicated by brackets.

[2] See Narrative of the Fixed Star, p. 58.

[3] A North Blackfoot version, collected by Dr. R. H. Lowie. For another version, see Maclean, Canadian Savage Folk, p. 51; Also Hale, Report of the British Association, 1886, p. 704. For a Sarcee version, see Wilson, Report of the British Association, 1889, p. 224. For note on the distribution of this myth, see G. A. Dorsey and A. L. Kroeber, Traditions of the Arapaho (Field Columbian Museum Publication 81, p. 20).

[4] A North Blackfoot version, collected by Dr. R. H. Lowie. In this connection note the following: "Au commencement, on habitait sur une montagne, et tous les hommes parlaient la même langue," — Petitot, op. cit., p. 383. See also pp. 130 and 332. For a second mention of this incident in our collection, see p. 23.

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Old Man met Old Woman, who said, "Now, let us come to an agreement of some kind; let us decide how the people shall live." "Well," said Old Man, "I am to have the first say in everything." To this Old Woman agreed, provided she had the second say.[1]

Then Old Man began, "The women are to tan the hides. When they do this, they are to rub brains on them to make them soft; they are to scrape them well with scraping-tools, etc. But all this they are to do very quickly, for it will not be very hard work." "No, I will not agree to this," said Old Woman. "They must tan the hide in the way you say; but it must be made very hard work, and take a long time, so that the good workers may be found out."

"Well," said Old Man, "let the people have eyes and mouths in their faces; but they shall be straight up and down." "No," said Old Woman, "we will not have them that way. We will have the eyes and mouth in the faces, as you say; but they shall all be set crosswise."[2]

"Well," said Old Man, "the people shall have ten fingers on each hand." "Oh, no!" said Old Woman, "that will be too many. They will be in the way. There shall be four fingers and one thumb on each hand."

"Well," said Old Man, "we shall beget children. The genitals shall be at our navels." "No," said Old Woman, "that will make child-bearing too easy; the people will not care for their children. The genitals shall be at the pubes."

So they went on until they had provided for everything in the lives of the people that were to be. Then Old Woman asked what they should do about life and death; should the people always live, or should they die? They had some difficulty in agreeing on this; but finally Old Man said, "I will tell you what I will do. I will throw a buffalo-chip into the water, and, if it floats, the people die for four days and live again; but, if it sinks, they will die forever." So he threw it in, and it floated. "No," said Old Woman, "we will not decide in that way. I will throw in this rock. If it floats, the people will die for four days: if it sinks, the people will die forever." Then Old Woman threw the rock out into the water, and it sank to the bottom.[3] "There," said she, "it is better for the people to die forever; for, if they did not die forever, they would never feel sorry for each other, and there would be no sympathy in the world." "Well," said Old Man, "let it be that way."[4]

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[1] See Hale, Report of the British Association for the Advancement of Science, 1886, p. 703.

[2] "Old Man made some women . . . . As the mouths of the women were opened vertically, so he closed them up again and cut them anew." — Maclean, Canadian Savage Folk, 1896, p. 52.

[3] This part of the myth is analogous to a Cheyenne version, for which see Kroeber, Journal of American Folk-Lore, Vol. XIII, p. 161. For a similar incident, in which the stone is thrown by Nih'ā"ça", see Dorsey and Kroeber, op. cit., pp. 17, 81.

[4] For a comparative statement of mythical accounts of the origin of death, see Dorsey and Kroeber, op. cit., p. 20.

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539 After a time Old Woman had a daughter, who died. She was very sorry now that it had been fixed so that people died forever. So she said to Old Man, "Let us have our say over again." "No," said he, "we fixed it once."

4. Why People Die Forever.

One time Old Man said to Old Woman, "People will never die." "Oh!" said Old Woman, "that will never do; because, if people live always, there will be too many people in the world."[1] "Well," said Old Man, "we do not want to die forever. We shall die for four days and then come to life again." "Oh, no!" said Old Woman, "it will be better to die forever, so that we shall be sorry for each other." "Well," said Old Man, "we will decide this way. We will throw a buffalo-chip into the water: if it sinks, we will die forever; if it floats, we shall live again." "Well," said Old Woman, "throw it in." Now, Old Woman had great power, and she caused the chip to turn into a stone, so it sank.

So when we die, we die forever.[2]

5. The First Marriage.

Now in those days, the men and the women did not live together.[3] The men lived in one camp and the women in the other. The men lived in lodges made of skin with the hair on; the women, in good lodges. [The idea is, that the women dress the skins, hence the men could not live in dressed-skin lodges.] One day Old Man came to the camp of the men, and, when he was there, a woman came over from the camp of the women. She said she had been sent by the chief of the women to invite all the men, because the women were going to pick out husbands.

Now the men began to get ready, and Old Man dressed himself up in his finest clothes: he was always fine looking. Then they started out, and, when they came to the women's camp, they all stood up in a row. Now the chief of the women came out to make the first choice. She had on very dirty clothes, and none of the men knew who she was. She went along the line, looked them over, and finally picked out Old Man, because of his fine appearance. Now Old Man saw many nicely dressed women waiting their turn, and, when the chief of the women took him by the hand, he

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[1] See Dorsey and Kroeber, op. cit. p. 17.

[2] This version was received from a North Piegan. For a third version, see Grinnell, Blackfoot Lodge Tales, pp. 138–139.

[3] Rev. E. F. Wilson writes, "The Sarcee have a tradition similar to that of the Blackfoot about men and women being first made separately, and then being brought together through the action of the mythical being 'Napiw.'" — Report of the British Association, 1889, p. 244.

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pulled back and broke away. He did this because he thought her a very common woman. When he pulled away, the chief of the women went back to her lodge and instructed the other women not to choose Old Man. While the other women were picking out their husbands, the chief of the women put on her best costume. When she came out, she looked very fine, and, as soon as Old Man saw her, he thought, "Oh! there is the chief of the women. I wish to be her husband." He did not know that it was the same woman.[1]

Now the chief of the women came down once more to pick out a husband, and, as she went around, Old Man kept stepping in front of her, so that she might see him; but she paid no attention to him, finally picking out another for her husband.

After a while all the men had been picked out, except Old Man. Now he was very angry; but the chief of the women said to him, "After this you are to be a tree, and stand just where you are now." Then he became a tree, and he is mad yet, because he is always caving down the bank.[2]

6. OLD MAN LEADS A MIGRATION.

The first Indians were on the other side of the ocean, and Old Man decided to lead them to a better place. So he brought them over the ice to the far north. When they were crossing the ice, the Sarcee[3] were in the middle and there was a boy riding on a dog travois. As they were going along, this boy saw a horn of some animal sticking up through the ice. Now the boy wanted this horn, and began to cry. So his mother took an ax and cut it off. As she did so, the ice gave way and only those on this side of the place where the horn was will ever get here.[4]

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[1] Arapaho Tale No. 51 (Dorsey and Kroeber, op. cit.) has a few of the minor characteristics of this tale, but the plot is different.

[2] For another version of this incident, see No. 23. The following was collected among the Northern Blackfoot by Dr. R. H. Lowie: —

Women were living on one side of Little Bow River, the men on the other side (northwest of Calgary). They killed coyotes, using skins for blankets. Old Man came to the women's buffalo-drive. The women asked, "Whence come you?" "From men's camp." The women told Old Man to go there and tell the men to come. "We'll choose husbands," they said. The women asked for the chief's color. Old Man said, "He wears a wolf blanket with the tail on." The men arrived at the women's buffalo-drive. The chieftainess wearing bad clothes went out to the men. She selected Old Man; but he did not want her on account of her ugly appearance. Then the chieftainess said to the women, "You see that tall man; don't choose him." She then put on good clothes, and Old Man tried to get her; but she chose another. He was left unchosen. He stamped his foot, and made the earth fill the enclosure of the buffalo-drive.

[3] The following version was found among the Sarcee. — Another Indian told us how the Sarcees were at one time one people with the Chipewyans, and gave us the myth which accounts for their separation. "Formerly," he said, "we lived in the north country. We were many thousands in number. We were travelling south. It was winter, and we had to cross a big lake on the ice. There was an elk's horn sticking out of the ice. A squaw went and struck the horn with an axe. The elk raised himself from the ice and shook his head. The people were all frightened and ran away. Those that ran toward the north became the Chipewyans, and we who ran toward the south are the Soténna or Sarcee. — Rev. E. F. Wilson, Report of the British Association for the Advancement of Science, 1888, p. 243.

[4] This is said to have happened on a lake in Alberta, called Buffalo Lake by the Indians, because its shape is like a buffalo lying down. See Kroeber, Gros Ventre Myths and Tales (Anthropological Papers of the American Museum of Natural History, Vol. I, Part III, p. 112). Also known to the Arapaho and Cheyenne.

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Now Old Man led these people down to where the Blood Reserve now is, and told them that this would be a fine country for them, and that they would be very rich. He said, "I will get all the people here." All the people living there ate and lived like wild animals; but Old Man went among them and taught them all the arts of civilization.[1] (When crossing the ice, only about thirty lodges succeeded in getting across, and among these were the representatives of all the tribes now in this country. At that time the Blackfoot were just one tribe.) When he was through teaching them, he did not die, but went among the Sioux, where he remained for a time, but finally disappeared.[2] He took his wife with him. He had no children.

7. OLD MAN AND THE GREAT SPIRIT.

There was once a Great Spirit who was good. He made a man and a woman. Then Old Man came along. No one made Old Man; he always existed. The Great Spirit said to him, "Old Man, have you any power?" "Yes," said Old Man, "I am very strong." "Well," said the Great Spirit, "suppose you make some mountains." So Old Man set to work and made the Sweet-Grass Hills.[3] To do this he took a piece of Chief Mountain. He brought Chief Mountain up to its present location, shaped it up, and named it. The other mountains were called blood colts. "Well," said the Great Spirit, "you are strong."

"Now," said Old Man, "there are four of us, — the man and woman, you and I." The Great Spirit said, "All right."

The Great Spirit said, "I will make a big cross for you to carry." Old Man said "No, you make another man so that he can carry it." The Great Spirit made another man. Old Man carried the cross a while, but soon got tired and wanted to go. The Great Spirit told him that he could go, but he should go out among the people and the animals, and teach them how to live, etc.

Now the other man got tired of carrying the cross. He was a white man. The Great Spirit sent him off as a traveller. So he wandered on alone. The man and woman who had been created wandered off down towards Mexico, where they tried to build a mountain in order to get to the sky to be with their children; but the people got mixed up until they came to have many different languages.[1]

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[1] See Grinnell, op. cit., p. 139. The following fragment also, from the Northern Blackfoot, was collected by Dr. R. H. Lowie, — On the other side of the High River, the Blackfoot were living on grass. Old Man saw them, and saw buffalo driving them. "What are you doing?" he asked. "The buffalo kill and eat us," they said. "You are foolish; you ought to eat buffalo," he replied. So he made arrows for them with which to shoot the buffalo. The Indians now made buffalo-drives.

The idea that buffalo formerly ate men is found in Cheyenne Myths, Kroeber (Journal of American Folk-Lore, Vol. XIII, p. 161).

[2] See Macean, Canadian Savage Folk, op. cit., p. 444.

[3] See Grinnell, op. cit., p. 137; also the Old Man and the Coyote, Teit, Traditions of the Thompson River Indians of British Columbia, 1898, pp. 48, 109.

8. OLD MAN GAMBLES.

Far up in the north there is a place known as Old Man's Gambling-Place.[2] There is where Old Man played the game of the arrows and the rolling wheel. Once when he came to this place, he found some people playing at the game. He joined them, and lost his robe and moccasins. As soon as he took them off, the robe became back-fat, and the moccasins buffalo-tongues. As the winner had no use for such things, he gave them back at once. Then Old Man put the tongues on his feet, and they became moccasins, and, putting the back-fat on his shoulders, it became a robe. So he gambled again and again, always with the same result.

9. OLD MAN AND THE ROLLING STONE.

One time Old Man went out with the Fox. This Fox was his little brother, or chum. It was a very hot day, and, when they came to a large rock, Old Man took off his robe and threw it over the rock, saying, "Here, brother: I make you a present of this robe." Then Old Man went on, but presently saw a heavy cloud coming up: so he sent his little brother back to get the robe. So he went back to the rock, and said, "Rock, Old Man wants his robe." "No," said the Rock, "he gave it to me as a present. I shall keep it. You tell him that he cannot have it." So the Fox went back and told Old Man what the Rock had said. Then Old Man said, "My little brother, you go back and tell him again. Tell him I must have that robe." So the Fox went back to the Rock, and said, "Rock, Old Man sent me for his robe." The Rock replied, "No, no! Rocks never give back presents. If you give anything to a Rock, you cannot take it back." So the Fox returned to Old Man and told him what the Rock had said. Now Old Man was very angry. He said, "Now there is that Rock. It has been there for years and years with nothing over it; but it refuses to let me have my robe." So he rushed up to the Rock and snatched off the robe, saying, "I need this for myself."

Then Old Man started on, but presently, hearing a great noise behind him, said to the Fox, "My little brother, you go back and see what is making that noise." Then the Fox returned, saying, "Let us hurry, for that Rock is after us." When Old Man looked back, he saw the Rock coming. It was rolling along. So they both ran; but all the time the Rock was getting closer. As he went along, Old Man saw some bears, and called upon them for help. The Bears went to fight the Rock; but they could do nothing, for it rolled over them, crushing them. Again as Old Man was running along, he saw some Buffalo-bulls and called upon them for help. "Here," he said, "this Rock is chasing me. I want you to stop it." So the Bulls rushed upon the Rock; but the Rock crushed them. Then as he went on he saw some Night-hawks, and called upon them for help. "Here," he said, "is a Rock chasing me, I want you to stop it." Then the Night-hawks flew down and discharged flatus at the Rock, and each time they did so, pieces flew off. Finally it was broken to pieces.[1]

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[1] See p. 19.

[2] Old Man's home "was in the Rocky Mountains near the source of Old Man's River, in the provisional district of Alberta." — Maclean, Canadian Savage Folk, op. cit., p. 435.

Then Old Man went on, and finally came to a nest of Night-hawks. There were young ones in it. Going up to the nest, he said, "Where are your parents?" "They have gone for some meat," replied the young ones. "Well," said Old Man, "I guess your parents are the ones that spoiled my fun. I was having a lot of fun with a Rock that was running after me, and they spoiled it:[2] so I am going to tear your mouths out." So he took hold of their bills, and split their mouths back to their necks.

Now, after Old Man had gone on, the Night-hawks came back to feed their young ones. They said to them, "You have been eating. Where did you get the meat that made your mouths bloody?" Then the young Night-hawks told them how Old Man had been there, and how he had treated them. Then the Night-hawks went in pursuit of Old Man. When they overtook him, they flew around overhead, defecating on his robe. Each time they did so, he cut off the soiled portion and threw it away. As the robe became smaller, the filth fell upon his body. At last he sought relief by plunging into the river. In this way he lost his robe.[3]

10. OLD MAN ROASTS SQUIRRELS IN HOT ASHES.

One time as Old Man was going along, he came to a place where there were many Squirrels. These Squirrels were playing in hot ashes. Some of them would lie down in the ashes, while the others would cover them

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[1] A similar incident occurs in the Gros Ventre myth of the Bird with the Large Arrow, Kroeber, op. cit., p. 70. Also see a Cree tale, Russell, Explorations in the Far North, p. 210.

[2] A similar sentiment is expressed in a Gros Ventre myth, Kroeber, op. cit., p. 70.

[3] For other versions see Grinnell, Blackfoot Lodge Tales, p. 165, and Maclean, Journal of American Folk Lore, Vol. III, p. 296. A similar incident is known to the Arapaho, Dorsey and Kroeber, op. cit. pp. 66–70. The incidents in the Arapaho tale agree quite closely with the preceding version and also with an Arikara version, Dorsey, Traditions of the Arikara, p. 147. Also see Ute Tales, Kroeber, Journal of American Folk-Lore, December, 1901, p. 261.

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539 over. When it became so hot that they could stand it no longer, they would call out to the others, who would take them out at once. Old Man watched the game a while, and then insisted that he be allowed to try. He asked them if he could be baked first. "No," said the Squirrels, "we are afraid you do not know how to play, and that you will be burned. Let us be baked first to show you how." Old Man asked them again, but they still refused. Finally Old Man agreed, provided they would let him cover up all the Squirrels at once. At last this was agreed to. Then Old Man began to cover up the Squirrels in the hot ashes. One of the Squirrels, who was about to become a mother, begged so pitifully not to be put into the ashes that Old Man said, "Well, you may go." When they were all covered up with the ashes, some of them became too warm, and called out to Old Man to take them out; but, instead of doing this, he heaped on more ashes as fast as he could, and finally the Squirrels were roasted to death.[1]

Then Old Man took some red willows and made a scaffold upon which to put his squirrel-meat. On this he laid the roasted squirrels. This made the willows greasy, and this is why the red willow is greasy even to this day.[2] Now Old Man had so much meat that he could not eat all of it. So he ate what he could, and, being tired, he lay down by a tree to rest. He had a little brown eye [anus] that always watched for him when he slept. So when he lay down to sleep he told Little Brown-Eye to keep watch, and to wake him if anything came around. Just as Old Man was about asleep, Little Brown-Eye gave the warning note (flatus). Old Man got up and looked around, but saw only a crow on a tree near by. This disgusted him so that he went to sleep at once. Not long after this a lynx came around. Old Man was now sound asleep. Little Brown-Eye roared away, but he could not wake him up. So the lynx ate up all the squirrels on the scaffold. After a while, Old Man woke up and went to his scaffold to eat. When he found that the meat was all gone, he was very angry, and said, "Little Brown-Eye, I told you to wake me up if anything came around. Here you let a lynx eat all of my meat." With that he caught up a stick from the fire and rubbed it into Little Brown-Eye.[3] The wood was a kind of willow, and ever since that time this willow has been called "stinking wood."

Then Old Man started out to trail the lynx. He could follow him easily because his tracks were greasy. At last he found him asleep on a large flat rock. Old Man rushed up, caught him, and said, "You are the thief who stole my meat. Now I am going to punish you." So he broke off a part of his tail and threw it away. Then he stood on the hind legs, and, pulling by the fore-legs, stretched the lynx out to a great length. Next he took the lynx by the ears, and bumped his nose against a rock until it became flat. Then he jerked a handful of hair from the pubes, which he stuck on his nose for whiskers. He took up the lynx, and, holding him over a fire, scorched him on the sides. This is how the lynx came to have his present form.[1]

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[1] See a Crow tale, Simms, Field Columbian Museum Publication 85, p. 283.

[2] A similar version by Grinnell, op. cit., p. 155.

[3] See Arapaho tale, Dorsey and Kroeber, op. cit., p. 60, footnote; also a parallel in the Gros Ventre, Kroeber, op. cit., p. 71. A similar incident occurs in a Dakota myth, Riggs, Contributions to North American Ethnology, Vol. IX, p. 114; Jones, Fox Texts, p. 299; and Russell Cree Myths, op. cit., p. 213.

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Now Little Brown-Eye had been badly burned by the stick, and was very sore. When Old Man lay down to rest, he happened to turn Little Brown-Eye toward the wind, and as the wind blew it cooled it, making him comfortable. Yet Little Brown-Eye was still painful, and Old Man called on the wind to blow harder. It did so; but as there was yet pain he called out again and again. Then a terrible storm came up. It blew harder and harder, and finally began to carry Old Man away head over heels, down the hills and over the mountains. As he was going tumbling along, he caught hold of everything he passed; but all the bushes and trees gave way before the terrible wind. At last Old Man caught hold of the birch.[2] Now the birch is very tough, and will not break easily. Old Man held on to it while the wind tossed him up and down, up and down. At last the wind died down. Old Man got down from the birch-tree and became very angry. He said, "Here, you old birch-tree! You spoiled all my fun. I was having a fine time playing with the wind. We were running over the hills and the mountains and through the woods, until you caught hold of me. Now I am going to punish you." So Old Man took out his knife, and gashed savagely at the tree. Now the marks you see on the birch-tree at the present time are the scars made by Old Man's knife.[3]

11. Old Man makes a Drive, and loses Meat in a Race.

Now Old Man went on and came to a place where deer and elk were playing a game called "Follow your leader." Old Man watched the game a while. Then he asked permission to play. He took the lead, sang a song, and ran about this way and that, and finally led them up to the edge of a cliff. Old Man jumped down and was knocked senseless. After a while he got up and called to the rest to follow. "No, we might hurt ourselves." "Oh!" said Old Man, "it is nice and soft here, and I had to sleep a while." Then the elk all jumped down and were killed. Then Old Man said to the deer, "Now, you jump." "No," said the deer, "we shall not jump down, because the elk are all killed." "No," said Old Man, "they are only laughing." So the deer jumped down and were all killed. Now, when the elk were about to jump over, there was a female elk about to become a mother, and she begged Old Man not to make her jump, so he let her go. A few of the deer were also let go for the same reason. If he had not done this, all the elk and deer would have been killed.[1]

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[1] This incident and some other parts of the tale bear some resemblance to Arapaho Tales Nos. 24, 26, and 27. Dorsey and Kroeber, op. cit. Also the incident of changing the form of an animal is found in Ute Tales, Kroeber, op. cit., p. 268.

[2] See a Crow Tale, Simms, op. cit., p. 287.

[3] This version is in general agreement with one by Grinnell, op. cit, p. 171. The differences in the details are doubtless due to the popular nature of the publication in which they are found.

Old Man was now busy butchering the animals that had been killed by falling over the cliff. When he was through butchering, he went out and found a place to camp. Then he carried his meat there and hung it up to dry. When he was all alone, a Coyote came to him. This Coyote had a shell on his neck, and one leg was tied up as if badly hurt. The Coyote said to Old Man, "Give me something to eat." Old Man said to the Coyote, "You get out of here, or I will take up my genitals and beat you over the head."[2]

But Coyote did not go away. Old Man said to him, "Give me that shell on your neck to skim the soup, and I will give you something to eat." "No," said Coyote, "that shell is my medicine." Then Old Man noticed that the Coyote had his leg tied up, and said, "Well, brother, I will run you a race for a meal." "Well," said Coyote, "I am hurt. I cannot run." "That makes no difference," said Old Man, "run anyway." "Well," said Coyote, "I will run for a short distance." "No," said Old Man, "you have to run a long distance." Finally Coyote agreed. They were to run to a distant point, then back again. Coyote started out very slow, and kept crying for Old Man to wait, to wait. At last Coyote and Old Man came to the turning-point. Then Coyote took the bandage off his leg, began to run fast, and soon left Old Man far behind. He began to call out to all the coyotes, the animals, and mice, and they all came rushing up to Old Man's camp and began to eat his meat. It was a long time before Old Man reached the camp; but he kept calling out, "Leave me some meat, leave me some meat."[3]

Now, Old Man had hung all the tongues of the animals on poles, and when he got to the camp he saw them still hanging there; but, when he took them down, he found that they were nothing but shells, for mice had eaten out the inside.[4] The place where this happened was on Tongue Flag River

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[1] For another version of the preceding, see Grinnell, op. cit., p. 158. A somewhat similar tale is given by Dorsey and Kroeber, op. cit., p. 60.

[2] Old Man's genitals are also spoken of as a lariat. The rainbow is often designated as such, using either term apparently at random. However, the usual idea is, that his genitals are used as a lariat to rope the clouds.

[3] For a similar incident, see Grinnell, op. cit., p. 157. Also Maclean, Journal of American Folk-Lore, Vol. III, p. 297.

[4] See Grinnell, op. cit., p. 158.

539 and Old Man had three names; Old Man, Painted-Dried-Meat, and Fooled-a-Little [meaning the opposite].[1]

12. OLD MAN SEES BERRIES IN THE WATER.

One day Old Man, standing on the bank of a stream, saw in the water some reflections of berries growing on the bank. He thought them to be real berries: so he dived into the water, but could find no berries. As soon as he was back upon the bank again, he saw them: so he dived one time after another, and finally tied rocks to his legs, that he might stay down longer. Then he nearly drowned. At last he was very tired, and, finding a shady place under a bush, he lay down to rest. Now, looking up, he saw the berries hanging over his head. Now he was very angry. He picked up a club and beat the berry-bushes until there was but one berry left. This is the reason why the people to this day beat berries from the bushes.[2]

13. OLD MAN LOSES HIS EYES.

Once there was a bird that had power to throw its eyes into a tree and call them back again. Now, Old Man came along one day and saw the bird throw its eyes up into a tree and call them back again. He said, "I should like to do this." So he began to cry, and asked the bird for some of its power. At last the bird took pity on him. It told him that, when he came to straight standing trees, all he had to do was to wish his eyes to go up, and then to wish them down again. However, he was warned not to wish it when among crooked trees.

Then Old Man went on and came to some nice straight trees. Then he wished his eyes up in the tree, and at once they were up there. Then he wished they were back again, and at once they were back again. Now, Old Man was greatly pleased. Then he came to some thick brush, and he said to himself, "Now I wonder how it will work if I try it on this brush. I wonder why the bird told me not to send my eyes into crooked trees." So out of curiosity he wished his eyes in the brush, and as he did so they went down into the brush and disappeared. All his wishing would not bring them back again. Now Old Man could not see, and he went along making signs for some one to come to his aid. Finally a coyote who was

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[1] For a similar tale, see Dorsey and Kroeber, op. cit., p. 62.

[2] An incident closely agreeing with this is found in combination with an Arapaho tale in which Nih'ă^{n}ça^n cooks babies, Dorsey and Kroeber, op. cit., p. 101. It is interesting to find the Arapaho sequence of these incidents in a Cegiha myth, J. O. Dorsey, Contributions to North American Ethnology, Vol. VI, p. 562.

passing that way came up and looked at Old Man. The coyote saw that his eyes were gone. Now this coyote had a festered foot, and he held this up to Old Man's nose. "My," said Old Man, "that smells like a buffalo-drive. I must be near a camp." Then the coyote stole away, leaving Old Man hurrying on.[1]

After a while, as Old Man was walking along, a girl saw him, and, as he was making queer signs, she went toward him. "What do you want?" she said. When Old Man heard the voice, he said, "I want you to come over here." Now Old Man tied up his eyes, and, when the girl came over, he said, "I wish you to lead me, for my eyes are sore." They went on until they came to some thick brush. Then Old Man said, "I will make a camp here." So he set up some poles as if to make a lodge. Then he went after more poles but, being unable to find the ones just set up, he started another shelter, and so on. Finally the girl said, "What are you doing?" Old Man said, "I am making several lodges, so you can have your choice." After a while he began to tie a rattle, made of hoofs, to the girl's dress. "What are you doing now?" she said. "Oh," said he, "I am putting preventive medicine on you." Then they camped together. Old Man had hung the hoof-rattles on the girl to act as a bell, so that he could hear her and follow her. One day the bandage came off his eyes, and the girl saw that he had no eyes. When she found this out, she tried to run away from him. Old Man followed her by the sound of the rattles; but, when she discovered this, she took them off and threw them out from a steep bank over the river. Then Old Man followed the rattling that they made, and fell head first into the water.[2]

Now Old Man met Coyote, and said to him, "Brother, you loan me one of your eyes, and I will go and get some meat for both of us." Coyote agreed to this, and gave Old Man one of his eyes. Then Old Man went into a camp where there were people; but when they saw that one socket was empty, they were frightened and began to run away. Old Man ran after them, calling, "I will not hurt you; come back." But this only frightened them the more. At last, finding that he had scared the people, he was very angry, and, going back to Coyote said, "Here, you are to blame for this. You only gave me one eye, and scared all the people away." So then he took the other eye from Coyote.[3]

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[1] For a similar version, see Grinnell, op. cit., p. 153.

[2] See Maclean, Journal of American Folk-Lore, Vol. VI, p. 168.

[3] See Grinnell, op. cit., p. 154. In the Arapaho tale, Dorsey and Kroeber, op. cit., pp. 50–52, Nih'ăⁿçaⁿ loses his eyes in the same general manner as indicated above, but borrows eyes from small animals. The adventures with the girl and the coyote do not occur. In the Gros Ventre tale the incidents are somewhat similar to the Arapaho; Kroeber, op. cit., p. 70.

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14. OLD MAN AND THE FIRE-LEGGINGS.

One day Old Man was going along. He came to a lodge standing all by itself, and when he looked in he saw a great deal of dried meat. Looking around he saw hanging up a pair of leggings, which were made of rough buffalo-hide with many crow-feathers on the sides. Then he saw the owner[1] of the lodge, and said to him, "My friend, give me those leggings." "No," said the stranger, "I will not give them to you." "Yes, I must have them," said Old Man. "No," replied the stranger, "these old leggings are of no use to you." "Well, then," said Old Man, "let me sleep here." "Well," said the stranger, "you may do that." Now, that night, when the man was asleep, Old Man watched his chance, stole the leggings, tied them on his back, and ran off as fast as he could. He ran and ran until he was a great way off. "Now, then," thought he, "I am so far away that they cannot overtake me: so I will lie down and sleep." All this time the leggings were on his back. After a while he woke up, and when he looked around, he saw that he was back in the lodge again.

It seems that the owner of the lodge, on awakening in the morning, saw Old Man sleeping with the leggings on his back: so he called to his wife and told her about it. The woman cooked some food, and, when all was ready, the man called out, "My friend, get up and eat!" Now, when Old Man awoke, he was surprised to find himself back where he started from. The man said, "Oh, my friend, what are you doing with my leggings on your back?" Old Man got up, felt on his back, and, finding the leggings, said, "Well, I don't know how they came there, unless it is because your leggings like me." So he took the leggings off and gave them back to the man.[2]

Now Old Man wanted those leggings very much, so he decided to try again. The next night, as soon as every one in the lodge was asleep, he took the leggings, tied them on his back, and travelled as fast as he could until morning; then he lay down to sleep. After a while, he heard some one calling, and, when he looked around he was again back in the lodge. "Here," said the man, "what are you doing with my leggings on your back?" Now Old Man felt around in apparent surprise, and said, "Well, I do not know how they got there, unless your leggings like me so well that they get on my back during the night." "Well," said the man, "if the leggings like you so well I will give them to you. But they are not ordinary leggings: they are medicine-leggings. You must not wear them every day,

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[1] In a version by Grinnell, the leggings were said to belong to the Sun. op. cit., p. 167.

[2] For a similar incident with Turtle and the magic robe, see Jones, Fox-texts, p. 301; also a magic quiver, Russell, op. cit., p. 215.

539 but take them out with you when you go to hunt. Whenever you find game in the brush, put on these leggings and run round and round. As you do this, the brush will take fire; but I warn you that you must never wear them except when you have use for them."

Now Old Man was greatly pleased, so he took his leggings and started out. After a time he came to the camp of the Piegan. All the people were watching him. So he began to dress himself up to look fine. He said to himself, "Now, here are those leggings. I think I will wear them." So he put them on. Now he started out, and at the first step, fire started in the grass. This frightened him very much, and he began to run, setting fire to everything. The faster he ran, the more fire there was. The people began to call out that Old Man was trying to burn them up. He ran as fast as he could, and at last succeeded in getting the leggings off. He threw them down on the ground, where they burned up. Then the fire went out. So Old Man lost his leggings.

15. OLD MAN FRIGHTENS A BEAR.

One day, as Old Man was going along, he saw a bear digging roots. Then he hid behind a hill where the bear could not see him, and called out, "You dirty anus bear!" When the bear looked up, he saw nothing, and went on digging roots. Then Old Man called out again, "Oh, you dirty anus bear!" This time the bear looked around quickly and saw Old Man get behind the hill. He took after him at once. Old Man ran away as fast as he could with the bear at his heels. Finally he came to a large tree, and began to run round the tree with the bear after him. They kept on around the tree so long that a deep trail was worn in the ground. At last a buffalo-horn was uncovered in the trail. When Old Man saw this, he picked it up, held it on his forehead, and, turning, rushed at the bear. This frightened the bear so much that he turned to run, and as he did so he defecated all over Old Man.[1]

16. OLD MAN GETS FAST IN AN ELK-SKULL, AND LOSES HIS HAIR.

One day Old Man was going along, when he came to an elk-skull on the ground. Inside of it were some white mice dancing. Old Man began to cry, because he wanted to go in and dance with the mice. The Mice told him that he was too big to get in to dance, but that he could stick his head

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[1] For another version see Grinnell, op. cit., p. 157. A similar incident occurs among the Arikara, Dorsey, op. cit., p. 139, and the Cree, Russell, op. cit., p. 210.

539 inside, and shake it which would be the same as dancing. "However," they said, "whatever you do, you must not go to sleep." So Old Man stuck his head into the skull; but he forgot and went to sleep, and, while he slept, the Mice chewed all his hair off. When Old Man awoke, he could not get the skull off his head, so he went into the river and swam along with the antlers sticking out of the water. In this way he passed a camp of Indians. Then he made a noise like an elk. The people shot at him, went into the water and dragged him out; but when they had him on shore they saw that it was Old Man. Then they took a stone and broke the skull, that he might get his head out again.[1]

17. Old Man cooks Two Babies.

Old Man came to a lodge in which there were some old women and two babies. The women asked him to get some meat for them. So he went out into the brush. He pulled hair out of his robe and scattered it around. Then he rubbed his buttocks on the snow until they bled, making the snow bloody. Then he returned to the lodge and told the women that he had killed something, and asked them to go out and bring in the meat. So they started out, leaving their babies in the cradles.

As soon as the women had gone, Old Man took out his knife, cut off the heads of the babies, and put their bodies into the pot. Then he put their heads back into the cradles, and fixed them as before.

When the women came back they said, "We cannot find the meat. The snow was all bloody, with hair scattered around. The coyotes must have eaten it."

"Oh," said Old Man, "while you were gone, I got an antelope. It is cooking in the pot. Now be careful; don't wake the babies. I shall go after some wood." So Old Man went out, gathered a pile of wood, and blocked the door with it. Then he called out to the women, "Your babies are cooking in the pot."

The women rushed to the cradles and found it was true. Now they were very angry, and tried to get out by the door; but the wood was in the way. Old Man ran off.[2] However, the old women soon got out of the lodge, and pursued him. When they were about to overtake him, he ran into a hole in the ground. Then the women sat down and cried.

While they were crying, Old Man came out of another hole, disguised

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[1] Similar tales are known to the Arapaho (Dorsey and Kroeber, op. cit., pp. 107-111). The Gros Ventre version is similar only in the main incident of the mice dancing in the skull (Kroeber, op. cit., p. 68). The Arikara have a similar tale (Dorsey, op. cit., p. 137).

[2] This incident is found among the Gros Ventre (Kroeber, op. cit., p. 71).

539 himself, and came around to the women. "Well, my grandmothers," said he, "why are you sitting here?" Then the women related to him all that had happened. Then Old Man appeared to be very angry, and said, "I will go into that hole and kill him." Then he went into the hole, and while he was inside he made a great noise, as if a terrible fight was going on. At last everything was quiet, and after a time Old Man came out, saying, "Now he is dead."

Then Old Man requested the women to go down into the hole to bring out the body; but, as soon as they were under, he stopped up the entrance, made a fire, and suffocated them with smoke.[1]

18. OLD MAN'S ESCAPE.

Old Man came to a camp of the Piegan. He went up to a lodge. It was a chief's lodge. Looking in he saw no one but a girl asleep. He stole up and put excrement on her dress. The smell of it wakened her, and she requested Old Man to remove it.[2]

"Well," said Old Man, "I must have pay. I do not work for nothing."

The girl offered bows, arrows, and everything in the lodge; but Old Man refused each offer. Then she offered him her mother, sisters, etc.; but still he refused. Then she offered him her robe, her leggings, moccasins, etc.; but he refused each in turn. Finally she had nothing but herself to offer. Old Man said he would be satisfied with that.

When the girl saw the size and length of Old Man's lariat, she was troubled, and asked him to tie a stick across it, near the end. This he did. While they embraced, he removed the stick. The girl was torn in pieces.[3]

Then Old Man went into the lodge of some old women. He tied up his head and pretended to be very sick. They cared for him.

When the chief returned to his lodge, he found his daughter dead, and from her condition knew that Old Man must have been there. He searched, and found him with the old women. When Old Man was accused, he pleaded sickness as a proof of innocence. Now the chief was suspicious. He decided to try an ordeal. Every one was to be required to jump a ditch, and the one who failed was to be considered guilty of the crime. As they were going out to the place of trial, Old Man met a bird, and induced it to exchange genitals with him.[4] Then they went on to the place. When it came the turn of the bird, he could not jump because of the unusual weight he carried. So he fell into the ditch. When they were about to execute the bird, he told what had been done. Then they were about to kill Old Man, but he offered to bring the girl to life again. The chief agreed to give him a trial.[1]

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[1] This tale agrees generally with two Arapaho versions (Dorsey and Kroeber op. cit., pp. 101–105). A general statement of its distribution is given in a footnote, ibid. p. 103. The last incident is found in a Gros Ventre tale (Kroeber, op. cit., p. 42). 171

[2] See Gros Ventre version (Kroeber, op. cit., p. 74).

[3] See note p. 28.

[4] According to a Northern Blackfoot version, he concealed his guilt by placing them in the sky as a rainbow. See footnote p. 28. 184

When all was ready, Old Man placed two women at the door of the lodge, one on each side. They held stone mauls in their hands. On the outside he placed two men with spears. The other people were sitting around inside of the lodge. Then Old Man put two pieces of fat on the fire, and when they were hot he took one in each hand and whirled about, causing the hot grease to fly into their eyes. Then he sprang out of the door. As he passed, the women with mauls struck at him, but killed each other. The same thing happened to the two men with spears.

Old Man ran, but he was pursued by the men of the camp. After a time, the chase led by a place where some women were dressing hides. They caught him. Now Old Man was good at promising. He promised them elk-teeth, and they let him go. Soon the chase passed some young men playing the wheel-game. They caught him. He told them that he was not being pursued, but was running a race for some arrows. So they let him go. At last he got away.[2]

19. OLD MAN DECEIVED BY TWO WOMEN.

Now all the women knew that Old Man was a very bad character, and they always tried to avoid him. One day two women out picking berries saw Old Man coming, but saw no way to avoid him. So they decided to play dead. As Old Man was going along, he saw the two women lying on the ground, stopped, and said, "Poor women! These are nice women. It is too bad they are dead." Then he touched one of them, "Oh, they have just died! They are still warm; something must have killed them. I wonder what it was." So he turned them over and over, but found no wounds. Then he began to remove their clothes, examining their bodies carefully. Finally he saw the vulva. "Oh!" said he, "no wonder they died. Here are the wounds. They have been stabbed by a dagger." Then he put his finger in one of the wounds, took it out and smelled it. "No," he said, "it was not by a dagger that they were killed. They were shot by a gun, because I smell the burnt powder. Well," said he, "I pity these poor women. They were too young to die. I must try to doctor them back to life again." So he took one of them on his back to carry her away to the doctoring place. One of her arms hung over his shoulder, and as she pretended to be dead, she allowed it to swing freely so that, as they went along, her hand beat his nose, making it bleed. At last, when Old Man came to a suitable place for doctoring, he put the woman down, and started back for the other one; but when he was halfway, both women jumped up and ran away. Then Old Man called out, "Oh, I thought you were dead! Don't run away. Come, play dead again."[1]

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[1] For a tale almost identical with the preceding see Dorsey and Kroeber, op. cit, p. 73.
[2] For another version, see Grinnell, op. cit., p. 159.

20. Old Man sees Girls picking Strawberries.

One day as Old Man was going along, he saw some girls picking berries at a distance. So he insinuated his long lariat along under the ground and up among the strawberries, the juice of which stained the protruding end.[2] As the girls were picking, one of them came to the protruding part, and exclaimed, "Oh, here is a big one!" She tried to pick it, but it could not be moved. The she called her companions to her aid, but without avail. They tried to eat it. At last one of them sat on it. Suddenly she was raised up and killed.[3]

21. Old Man penem trans flumen mittit.

Old Man went on. After a time he saw a female beaver on the other side of the river asleep. He called the muskrat, and requested him to carry his lariat across and place it to the beaver. He directed the muskrat to pinch the end when properly placed. Now the muskrat began to swim across with his burden. The current was swift, and carried him down. At this Old Man scolded harshly, which made the muskrat very angry; so when he landed, he sought out a thicket of thorns in which he deposited his burden and did as directed. Old Man thrust with all his might. He ploughed out a deep trail.[4]

22. Old Man makes Buffalo laugh.

Old Man looked from Red Deer River over to Little Bow River. He saw some buffalo. He tied up his hair in knots, and crawled along on hands

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[1] Parts of this tale are known to the Crow (Simms, op. cit., p. 284).
[2] See part of a Crow tale (Simms, op. cit., p. 284).
[3] See note p. 28.
[4] For similar tales, see Dorsey and Kroeber, Arapaho Myths, op. cit., pp. 63–64.

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and knees. The sight made the buffalo laugh. One of them laughed himself to death, and the Old Man butchered him.[1]

23. ADVENTURES OF OLD MAN.

As Old Man was travelling along, he saw a rock, and said, "Now I shall give you this robe." So he took off his robe and put it over the rock.[2] Now Old Man was travelling with his little brother the Fox, and as they went on it began to look like rain, so Old Man sent his little brother back to get the robe. But when Fox came to the rock, and said that Old Man sent him for the robe because it was going to rain, the Rock said, "No, he gave it to me." Then Fox returned, and reported to Old Man. This made Old Man very mad. He hurried back to the rock, and jerked off the robe, saying, "You have been here many years without a robe, and now you will not give it back to me when I need it." Then Old Man went on. Presently he heard thunder. After a time Fox looked back and saw the rock rolling after them. Then they began to run. They ran as fast as they could. Presently Old Man saw some buffalo-bulls, and called on them for help. The bulls tried to stop the rock, but they were crushed. Then Old Man saw some bears, and called to them for help, but the bears could not stop the rock. Then Old Man saw some night-hawks, and called out to them for help. Then the night-hawks flew down, and each time they came near the rock they discharged their flatus, causing pieces to fly off. Finally the rock was broken to pieces, and from the inside came a bear and a bull [buffalo].[3]

Now old Man came to a river where he saw some young night-hawks in a nest. "Oh, yes!" said he, "it was your father and mother who spoiled all my fun. They broke to pieces the rock that was chasing me. Now I shall tear your mouths." So he widened their mouths. When the old birds came back, the young ones told them what Old Man had said. So they pursued him. When they overtook him, they circled around and defecated over him.

As Old Man ran to escape them, he met a man with leggings made of calf-skin. Old Man called out to him for help. Now those leggings were medicine, and the owner caused them to make a fire, which frightened the night-hawks away. Then the two men sat down. Old Man said, "Stranger, give me your leggings." "Well," said the man, "I will give them to you in winter. You will not need them in summer." Old Man insisted, and finally the man said he would give them to him after a while.[1] "Well," said Old Man, "I am going over to the lodges you see yonder."

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[1] Recorded among the Northern Blackfoot by Dr. R. H. Lowie. For another version see Grinnell, op. cit., p. 170.

[2] This account is in the form of a continuous narrative, repeating most of the incidents contained in the preceding tales. It was narrated by a North Piegan Indian.

[3] This incident does not occur in other versions.

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Now when Old Man came to the lodges, he said to the people, "Let us have a game." (This is a game in which the players move in a row. The leader carries a stick one end of which is on fire, and he strikes the stick, causing the sparks to fly around.) Now in this game Old Man led, and carried the stick. The people who were playing were deer and elk people. Then Old Man suggested that they play another game, "Wherever the leader goes." [In this game the players all follow the leader.] They played this until night. Finally they came to a very high bank. Now Old Man played a trick. He said, "Wait!" and crept down at another place; then, running up to the foot of the cliff, called out, "You have not heard me for a while because I have been laughing. I found a nice soft place when I jumped down." So all the animals jumped down and were killed. There were some females among them about to become mothers, who begged Old Man to be allowed to go. At last he granted their request.

Then Old Man dried the meat and kept it. After it was all eaten up, he travelled on again. Finally he came to a place where some squirrels were playing at a game. The squirrels would be covered up by one of them with hot ashes. Old Man asked them to let him play, but they declined. At length they agreed. Finally Old Man requested that he be allowed to cover them all up at once. Now there was one female squirrel who was about to become a mother, and she begged so pitifully of Old Man to let her go, that he consented. As he did so he said, "I will do this that there may be more squirrels in the world." Then he covered all the squirrels with the ashes, and when they became too hot, they called out to be uncovered; but Old Man paid no attention to this. So they died. Then Old Man brought some red willows and made a scaffold upon which to put his meat. Hence, the red willow is greasy to this day. When he had put all the squirrels out on the scaffold, he began to eat. Finally he could eat no more, but there were still many squirrels left. Now he went to sleep, and said to his anus, "If any one comes along, you make a noise and wake me up." So, whenever a bird or an insect came along, the anus made a noise, waking Old Man. This made him tired. Finally he was so sound asleep that he did not waken when the noise was made. Then a lynx came. He soon found the squirrels, and began to eat them.

Now when Old Man awoke, he was hungry, but found his meat gone. Then he was very angry. So he followed the tracks of the lynx, and soon found him sleeping on a flat stone. He caught the lynx, and tried to tear

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[1] Comparison with the preceding narrative (No. 14) will show how the story of the fire-leggings is made a part of the plot in this continuous narrative.

539 him in two by pulling on his front and hind legs, but did not succeed. Then he banged his nose on the rock, so that the lynx has a flat nose even to this day. Then he pulled out a bunch of hair from the pubes, and put it on the nose of the lynx for whiskers. Now Old Man was mad at his anus for all this. So he took a stick from the fire and rubbed it. This wood smells bad to this day.

Then Old Man started out but the burn was painful and he went up on a hill that the wind might fan it. There was no wind, so he rolled buffalo-chips down the hill in order to produce wind. At last the wind began to blow very hard, and he was carried along, bouncing up and down. He caught hold of bushes and trees, but none of them were strong enough to hold him. At last he caught hold of the birch. This did not break, but held him bouncing up and down. When the wind went down, Old Man was very angry. He scolded the birch for being so strong. Then he took out his knife and slashed the bark. [The cause of the markings on the bark.]

Now the man who promised the leggings to Old Man came with them. He said, "You must not use them every day. Do not put them on unless you want to set things on fire. Wear them on the ice, and when you are hungry, dance and sing, and up will come food. But you must not do these things often." Old Man paid no attention to what was said, took the leggings, put them on, and began to dance, and when he did so they took fire; so he took them off as quickly as he could, and gave them back to their owner.

At this time the women and the men were not married, and Old Man came to a place where the women were going to pick out husbands. Old Man stood among the men, but no one picked him out. This took place in a buffalo-drive. When Old Man found that he had not been chosen, he was very angry. He began to tear down the cliff; then he turned into a pine-tree, and has been there ever since.

II. STAR MYTHS.

1. THE TWIN BROTHERS, OR STARS.[1]

A long time ago there was a man by the name of Smart-Crow. When he travelled, he always went by himself. One day after he was married he told his wife that in the future two children would be born to them, both boys. He predicted that one of them would be an outlaw (?) and the other a good man. Smart Crow knew this, because a Crow had given him the information in a dream. This Crow also told him, that, before his two children were born, an evil man would try to kill their mother. The Crow told the man that he must warn his wife. It said, "This man will come to the lodge when you are away, and ask to come inside. Your wife must say nothing to him. He will repeat the visit four nights." The next time Smart-Crow went out to hunt, he told his wife about this dream, and warned her not to speak to the strange man.

While Smart-Crow was away, the strange man came and stood before the lodge. After a while the woman thought to herself, "Why does not this man come in?" Now, the stranger had great power. He read the woman's thoughts, and, as soon as she thought this, the man answered by saying, "I will tell you why." So he entered the lodge and sat down, saying as he did so, "I knew you wished me to come in." Now the woman began to cook some meat for the stranger, and when it was ready, she put it in some wooden bowls, and placed it before him. There were four kinds of bowls in the house. Some were made of hard knots of wood; some, of bark; some, of buffalo-horn; and some, of mountain-sheep horn. After the woman had cooked the meat, she placed it before the stranger in a wooden bowl. The stranger looked at it and said, "That is not the kind of bowl from which I take my food." Then the woman took the food, and, putting it into a bark bowl, offered it to him again. "No," he said, "I do not take my food from bark." So the woman took the food, placed it in a bowl of buffalo-horn, and offered it to him for the third time. Again he refused, saying that he did not take food from horns. The woman took back the food, and, putting it in a bowl of sheep-horn placed it before him; but he refused to take food in such a dish. Now the woman was troubled, and looked about the lodge for something in which to serve the food. Finally she saw a piece from the horn of a moose, and offered him food upon it

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[1] Sometimes spoken of as the Origin of the Four-Tail Lodge; also spoken of as the Dusty Stars, or Puff-Balls. The Blackfoot have a curious belief that certain kinds of fungi are associated with the stars. Sometimes these fungi are spoken of as the "fallen stars." See pp. 19, 42, 44, 60.

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This he refused also. As she looked about for something else, she happened to see a blanket. "That will not do, either," said the stranger. Then she offered her dress. "That is nearer the kind I must have," he said. Then the woman said, "Oh, well, I will put the meat on my belly." "All right," said the stranger. The woman then lay down on her back, and placed the meat on her belly. She was heavy with child. The stranger had a white stone knife, which he sharpened and began to cut the meat. Three times he cut the meat; but the fourth time he said, "I came near cutting you." The fifth time he cut the woman open. Then twin boys came out.

Thus the boys were born. They were twins. The stranger took one of them, put him down near the ashes, and as he did so said, "You shall be called Ashes-Chief." Then he took the other, stuck him behind the lining of the lodge, and said, "You shall be called Stuck-Behind." Then the man went away. He carried a small lodge, with the skin of the running-fisher, for a flag.[1]

After a while Smart-Crow returned from his hunt, bringing much buffalo-meat. As he came over the hill near his lodge, he saw no smoke rising from the smoke-hole. "Now," he said to himself, "I know what has happened. I knew that woman would invite the stranger in." When he entered the lodge, he saw Ashes-Chief lying by the fire. While he was looking at his wife's body he heard the other infant crying behind the lodge-lining.

Now Smart-Crow was very angry, and rushed out in pursuit of the stranger. He followed his trail and soon overtook him. As he came up, he said to the stranger, "Now I shall kill you." "My friend," said the stranger, "I will restore her to you." "I do not believe you," said Smart-Crow. "My friend, I tell you I will restore her," repeated the stranger. "I cannot believe it," said Smart-Crow. "My friend," said the stranger, "I will restore her to you." "You are a liar," said Smart-Crow. Then the stranger began to sing a song. The words of this song were as follows:—

"I am a great medicine [powerful].
Everything in the ground hears me.
Everything in the sky hears me."

When Smart-Crow heard this song, he believed in the promise of the stranger. Then the stranger took the bundle from his back, and said, "I give you this lodge and the running-fisher skin." The stranger set up the lodge. There were four buffalo-tails hanging to its sides. Two of these were cow-tails, and two were bull-tails. One of each hung in front, and also behind. This lodge was called the Four-Tail Lodge. The stranger told Smart-Crow that the hanging of the buffalo-tails on the lodge would make the buffalo range near it, so that the people would always have meat. The stranger transferred this lodge to Smart-Crow. He sat down upon a stump, explained the ritual to him, and also taught him the songs. Among other things he said, "The punk which you use to make fires is made of bark, and does not kindle quickly; take puff-balls (fungus) instead, for they are much better. They are the Dusty Stars. You are to paint these stars around the bottom of the lodge. At the top of the lodge you are to paint the Seven Stars on one side and the Bunch Stars on the other. At the back of the lodge, near the top, you must make a cross to represent the Morning Star. Then around the bottom, above the Dusty Stars, you shall mark the mountains. Above the door, make four red stripes passing around the lodge. These are to represent the trails of the buffalo."

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[1] The medicine object for a painted lodge is often spoken of as a flag: *i. e.*, an emblem hung from a pole.

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When Smart-Crow had received all of the instructions belonging to the new lodge, and had learned all the songs, he went away with it and returned to his own lodge. He picked up Ashes-Chief, and said to a large rock lying near by, "I give you this child to raise." Then he pulled down the lining of the lodge, picked up Stuck-Behind, and called out to his friend the beaver, "I give you this child to raise." So the rock and the beaver took the boys away.

The boys grew up. When they were about fifteen years old, Smart-Crow began to wish that he might have them with him again. He went out to get them back; but the boys were wild, and knew nothing about people. So, when the boys saw him coming, Ashes-Chief ran into the rock and Stuck-Behind into the beaver's house. Then Smart-Crow took some arrows from his quiver, laid them down near the rock, and concealed himself in the bushes. After a while, Ashes-Chief came out, saw the arrows, and looked curiously at them. As the boy was about to pick them up, Smart-Crow sprang out and caught him. Now Ashes-Chief had been raised by the rock, and was so strong for his age that Smart-Crow was scarcely able to hold him. He saw that his son would soon break away; so he said, "Ashes-Chief, lick my hand, and you will know that I am your father." Then Ashes-Chief licked his hand, stopped struggling, and said, "Yes, you are my father, and I will go with you."

Now Smart-Crow was anxious to secure Stuck-Behind, and advised with Ashes-Chief as to how to proceed. Finally they decided to draw him out of the beaver's house by playing the hoop-game. Smart-Crow concealed himself near the house while Ashes-Chief began to roll the hoop back and forth near the door. Stuck-Behind became curious to know about the hoop, and ventured out to play. When he was outside, Smart-Crow sprang upon him, and held him fast. Now, Stuck-Behind had been raised by the beaver, and for that reason was very hard to hold. Smart-Crow said to him, "Lick my hand, and you will know that I am your father." He did so, and recognized his father.

When the boys were at home with their father, their names were changed. Ashes-Chief was now called Rock, and Stuck-Behind was called Beaver. Rock was the evil (?) one, and Beaver the good one, as the Crow had told their father in the dream. One day Rock said to his father, "Make me a bow and two arrows." "What do you want with bows and arrows?" said Smart-Crow. "Well," said Rock, "Beaver and I wish to go out to hunt buffalo. While we are gone, you must go back to our old lodge where the bones of our mother lie, and cut a stick such as she used for stirring the meat when cooking. Wait there for us until we bring the meat." Then Rock and Beaver went on their way to hunt.

Now, at this time, the people cooked in pots of clay. These were shaped out of mud by the hands, and put in the sun to dry; then the kettle was rubbed all over with fat inside and out, and placed in the fire. When it was red hot, it was taken out, and allowed to cool. Such a pot was good for boiling. Rock told his father to take one of his mother's pots, fill it with water, and put it over the fire so that it might be ready for his mother to boil meat.

After a while the boys came up to their mother's lodge, where her skeleton lay.[1] They had a great deal of meat with them. Rock said, "Now, I shall take a little meat from each part of the buffalo, boil it in the pot, and then make medicine to put over the skeleton of our mother." Beaver said, "I shall help mother with the heart, the brains, and the marrow." Rock took up the tongue, blew his breath on it four times, and put in into the pot. Then he took up the other parts, one at a time, and did the same. The brains and marrow, however, he laid to one side, and did not put them into the pot. Rock said to Beaver, "I will help mother in two things and you may help her in the other two things." Now Smart-Crow was lying down in bed. The boys took his robe, and covered their mother's bones. Then the pot began to boil more than ever, and Rock said to his father, "Get up, call mother, and tell her that her pot is about to boil over."

The father arose from his bed, went over to the place where the robe lay, and said, "Get up, woman! Your pot is about to boil over." The bones did not move. Then Beaver called, "Mother, get up quick! Your pot is boiling over." At this there was a little movement under the robe. Then Rock called out, "Mother, get up quick, and feed us!" At this there was much movement under the robe, and parts of the woman's feet could be seen beneath the edge. Now Beaver called to her, which made the fourth time, saying, "Mother, get up quick! I have a heart, brains, and marrow for you to eat."

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[1] In former times the dead were often left in the lodge, while the whole camp moved to another site.

The woman sat up and drew a deep breath. "I have had a long sleep," she said. "I am very hungry: I shall eat." The boys gave her some of each part of the buffalo to restore her to life. For eyes, they gave her the inside of the eyes; for brains, they gave her the brains; for tongue, part of the tongue; for heart, part of the heart, and so on. When she had eaten all of these, she got up and set food before her children and Smart-Crow, as she had always done.

Then Smart-Crow said to his wife, "Let us move from this place, it is an unlucky place for us. Let us leave this lodge here and take the new one given me by the stranger. When this new lodge is up in a new place, make a sweat-house, that I may go through it, for we have a medicine-lodge now. I did not kill the stranger, because he promised to restore you to me, and gave me this new lodge. After all I have seen, I believe that this lodge is very powerful. You have been asleep for a long time. Your bones were bleached, now you are alive; and it is the power of this lodge that made you so. When we are old, we will give this lodge to Beaver; he is a good man. Rock, on the other hand, is no good, and he will not live long."

This happened out in the far north, when the Piegan lived there.

When the mother had put up the new lodge in a new place, she made a sweat-house. Smart-Crow put the skin of the running-fisher around his shoulders, painted his face, took off his breech-cloth and moccasins, and was ready to go through the sweat-house. Then he covered the sweat-house with the skin of the new lodge, that it also might be purified. When he came out of the sweat-house, he painted his wife and children, and, taking up the lodge, put it in place. When all this was arranged, the woman looked at the lodge, admiring it. "What are those round things at the bottom?" she said.

"Those," said Smart-Crow, "are for two purposes. They will help us to live long and to make fire quickly." When they had gone inside of the lodge, Smart-Crow said to his wife, "Now I shall teach you how to use the smudge." Then he took some moss from the pine-tree and laid it upon the fire, singing a song. "You are to do this," he said, "every morning and every night. Also you must sing two seven-songs [fourteen] that I shall teach you."

Now all this time Smart-Crow had been away from his people; but now he returned with his family and the new lodge. This created a great sensation.

Now the hoop that was used in catching Beaver was the big game-hoop. Rock and Beaver often played at this game. One day their father told them that they must not roll the hoop in the same direction as the wind. Then they went out to play. Now Rock said to Beaver, "There is no reason why we should not roll this hoop with the wind. Nothing will happen if we do." "Oh," said Beaver, "our father requested us not to do this, and we should obey him." However, Rock paid no attention to what he said, and started the hoop in the direction of the wind. Now, the hoop continued to roll and roll. It would not stop, and as the boys followed along, waiting for it to fall, they were brought near a rock lodge. As the hoop rolled by, an old woman came out, took it in her hands, and invited the boys inside. They both went in.[1]

Now this old woman had some kind of power. She killed people by suffocating them with smoke. As soon as the boys were seated, she took out a large pipe with a man's head for a bowl. Then she placed a great heap of wood on the fire, and, after shutting the door and the ears [smoke-hole] of the lodge, lighted the pipe and made a great smoke. Then the old woman said to the boys, "Smoke with me." "No," said Rock. "You must," said the old woman, "because it is the custom for the guest to smoke with the head of the lodge."

Now this old woman was a cannibal, and the boys knew it. So Rock said to the old woman, "Well, I will smoke with you." But Beaver refused. Then the old woman gave back the hoop, which Beaver took and put over his head. Rock took out a yellow plume and tied it to his hair. Now both of these things had power. The hoop kept the smoke away from Beaver's head, so that his head was in a hollow place surrounded by thick smoke. The plume in Rock's hair whirled in the air, and kept the smoke from his face. Now the smoke was so thick at last that the old woman could not see. She did not know that the boys had such great power. It became so thick at last that she was almost suffocated herself. "Oh!" she said, "there is too much smoke." She tried to rise to open the door, but fell down dead. Then the boys went outside of the lodge, and called out as if talking to the old woman. In this way they made all manner of fun of her great power. Looking around, they found themselves near the rock that had raised Rock. Then Rock took an arrow from his quiver, spit upon the point, dipped it into the water, and, pointing toward the rock, asked it for help, saying, "Make the arrow do what I wish." Then he threw the arrow at the lodge in which the old woman lived. It struck at the bottom, making a hole from which the water began to flow. The stream continued to increase in size until it carried the lodge and rock away. Then the boys went home. Rock told his father everything that had happened, and laughed a great deal.

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[1] See Kroeber, Gros Ventre, op. cit., p. 109, where this incident appears as a separate tale.

There was a tall tree upon which grew some fine berries. The father said to them, "You must not eat those berries." Some time after, when the boys were out by themselves, Rock looked up at the tree, and said to Beaver, "Come, let us get some of those berries." But Beaver said, "No. Every time father requests us to do a thing, you do the opposite." But as Rock insisted upon getting the berries, Beaver consented. Now, beneath this tree lived a monstrous snake with a large horn in the middle of his head. When they came near the tree, Beaver was afraid, and said to Rock, "I do not wish to climb the tree. You get the berries." Then Rock began to climb the tree, and, when he was up in the branches, the snake came out of the bushes and began to climb the tree. When the snake came within reach, he tried to hook Rock; but, missing, his horn struck the tree and stuck fast. Then Rock broke the tree and twisted the trunk, which pulled out the snake's brains. This snake always killed people who came to gather berries. Then the boys took some of the berries and went home. Rock related the adventure to his father, and laughed as if it were but an incident.

Once they were forbidden to shoot at the morning-bird. Now the morning-bird was a very powerful creature; every one was afraid to do anything to him. One day when the boys were out, they saw this bird, but could not get at him as he was high in the air. Later they saw the bird near the ground, and Rock suggested to Beaver that they send an arrow after it. Again Beaver tried to persuade Rock to heed the commands of their father; but without success. So Rock shot an arrow into the bird. It fell into the branches of a tree, almost within their reach. Rock stood upon a log and tried to reach the bird; but every time he tried, the bird got a little higher. Then he got upon a limb, and finally into the tree itself. Then, as he climbed the tree, the bird went higher and higher, and the tree became taller and taller, until Beaver, who stood upon the ground, could not see them. Now Beaver felt very much ashamed that he had yielded to his brother's folly. He did not feel like going home to tell his father, so he sat down by the tree and began to cry. When this happened, the boys were men, but Beaver cried so much at the foot of the tree that he became a dirty little ragged boy again.

At this time the Piegan were out looking for buffalo, but could find none. They were forced to live upon such berries as they could find. One day an old woman was out gathering berries when she heard a child crying.[1] Looking around, she found Beaver at the foot of the tree. He was almost

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[1] See Arapaho incident (Dorsey and Kroeber, op. cit., p. 347).

539 starved. The old woman felt sorry for him, picked him up and took him home.[1] She gave him to her daughter to care for, saying, "Here is my grandson. When he grows up, he will run errands for us. You must feed him." Now, as they had no meat from which to make soup for the child, the daughter gathered some old bones around the camp and boiled them in a kettle. A few days after this the chief of the camp, who had two beautiful daughters for whom there were many suitors, made a public announcement. He said, "To-morrow morning a [prairie] chicken will sit upon a tall tree near the camp, and all the young men are to shoot at it with bows and arrows. The man who hits it first shall receive my eldest daughter for a wife."

Now Beaver was a very dirty little fellow, he even defecated in bed, and every one in the camp talked about his uncleanness. When he heard what the chief said, he said to the old woman who found him, "Make me some arrows and I will try to hit the bird." "Oh, you dirty thing!" said the woman in disgust. "You are a disgrace to the camp; you would nauseate everybody. The girl would not have you anyway." The boy insisted that the arrows should be made for him; and, the fourth time he made the request, she made a bow and four arrows. All were very poorly constructed.

When the time came for the young men to try their skill at shooting, the little boy came among the crowd, wearing an old piece of skin for a robe. He was pot-bellied. His eyes were sore and dirty. The people made fun of him. "What can you do?" they said. "What brought you anyway?" So they threw dirt at him and mocked him. Then the shooting began. One after the other, the young men discharged their arrows at the bird; but no one made a hit. Beaver looked at the bird in the tree, then discharged one of his arrows, which came near hitting the bird.

Now there was a man in the crowd called Crow-Arrow, who had never been able to get a wife. He observed that the boy had some kind of power, and envied his success. Then he got his bow ready to discharge an arrow at the same time as the boy, and, in case the bird was hit, he would dispute the ownership of the arrow. When the boy discharged his second arrow, Crow-Arrow discharged his also. The boy's arrow struck the bird, and it fell to the ground. Crow-Arrow, who was very swift, ran at once to the spot, pulled out the boy's arrow and put in his own. The people, who were all looking on, said, "No, it was the boy who hit the bird." Then they all went before the chief, and announced to him that the little dirty boy

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[1] This incident in connection with part of the preceding is a version of the widely distributed Found-in-the-Grass Myth. For a similar rendering, see Kroeber, Gros Ventre Myths, op. cit., p. 77.

539 had won; but Crow-Arrow insisted that it was his arrow that killed the bird. The chief looked at the small dirty boy with disgust, and said to himself, "I cannot have him for my son-in-law, even if he did hit the bird." Then he said to the people, "Since there is a dispute about this, we will try something else. All the young men shall set wolf-traps, and whoever gets a black one or a white one shall be my son-in-law."

Beaver went home and asked his grandmother to make him a wolf-trap. The grandmother said, "Oh, you get away from here, you dirty boy! No wolf would ever go into a trap you touched." But as Beaver insisted, she fixed up a trap just back of the lodge. In the evening, Beaver went out to fix his trap, and when morning came there was both a black and a white wolf in his trap. Now Crow-Arrow had set a trap also, and in the morning found a black wolf in his trap. Crow-Arrow hurried to the chief with his prize; but when he got there he found Beaver with two wolves, one black and one white. "Well," said the chief, "there is no dispute about it this time. The little dirty boy must be my son-in-law."

So the eldest daughter was dressed up, her face painted, and taken over to the lodge where Beaver lived.

Now Beaver always defecated and urinated in his bed. When the girl saw him she was disgusted, for his eyes were dirty and his abdomen was very large; but she gave him some food. He ate, and immediately defecated in the bed. His grandmother cleaned him, and scolded. After a while the girl and Beaver went to bed, but he dirtied the bed as usual. When the girl awoke, the condition of the bed caused her to vomit. The girl said she would not live with such a husband as this, and went over to live with Crow-Arrow. When the chief heard this, he was very angry, because he knew that the little dirty boy possessed some kind of power, for which reason his daughter should have kept her promise. So, to make amends, he sent his youngest daughter over to be the wife of Beaver. Now this girl was rather bashful, and when she came to the lodge where Beaver lived, she got behind the old woman, and, peeping out at him, whispered to the old woman, "I think that boy is very pretty. I shall stay with him because he is so nice, and I see no reason why my sister left him." Then she went to bed with Beaver. He did as before, but the girl got up and asked the grandmother for a piece of robe to clean the bed. She was cheerful and kind.

Now all this time the people had been without meat, and the chief sent out the young men in every direction to look for buffalo, but none were seen. Beaver said to his wife, "You are to go home to-night and stay with your mother until I send for you." He said to his grandmother, "You also must go away from this lodge and not return until I call you. You must leave me alone here." As soon as they were gone, Beaver took some yellow

539 paint, put it in the hollow of his hand, mixed it with water, and painted his entire body. Then he took hold of his hair, pulled it down and painted it. At once be became a man, as before. Before him stood the Four-Tail Lodge of his father. In it was a dress covered with elk-teeth for his wife, also a fine white robe for himself. There were beds and other furniture in the lodge. Then Beaver sent out for the old woman, his grandmother, and when she came up directed her to wait outside of the door. Then he brought out a fine dress covered with elk-teeth, and told her to put it on. As soon as she did this, she became a young woman again. Then he sent the grandmother over to the lodge of the chief to call his wife. The young woman did not recognize the grandmother, but followed her as requested; and when she came to the strange lodge she also failed to recognize Beaver. Beaver explained to her what had happened, and told her that she was to be rewarded for her kindness to him when he was such a dirty little boy. He brought out to her a fine dress covered with elk-teeth, and, rubbing paint upon her hair, pulled it gently until it became very long. Then he sent his wife to her father. When she came in she said, "Father, my husband is about to go out to drive the buffalo over into the enclosure. There will be one white buffalo in the herd, and my husband requests that no one shoot it, but that it be roped and then knocked on the head so that no injury be done to the skin, for it is to be made into a robe."

All the young men of the camp went out with Beaver to drive the buffalo. Crow-Arrow also went. Beaver took a white rock and placed it near the edge of the enclosure, then he took up a rock colored like the beaver, and placed it on the other side. Then he directed the young men to lay rows of rocks spreading outward from these two. Then they laid down between them some buffalo-chips. As they were putting down the last Beaver shouted four times. Everybody looked around. They saw a herd of buffalo, a white one and a beaver-colored one in the lead. Then the men hid behind the rocks. This was a buffalo-drive.[1]

When the people were going out with Beaver to prepare the buffalo-drive, Crow-Arrow came upon an old buffalo-carcass. He cut out some of the spoiled meat, and carried it back to the chief to make him believe that he had the power to get meat first. While Crow-Arrow was on his way back, he heard the shouting and the noise of the buffalo going over. He ran up as quickly as he could, and saw the white buffalo already roped and about to be knocked upon the head. Looking around, he saw the beaver-colored one and shot it. When the buffalo were killed, Beaver called to his wife, directed her to take his arrows, rub them over the skin of the white buffalo, and throw them away. These arrows were feathered with eagle-tails. As the woman threw them from her, all the young men fought for them, because they were regarded as very good medicine. When Crow-Arrow saw this, he directed his wife to take his arrows and do likewise with the skin of the beaver-colored buffalo. Crow-Arrow's arrows were made of crow-feathers. Now when Beaver's wife rubbed the arrows over the skin of the white buffalo, it was made smooth and clean; but when the wife of Crow-Arrow rubbed the skin of the beaver-colored buffalo, it did not change. So when she threw her arrows away, no one seemed anxious to pick them up. Now the wife of Crow-Arrow, the same one who deserted Beaver, felt ashamed. She came close to Beaver, and said, "I wish you would give me some of your arrows to clean the skin." "No," said Beaver. "Once I married you, but you refused to live with me or to clean me: now I shall not help you clean skins." When Crow-Arrow saw what had happened he was very angry, and went home with his wife. He was very angry because Beaver seemed to have greater power than he. Now Crow-Arrow was a great medicine-man, and so he transformed himself and his family into crows, and they flew out at the top of their lodge. Then the crows flew around all of the lodges, and called out to the people in crow-language, "We shall starve you; we shall take all the buffalo away from you, and starve you to death."

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[1] See Arapaho incidents (Dorsey and Kroeber, op. cit., pp. 349, 355, 374, 386).

After this no buffalo were seen in the country, because the crows took the buffalo over the mountains.[1] Beaver and his people were soon driven to starvation; but the crows returned, flew around over their lodges and mocked them. So Beaver called the people together in council and said to the young men, "What can you do? Has any one power to bring back the buffalo?" No one seemed to have such power. This was in the winter. Then Beaver said, "Let two young men go to the place where the beaver lives, cut a hole in the ice, build a fire and try to smoke the beaver out. Then I shall transform myself into a beaver and lie by the hole as if dead." The young men did as directed. During the night, Beaver went down to the place, transformed himself into a beaver and lay down upon the ice as if dead. Part of the skin was pulled away, and his entrails could be seen. While he was lying there, Crow-[Arrow] flew up, looked down, and said, "Oh, yes! I know your game. I know you. It is no use for you to try to get me in this way. Your people will starve. You think you are very smart, but you cannot get me. It is no use to try me in that way, because I know too much." None of this made any impression upon Beaver, who

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[1] From this point forward, the narrative is similar to the Dog and the Stick (Grinnell, op. cit., p. 145). In that tale, Napiw^a, or the Old Man, takes the part played by Beaver in the above. The incident occurs among the Arapaho as a detached story (Dorsey and Kroeber, op. cit., p. 480).

539 looked precisely like a corpse. Then Crow said to himself, "Well, after all, I believe it is a real dead beaver." He came down and looked closely at the corpse, and pecked at the breast and eyes. They were all frozen hard: he could not make a dent in them. So the Crow took up a piece of fat from the entrails. He flew to a place and began to eat. Then he said, "Yes, it is a real beaver." Then Crow went back to the corpse and began to eat. Beaver lay still for a while, but suddenly transformed himself into a man, sprang upon the Crow and caught him. As he struggled, the Crow cried, "Let me go! let me go! I will get buffalo for you." "No," said Beaver, "you are a liar. I shall hold on to you this time. I shall surely punish you." So he broke the wing of the Crow, took him home and tied him to the smoke-hole of the lodge. Then Beaver gathered a lot of birchwood and threw it into the fire, making a very black smoke. Now, up to this time, all crows were white; and while Crow was crying in the top of the lodge, "Oh, let me go! let me go! I will bring you buffalo surely," the smoke made him black, and crows have been black ever since. After Crow was as black as he could be, Beaver consented to let him go if he would call the buffalo. Crow promised, but, as soon as he was released, he flew to the top of the lodge and called back, "I shall let you starve, I shall let you starve. I was just fooling."

Then the people of the camp scolded Beaver. They said, "You knew that he was a liar. You knew that he would not keep his word. You should have kept him fast until he produced the buffalo." "Well," said Beaver, "I will get the buffalo myself." One of the men said, "I should like to go with you." "What kind of power, have you?" said Beaver. "Well, I have some power," said the man. "I can transform myself into a swallow, a pup, and a spider." "Well, you have some power," said Beaver, "but I have greater power. I can transform myself into anything, but you may come with me."

Now, the name of this man was Little-Dog. He transformed himself into a swallow, and Beaver became a prairie-chicken. Then they started out to look for buffalo. As they went along, Little-Dog saw Crow's camp in the distance. Then he transformed himself into a spider, and, coming up to a man belonging to Crow's camp, inquired of him the whereabouts of Crow. The man informed him that he had gone over the mountain to live, and that there was a very high cliff behind them. Then Little-Dog transformed himself into a swallow, and Beaver into a horse-fly. Together they flew over the cliff. Here they saw Crow's camp. While they were looking, Crow's people moved their camp. Then Little-Dog transformed himself into a spider, and Beaver became a pine-tree. Now the two watched a long time for the buffalo; but they saw no trace of them around Crow's camp. One day they saw Crow go away. Then they went to the place where the camp was first seen, and Beaver transformed himself into a digging-stick, and Little-Dog became a pup. After a while the young daughter of Crow came out to look around the old camping-place. She found the digging-stick and the pup, and carried them home with her. When she came up to her lodge, her mother was tanning a hide. The girl said to her, "Mother, these things were left behind when we moved camp." So the woman thought no more of it, and the girl took the two into the lodge to play. Now the girl was very fond of the pup, and carried it about in her arms, with the digging-stick stuck on her back in the way that women carry babies. While the girl was playing with the pup, as children do, she raised up the edge of the bed. There was a deep hole under it, and, holding the pup over it, she said, "Pup, do you see that deep hole? Do you see all the buffalo down there?" Now Little-Dog and Beaver looked down into the hole and saw where the buffalo were hidden. As the girl was looking over, the digging-stick slipped from her back into the hole, and pup grew into a large dog, so large that he slipped down of his own weight. The girl was very much frightened, but went away without saying anything to her mother.

So Beaver and Little-Dog fell down into the hole. Beaver transformed himself into a man, and Little-Dog became a monstrous dog. At once he began to bark and chase the buffalo, and the man ran after them shouting. This frightened the buffalo so much that they dashed up through the hole and out upon the earth. There were so many buffalo that it took them a long time to get out; so that Crow returned while Beaver and Little-Dog were still driving buffalo. Crow knew who was driving them out, and took his station by the side of the hole, waiting to kill them. However, they were not to be caught so easily. Beaver caught hold of a buffalo, transformed himself into a stick, and concealed himself in the long hair of the neck. Little-Dog became a pup once more, and fastened his teeth in the long hair of the breast of a buffalo. Thus they were carried out, unobserved by Crow.

Now the buffalo were running over the earth, they were restored to the people once more.[1]

After this, Beaver returned to his people. One day he told his wife that she must never put sagebrush on the fire as it was against his medicine; but one day his wife forgot this, and threw the sagebrush into the fire while Beaver was away. When Beaver came in, he knew what had been done. He said to his wife, "Now, since you have used the sagebrush for the fire,

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[1] The confinement of buffalo in a cave is an incident often found in the mythology of the buffalo area. For its recurrence in this collection see pp. 123, 124.

539 I must leave you and go to my brother. You will never see me here again." Then he took his white robe and a plume. He blew the plume up into the air and rose to the sky. His brother had been carried to the sky on the branches of a tree, and Beaver went up to him. Now they are both stars. Every night we see two large stars side by side: these are the two brothers, Ashes-Chief and Stuck-Behind.

2. BLOOD-CLOT, OR SMOKING-STAR.[1]

Once there was an old man and woman whose three daughters married a young man. The old people lived in a lodge by themselves. The young man was supposed to hunt buffalo, and feed them all. Early in the morning the young man invited his father-in-law to go out with him to kill buffalo. The old man was then directed to drive the buffalo through a gap where the young man stationed himself to kill them as they went by. As soon as the buffalo were killed, the young man requested his father-in-law to go home. He said, "You are old. You need not stay here. Your daughters can bring you some meat." Now the young man lied to his father-in-law; for when the meat was brought to his lodge, he ordered his wives not to give meat to the old folks. Yet one of the daughters took pity on her parents, and stole meat for them. The way in which she did this was to take a piece of meat in her robe, and as she went for water drop it in front of her father's lodge.

Now every morning the young man invited his father-in-law to hunt buffalo: and, as before, sent him away and refused to permit his daughters to furnish meat for the old people. On the fourth day, as the old man was returning, he saw a clot of blood in the trail, and said to himself, "Here at least is something from which we can make soup." In order that he might not be seen by his son-in-law, he stumbled, and spilt the arrows out of his quiver. Now, as he picked up the arrows, he put the clot of blood into the quiver. Just then the young man came up and demanded to know what it was he picked up. The old man explained that he had just stumbled, and was picking up his arrows. So the old man took the clot of blood home and requested his wife to make blood-soup. When the pot began to boil, the old woman heard a child crying. She looked all around, but saw nothing. Then she heard it again. This time it seemed to be in the pot. She looked in quickly, and saw a boy baby: so she lifted the pot from the fire, took the baby out and wrapped it up.

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[1] This is a widely distributed tale, and very popular among Plains tribes. A footnote to an Arapaho version (Dorsey and Kroeber, op. cit., p. 298) gives its general distribution. The version given here is in close agreement with a Gros Ventre rendering (Kroeber, op. cit., p. 82).

Now the young man, sitting in his lodge, heard a baby crying, and said, "Well, the old woman must have a baby." Then he sent his oldest wife over to see the old woman's baby, saying, "If it is a boy, I will kill it." The woman came in to look at the baby, but the old woman told her it was a girl. When the young man heard this, he did not believe it. So he sent each wife in turn; but they all came back with the same report. Now the young man was greatly pleased, because he could look forward to another wife. So he sent over some old bones, that soup might be made for the baby. Now, all this happened in the morning. That night the baby spoke to the old man, saying, "You take me up and hold me against each lodge-pole in succession." So the old man took up the baby, and, beginning at the door, went around in the direction of the sun, and each time that he touched a pole, the baby became larger. When halfway around, the baby was so heavy that the old man could hold him no longer. So he put the baby down in the middle of the lodge, and, taking hold of his head, moved it toward each of the poles in succession, and, when the last pole was reached, the baby had become a very fine young man. Then this young man went out, got some black flint [obsidian] and, when he got to the lodge, he said to the old man, "I am the Smoking-Star. I came down to help you. When I have done this, I shall return."

Now, when morning came, Blood-Clot (the name his father gave him) arose and took his father out to hunt. They had not gone very far when they killed a scabby cow. Then Blood-Clot lay down behind the cow and requested his father to wait until the son-in-law came to join him. He also requested that he stand his ground and talk back to the son-in-law. Now, at the usual time in the morning, the son-in-law called at the lodge of the old man, but was told that he had gone out to hunt. This made him very angry, and he struck at the old woman, saying, "I have a notion to kill you." So the son-in-law went out.

Now Blood-Clot had directed his father to be eating a kidney when the son-in-law approached. When the son-in-law came up and saw all this, he was very angry. He said to the old man, "Now you shall die for all this." "Well," said the old man, "you must die too, for all that you have done." Then the son-in-law began to shoot arrows at the old man, and the latter, becoming frightened, called on Blood-Clot for help. Then Blood-Clot sprang up and upbraided the son-in-law for his cruelty. "Oh," said the son-in-law, "I was just fooling." At this Blood-Clot shot the son-in-law through and through. Then Blood-Clot said to his father, "We will leave this meat here: it is not good. Your son-in-law's house is full of dried meat. Which one of your daughters helped you?" The old man told him that it was the youngest. Then Blood-Clot went to the lodge, killed the two older women, brought up the body of the son-in-law, and burned them together. Then he requested the younger daughter to take care of her old parents, to be kind to them, etc.[1] "Now," said Blood-Clot, "I shall go to visit the other Indians."

So he started out, and finally came to a camp. He went into the lodge of some old women, who were very much surprised to see such a fine young man. They said, "Why do you come here, among such old women as we? Why don't you go where there are young people?" "Well," said Blood-Clot, "give me some dried meat." Then the old women gave him some meat, but no fat. "Well," said Blood-Clot, "you did not give me the fat to eat with my dried meat." "Hush!" said the old women. "You must not speak so loud. There are bears here that take all the fat and give us the lean, and they will kill you, if they hear you." "Well," said Blood-Clot, "I will go out to-morrow, do some butchering, and get some fat." Then he went out through the camp, telling all the people to make ready in the morning, for he intended to drive the buffalo over [the drive].

Now there were some bears who ruled over this camp. They lived in a bear-lodge [painted lodge],[2] and were very cruel. When Blood-Clot had driven the buffalo over, he noticed among them a scabby cow. He said, "I shall save this for the old women." Then the people laughed, and said, "Do you mean to save that poor old beast? It is too poor to have fat." However, when it was cut open it was found to be very fat. Now, when the bears heard the buffalo go over the drive, they as usual sent out two bears to cut off the best meat, especially all the fat; but Blood-Clot had already butchered the buffalo, putting the fat upon sticks. He hid it as the bears came up. Also he had heated some stones in a fire. When they told him what they wanted, he ordered them to go back. Now the bears were very angry, and the chief bear and his wife came up to fight, but Blood-Clot killed them by throwing hot stones down their throats. Then he went down to the lodge of the bears and killed all, except one female who was about to become a mother. She pleaded so pitifully for her life, that he spared her. If he had not done this, there would have been no more bears in the world. The lodge of the bears was filled with dried meat and other property. Also all the young women of the camp were confined there. Blood-Clot gave all the property to the old women, and set free all the young women. The bears' lodge he gave to the old women. It was a bear painted lodge.

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[1] The preceding is similar to a version by Maclean, The Indians of Canada, 1892, p. 169. This author passes over the other parts of the story with "Kutoyis employed all his time in driving the evil out of the world.' See, also, the same author, Journal of American Folk-Lore, Vol. VI, p. 167.

[2] For a note on these lodges, see p. 92.

"Now," said Blood-Clot, "I must go on my travels." He came to a camp and entered the lodge of some old women. When these women saw what a fine young man he was, they said, "Why do you come here, among such old women? Why do you not go where there are younger people?" "Well," said he, "give me some meat." The old women gave him some dried meat, but no fat. Then he said, "Why do you not give me some fat with my meat?" "Hush!" said the women, "you must not speak so loud. There is a snake-lodge [painted lodge] here, and the snakes take everything. They leave no fat for the people." "Well," said Blood-Clot, "I will go over to the snake-lodge to eat." "No, you must not do that," said the old women. "It is dangerous. They will surely kill you." "Well," said he, "I must have some fat with my meat, even if they do kill me." Then he entered the snake-lodge. He had his white rock knife ready. Now the snake, who was the head man in this lodge, had one horn on his head. He was lying with his head in the lap of a beautiful woman. He was asleep. By the fire was a bowl of berry-soup ready for the snake when he should wake. Blood-Clot seized the bowl and drank the soup. Then the woman warned him in whispers, "You must go away: you must not stay here." But he said, "I want to smoke." So he took out his knife and cut off the head of the snake, saying as he did so, "Wake up! light a pipe! I want to smoke." Then with his knife he began to kill all the snakes. At last there was one snake who was about to become a mother, and she pleaded so pitifully for her life that she was allowed to go. From her descended all the snakes that are in the world. Now the lodge of the snakes was filled up with dried meat of every kind, fat, etc. Blood-Clot turned all this over to the people, the lodge and everything it contained. Then he said, "I must go away and visit other people."

So he started out. Some old women advised him to keep on the south side of the road, because it was dangerous the other way. But Blood-Clot paid no attention to their warning. As he was going along, a great windstorm struck him and at last carried him into the mouth of a great fish.[1] This was a sucker-fish and the wind was its sucking. When he got into the stomach of the fish, he saw a great many people. Many of them were dead, but some were still alive. He said to the people, "Ah, there must be a heart somewhere here. We will have a dance." So he painted his face white, his eyes and mouth with black circles, and tied a white rock knife on his head, so that the point stuck up. Some rattles made of hoofs were also brought. Then the people started in to dance. For a while Blood-Clot sat making wing-motions with his hands, and singing songs. Then he stood

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[1] For a similar incident, see J. O. Dorsey, op. cit., p. 34.

534 up and danced, jumping up and down until the knife on his head struck the heart.[1] Then he cut the heart down. Next he cut through between the ribs of the fish, and let all the people out.

Again Blood-Clot said he must go on his travels. Before starting, the people warned him, saying that after a while he would see a woman who was always challenging people to wrestle with her, but that he must not speak to her. He gave no heed to what they said, and, after he had gone a little way, he saw a woman who called him to come over. "No," said Blood-Clot. "I am in a hurry." However, at the fourth time the woman asked him to come over, he said, "Yes, but you must wait a little while, for I am tired. I wish to rest. When I have rested, I will come over and wrestle with you." Now, while he was resting, he saw many large knives sticking up from the ground almost hidden by straw. Then he knew that the woman killed the people she wrestled with by throwing them down on the knives. When he was rested, he went over. The woman asked him to stand up in the place where he had seen the knives; but he said, "No, I am not quite ready. Let us play a little, before we begin." So he began to play with the woman, but quickly caught hold of her, threw her upon the knives, and cut her in two.

Blood-Clot took up his travels again, and after a while came to a camp where there were some old women. The old women told him that a little farther on he would come to a woman with a swing,[2] but on no account must he ride with her. After a time he came to a place where he saw a swing on the bank of a swift stream. There was a woman swinging on it. He watched her a while, and saw that she killed people by swinging them out and dropping them into the water. When he found this out, he came up to the woman. "You have a swing here; let me see you swing," he said. "No," said the woman, "I want to see you swing." "Well," said Blood-Clot, "but you must swing first." "Well," said the woman, "Now I shall swing. Watch me. Then I shall see you do it." So the woman swung out over the stream. As she did this, he saw how it worked. Then he said to the woman, "You swing again while I am getting ready;" but as the woman swung out this time, he cut the vine and let her drop into the water. This happened on Cut Bank Creek.[3]

"Now," said Blood-Clot, "I have rid the world of all the monsters, I will go back to my old father and mother." So he climbed a high ridge, and returned to the lodge of the old couple. One day he said to them, "I shall

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[1] This is regarded as the origin of a ceremony known as the "dance of the spirits of the dead," or "ghost dance." The knife tied on the head is said to glisten or give off light, like a halo (smoke), hence the name Smoking-Star.

[2] For a different rendering, see Grinnell, op. cit., p. 37. However, the swing is found among the Gros Ventre (Kroeber, op. cit., p. 87) and the Fox (Jones, op. cit., p. 103).

[3] Grinnell's version contains another incident. After this adventure, Blood-Clot is eaten four times by a cannibal. In each case the bones are restored to life by a little girl. After the fourth restoration Blood-Clot kills the cannibal (op. cit., p. 37).

539 go back to the place from whence I came. If you find that I have been killed, you must not be sorry, for then I shall go up into the sky and become the Smoking-Star." Then he went on and on, until he was killed by some Crow Indians on the war-path. His body was never found; but the moment he was killed, the Smoking-Star appeared in the sky, where we see it now.

3. The Fixed Star.

One summer night when it was very hot inside the lodge, two young women went outside to sleep. They woke up before daylight and were looking up at the sky, when one of them saw the Morning Star. She said to her companion, "That is a very bright star. I should like him for a husband." She soon forgot what she had said. In a few days these two young women went out from the camp to gather wood. When they had made up their packs and were drawing them up on their shoulders with the pack-straps, the strap broke that belonged to the girl who said she wished the Morning Star for her husband. Every time she made up her bundle and raised it to her back, the strap would break. Her companion, who was standing by her side with her pack on her shoulders, began to grow weary. She said, "I shall go on with my load: you can follow."

When the young woman was left alone, and had made up her bundle again, a handsome young man came out of the brush. He wore a fine robe made of beaver-skins, and had an eagle-plume in his hair. When the young woman started to go on, he stepped in front of her. Whichever way she turned, he headed her off. Finally she said to him, "Why do you head me off?" The young man replied, "You said you would take me for your husband." "No," said the young woman, "you must be mistaken. I never had anything to do with you. I do not know you." "I am the Morning Star," said the stranger, "and one night, when you looked up at me, you said that you wished me for a husband. Now I have come for you." "Yes, I did say that," said the young woman. So she consented to go away with him. Then Morning Star put an eagle plume in her hair, and told her to shut her eyes. Then they went up into the sky.

Now the Sun was the father of the Morning Star and the Moon was his mother. When they came into the lodge, Morning Star said to his parents, "I have brought a wife with me." The parents were pleased with what their son had done. Moon gave the young wife four berries and a few drops of water in a little shell. These were given to her to eat and to drink. Though the young woman was very hungry, she could neither eat all of the berries nor drink all of the water, because these berries were all the food there was in the world and the shell contained all the water there was in the ocean (?).

After a time, Moon said to her daughter-in-law, "Now I shall give you a root-digger, and you may go out to dig roots; but you are not to dig that big turnip there, because it is medicine [nātōji'wā]." So the young woman went about the sky country digging roots for their food. She often looked at that fine large turnip growing there, and was curious to know why she was forbidden to dig it up. In course of time she gave birth to a child. One day, when it was old enough to sit alone, she said to herself as she went out to dig roots, "Now no one will know about it if I do dig it up." So she stuck her digging-stick into the ground under the turnip; but, when she tried to raise it, the stick would not move. When she found that she could not get the stick out, she began to cry. Then two large white cranes flew down; one was a male and the other a female. The young woman prayed to them for help to get her root-digger out of the ground. Then the Crane-Woman[1] said, "When I married I was true to my vow. I never had anything to do with any other man than my husband. It is because of this that I have power to help you. Your mother[2] gave you this digging-stick. Now I shall teach you the songs that go with it." Then Crane-Woman made a smudge, took the hands of the woman into her own, and, while she sang the songs, placed them upon the digging-stick. Then Crane-Woman pulled out the stick, and, marching around in the direction of the sun, made three movements toward the turnip, and with the fourth dug it out. Now the young woman took the digging-stick and the turnip home with her. When they saw what she had, they reprimanded her. Morning Star said to her, "What did you see when you dug out this turnip?" The woman replied, "I looked down through the hole and saw the earth, the trees, the rivers, and the lodges of my people."

"Now," said Morning Star, "I cannot keep you any longer. You must take the boy with you and go back to your people; but when you get there you must not let him touch the ground for two-seven [fourteen] days. If he should touch the ground before that time, he will become a puff-ball [a fungus], go up as a star, and fit into the hole from which you dug the turnip. He will never move from that place, like the other stars, but will always be still."

Sun said to her, "I shall call in a man to help you down to the earth." After a while a man came with a strong spider-web, to one end of which he tied the woman and the boy, and let them down through the hole from which the turnip was taken. The woman came down over the camp of her own people. The young men of the camp were playing at the wheel-game. One of them happened to look up into the sky, where he saw something coming down. Now this young man had very poor eyes, and, when he told his companions that something was coming down from the sky, they looked, and, seeing nothing, made sport of him. As he still insisted, they, in derision, threw dirt into his eyes. But after a while they, too, saw something coming down from the sky. As the woman reached the ground in the centre of the camp, some one, recognizing her, called out, "Here is the woman who never came back with her wood." Then all her friends came out to meet her, and her mother took her home.

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[1] In all Blackfoot narratives where animals take important parts in medicine procedure, it is assumed that they are persons in disguise, and "become as people."

[2] In all ceremonial gifts or transfers, the giver is spoken of as a father or mother, according to the sex; hence the thought is, that this digging-stick was not an ordinary gift, but carried with it ceremonial obligations.

Now, before the woman left the sky, Morning Star told her, that, since she had made one mistake in digging up the turnip, she would no doubt make another mistake, and allow the child to touch the ground before the time was up. So he advised her to make the sign of the Morning Star on the back of her lodge, so that she might be reminded daily of her duty. (The doors of the lodges at that time faced the sun, and the sign of the Morning Star was to be made upon the back of the lodge, because he always travels on the other side from the sun.)

The young woman kept careful watch over the boy for thirteen days. On this day her mother sent her out for water. Before going out, the young woman cautioned her mother to keep the child upon the bed, and not allow him to touch the ground. Now the grandmother was not so careful, because she did not understand the reason for watching the child; and while her back was turned he crawled out upon the ground. When she saw him, she caught him up, putting him back on the bed as quickly as she could. This seemed to make the child angry, for he pulled the robe up over himself. The grandmother paid no further attention to him.

Now, when the boy's mother came back, she looked around, and said, "Where is my child?" "Oh, he covered himself up with a robe," said the grandmother. The young mother rushed to the bed, pulled back the robe, and found nothing but a puff-ball [fungus]. She caught this up, and carried it in her bosom all the time.

That evening when the stars came out, she looked up into the sky. A new star stuck in the hole from which she pulled the turnip. Then she knew what had become of her child.

This is the way the Fixed Star came to be.

After this the woman painted circles around the bottom of her lodge to represent the puff-ball, or the Fallen Star [the one that came down]. She had already painted the Morning Star on the back of her lodge. This is

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why the people paint their lodges in the way that you see them. Also this woman brought down the turnip and the digging-stick. Crane-Woman taught her the songs that go with them and their use in the sun-dance. This was the beginning of the medicine-woman [leader in the sun-dance]. 539

Many years after, this woman, while holding the sun-dance, made another mistake. She took some of the offerings from the sun lodge. When she did this, she died.[1]

4. SCAR-FACE.

(a) *Version by a Piegan Man.*

Once there was a very poor young man who lived with his sister. He had a chum. In the camp was a very fine girl, the daughter of a chief, with whom all the young men were in love. Now the poor young man was in love with her also, but he had a long, ugly scar on his cheek. One day he asked his sister to go over to the chief's lodge to persuade the girl to marry him. Accordingly, the sister went over; but when the girl found out what she wanted, she said that she was willing to marry Scar-Face whenever that ugly scar disappeared. She made all manner of fun of Scar-Face.

Now the sister returned and told Scar-Face what the girl had said. He was very much hurt, and decided to go away to seek some one who could aid him in removing the scar. Yet, though he travelled far, no one could tell him where to go for aid. At last he decided to go to the Sun. So he travelled on and on, and the farther he went, the blacker the people became. As he went along, he inquired for the Sun's house. Always he was told to go on until he came to a very high ridge where some people lived who could tell him the whereabouts of the Sun's house. At last Scar-Face came to this ridge. There he saw a nude man with very black skin and curly hair. Scar-Face called to him, "Where is the Sun's lodge?" "It is at the end of this ridge," said the black man. "But go back! go back! You will be burned very badly!" Scar-Face said, "Well, I shall go on anyway; it is better to die than to go back." "Look at me!" said the black man. "You can see how I have been burned black. You had best take my advice and go no farther." "Where do you live?" asked Scar-Face. "I have a cave to live in," replied the black man. "I stay in this cave when the sun is hot, otherwise I should be burned up." (It was just about sundown that Scar-Face met the black man.) The black man advised him to travel only at night.

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[1] The account of the woman who married a star as the result of a wish occurs in the mythology of many tribes, its general distribution having been stated in the traditions of the Arapaho (Dorsey and Kroeber, op. cit., p. 336). This version agrees fairly well with the Dakota rendering recorded by Riggs, op. cit., p. 83. 171

Now Scar-Face went on towards the place where the Sun lived. Presently he saw a young man standing alone. The young man called to Scar-Face, "Where are you going?" "I am going to the Sun," said Scar-Face. "Oh!" said the young man. "Sun is my father, this is his house." (This young man was Morning Star.) "My father is not a good[1] man. He is not at home now, but when he comes in the morning he will surely kill you. However, I will talk with my mother, who is a good woman and will treat you kindly." Then Morning Star took Scar-Face up to his father's lodge, and addressed his mother, saying "Mother, I have brought a strange young man here. I wish him for a companion. He has come a long way to find us, and I wish you would take pity on him, that I may enjoy his company." "Well," said his mother, "bring him in. We will talk to your father when he returns; but I fear we shall not be able to keep the young man."

When Scar-Face was taken into the lodge, he saw on the ground a kind of earthen square, some cedar-brush, and buffalo-chips. This was the Sun's smudge-place. After a time the old woman, who was Moon, said to Scar-Face, "Is there anything that you especially care for?" "Yes," answered Scar-Face, "I want this scar taken from my face." "Well," replied Moon, "it is about time for my husband to come in. If he take pity on you — well, we shall see." In a little while Moon said, "Now he is coming." Then she took Scar-Face to one side of the lodge and covered him up with cedar. Now Scar-Face began to feel very warm, because Sun was approaching. He began to shift about under the cedar, but Moon whispered that he must be quiet. So he lay very still, but became very hot as Sun came up. Finally Moon said to Scar-Face, "Now Sun is at the door." Sun looked into the lodge and said, "Oh, my, this lodge smells bad!" "Yes," Moon replied. "Morning Star has a chum here." "Well," said Sun, "make a smudge with cedar."

After this had been done, Sun entered the lodge. Now Scar-Face was very hot. Finally Sun said, "Where is that young man?" "We covered him up," said Moon. "Come," said Sun, "get up." Then Scar-Face came out from under the cedar. He could not look Sun in the face. As Sun looked upon him, he knew that this was a poor unfortunate boy, and took pity on him. The heat then grew gradually less.

Now it seems that Morning Star was out on one of his journeys, and Sun waited for his return. When Morning Star came into the lodge and sat down in his usual place, Sun addressed him, saying, "My son, do you wish this young man for a companion?" Then Morning Star said that he did very much, as he wished for a companion to go about with him. He was

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[1] The idea is, that he was firm, and not moved by pity or sympathy.

539 lonesome on his journeys. "Well," said Sun, "you must make a sweat-house." Then Morning Star went out and prepared a sweat-house. When all was ready, Sun went out. He had a disk of metal at the back of his head. This disk looked like brass. Then Sun went into the sweat-house and began to wipe off the metal disk. Then he brought Morning Star and Scar-Face into the sweat-house. When they were in, the covers were closed down. At last, when all was ready, the covers were raised and the light let in. The two boys now looked alike.

Now, Moon came out, and Sun said to her, "Which is Morning Star?" Moon looked at them for a moment, then pointed at one; but she made a mistake, for she pointed at Scar-Face. "Oh!" said Sun "you are a foolish woman! This is the star you mistook for Morning Star. After this, his name shall be The-one-you-took-for-Morning Star."

Now Scar-Face staid with his new companion at Sun's house. Sun told him that he could go anywhere in the sky-land except straight west or straight down: he could go in any other direction. One morning, when Morning Star and Scar-Face were out together, Scar-Face said, "Let us go that way," pointing to the west. "No," replied Morning Star. "It is dangerous. My father said we must not go there." "Oh," said Scar-Face, "let us go anyway." Morning Star refused, but at the fourth request he said, "All right, let us go." So the two boys went in the forbidden direction, and presently they came to a place where there were seven large white geese. At once the birds attacked them. Morning Star ran, calling out, "Now you see." Scar-Face did not run, but killed the seven geese with his club, and ran home. Before he reached home, he overtook Morning Star, and said to him, "There is no danger now. I killed all of these birds."

When they reached home, Morning Star told his mother what Scar-Face had done, but she said to Scar-Face, "I will not believe you until you get their heads." So the boys returned and took the heads of the seven birds. (This is supposed to be the origin of scalping, and no one will believe that an enemy is killed until his scalp is produced.)

Some time after this, Scar-Face and Morning Star went out together as before, and Scar-Face said, "Let us go that way again." "No," said Morning Star. "It will be more dangerous than before." Scar-Face insisted, and at the fourth request, Morning Star consented. As they were going along, they saw seven cranes. When the cranes saw the boys, they took after them. Morning Star ran as fast as he could. These cranes were terrible looking birds, and Scar-Face was badly frightened; but he took off his robe and held it in front of him. As the cranes came up, they began to peck at the robe, whereupon Scar-Face struck them one by one with his club.

Now when Scar-Face reached home, Sun was there and asked where he

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539 had been. Scar-Face said that he was walking along when some large cranes took after him, and that he had killed them all with his club. "Oh!" said Sun, "I will not believe it until you have shown me their heads." So Scar-Face returned to the scene of his conflict, and brought away the heads of the cranes. When Sun saw the heads, he believed him. Sun was greatly pleased at the courage of Scar-Face, and brought out a bundle. "Here," said he, "are some clothes for you,—a shirt and leggings. These I give you because you have killed some very dangerous and troublesome birds." Then Sun took up the leggings, and painted seven black stripes on them, saying, "I make these here as a sign that you killed enemies. All your people shall wear black stripes on their leggings when they kill enemies." Then Sun sang some songs which were to go with the clothes.

After a time, Scar-Face said to Sun, "Now I should like to return to my people. I have been here long enough." "All right," said Sun. "You may go." Then Sun took Scar-Face out, put a hoop or ring of cedar around his head, and, as soon as the hoop was on, Scar-Face found that he could see down to his people. "Now," said Sun, "shut your eyes." Scar-Face shut his eyes. When he opened them, he found himself down by the camp of his people. Now in the camp at that time there were some Indians who were playing at the wheel-and-arrow game; and one of the players, looking up, saw a black object coming down from the sky. He called out, "Oh, look at that black thing!" Then all stopped to look. They saw the object coming closer and closer. At last it reached the ground, some distance from them. It appeared to be a person. Then the old chum of Scar-Face, who was among the young men playing at the wheel-game, recognized Scar-Face, and rushed up to him; but, as he approached, Scar-Face said, "Go back! Go back! Do not touch me. You must get some willows, and make a sweat-house out here from the camp."

Then the chum went back to the people of the camp and explained to them. A sweat-house was prepared. When all was ready, Scar-Face went into the sweat-house with the bundle containing the suit of clothes given him by the Sun. When the bath had been taken, Scar-Face came out, carrying the bundle in his arm. He said to his chum, "My friend Sun gave me a suit of clothes: now I will give them to you."[1]

Now this is why our people say that the sweat-house came from the sun.

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[1] A different version is given by Grinnell, op. cit., p. 93. The writer heard this story a number of times in approximately the form given above. For an abstract with comments by R. N. Wilson, see Report of the British Association for the Advancement of Science, 1897, p. 790. This tale has not come to our notice among the collections from other tribes, though there are suggestions of it in Arikara and Pawnee renderings of the Woman who married a Star (Dorsey, op. cit., p. 45, 58) where we find the child destroying animal monsters. However, these incidents are about equally similar to the adventures of Blood Clot in our collection. The Micmac character, Oochigeaskw, seems to have nothing in common with the Scar-Face of the Blackfoot. See Rand, Micmac Legends, p. 101.

539 The medicine-lodge we make at the sun-dance is the lodge of the sun where Scar-Face had been. The weasel-tail suit which Scar-Face brought to his chum was just like those you see to-day. There was a disk on the back and one on the front. There were seven black stripes on the sleeves. These were for one group of seven birds that Scar-Face had killed. Sometimes the feet of these birds are painted on the shirt. The seven bands on the leggings are for the seven other birds that Scar-Face killed. Scar-Face directed that only such persons as performed great deeds were to be allowed to wear such a suit. After a time Scar-Face went back and became a star.

(*b*). *Version by a Piegan Woman.*

There was once a poor young man who wished to marry a girl of the camp; but every time he approached her she drove him away with contempt. So he left the camp and went out by himself, looking for power. He had a scar on his face, and when the girl refused him she said that she would not marry him until the scar was taken off his face. Now, as the young man was wandering about, he came to the place where the Sun lived. Here he saw some swans, who at once attacked him, but he killed them. This boy's name was Scar-Face. Just as he had killed the birds, he looked up and saw a fine young man. "Oh!" said the young man, "how did you manage to kill those birds? They are very dangerous, and have killed many people." "Oh," said Scar-Face, "it was no trouble for me: it was very easy." "Well," said the stranger, "I am Morning Star. I invite you to come to our house."

Then Scar-Face went with Morning Star towards Sun's house; but, as they approached, Morning Star said, "You stay outside." Then Morning Star went into the house, and, as he did so, Sun said, "My, something smells bad!" Then Morning Star explained that he had found and brought home a young man who had killed the dangerous birds. He begged Sun to permit the stranger to live with them. Finally Sun consented to this, and told Morning Star to burn incense over Scar-Face and make him tolerable. When Morning Star had done this, he brought Scar-Face into the lodge. Then Sun took Scar-Face and put him through the sweat-house four times. When he came out, Scar-Face looked exactly like Morning Star. His scar was entirely gone.

"Now," said Sun to Scar-Face, "you are to go back to earth and take revenge on that woman who refused to marry you. I will make you a great medicine-man." So Sun gave Scar-Face a forked stick, and cedar for the smudge, and some feathers, and explained to him how to put up the medicine-lodge. Sun also told him to go to the Elk-Woman and get her bonnet to use in the ceremony. The killing of the swans represents the taking of scalps from enemies, and that is why coups are counted at the sun-dance.[1]

5. Cuts-Wood.

Once there was a very poor boy who was an orphan, and he went down to the side of a stream, where he sat and cried. He was very lonesome, and mourned over his hard lot. As his sister was now married, he had no relations in the world. Now Morning Star took pity upon him, and, changing himself into a boy, came down. Morning Star came up, and said, "What are you crying for?" The poor boy said, "I am feeling very badly because I have no relatives. I am poor and hungry." "Well," said Morning Star, "I will show you a way to get food. Finally you will become the leader of the camp. I will get another boy, then there will be three of us to play together."

Morning Star went away, and soon returned with another poor boy. Then all went into the brush, where they began to play. Morning Star made a little sweat-house of one hundred willows. Then he made a medicine-woman's lodge. Then he went to the other side, and made a small sun-lodge. When this was complete, he dug a hole for the fire, and made the booth for the weather-dancers. Then, all being complete, they sang the medicine-lodge dance-songs. Then they went out to kill some birds and squirrels, and put them on top of the centre pole as offerings to the sun. Now the two poor boys did not know that their companion was the Morning Star. After they had played a while, he said, "I will go home and get some food for you." So he went into the brush, and came out with food. After this they played here every day, and the strange boy brought food for them. They did not know who it was. The boys learned the play, and spent most of their time at it.

One day, as the brother-in-law of the orphan was sitting in his lodge, he said to his wife, "I wonder how it is with that little brother of yours. We never see him eat anything, and he is out from the camp the whole day. We must watch him. There is something mysterious here." So the next day the brother-in-law went to the top of a hill overlooking the camp to watch the orphan. He noticed that he had a companion, and that they went into the brush at a certain place. Then he stole quietly to the place and saw that there were three boys. He heard them singing, and saw the small medicine-lodge. Then he went quietly home and meditated. After a while he invited some of the head men into his lodge, told them what he had seen, and suggested that they all go out at night to look at the place where the boys played. They all saw it, and wondered much. However, they said nothing about it, for it appeared to be medicine.

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[1] Another narrative in our collection differs from the preceding versions in that Scar-Face went out and killed two cranes, after which the Sun gave him a buffalo-skin with hair fringes to indicate that he had killed an enemy. He also took the cranes' bills back with him to use in the sun-lodge as digging-sticks. It also stated that the Sun gave Scar-Face a flageolet with four holes, with which to charm the girl he wished to marry, telling him, that when this was played she would not be able to resist the temptation to join him.

For a discussion of a similar use of the flageolet with origin myths, see Wissler, Journal of American Folk-Lore, Vol. 18, pp. 263-4; also an Arikara myth, Dorsey, op. cit., p. 182.

One day after the orphan-boy had grown up, his sister and his uncle advised him to make up that play; but the young man said, "It is powerful and medicine. I cannot make up a big one." They kept on talking to him, however, until he said, "Well, I will make it up; but my sister must be the woman to take a place in it, and she must make a confession." Then his sister asked him what kind of a confession she must make. He explained that in the first place she must have led a good life, not guilty of stealing, etc., and that if any man not her husband had accosted her to invite her to commit adultery with him, she must tell all of the details in the presence of the people; but if at any time she had been so accosted, and yielded to the temptation, she could neither make the confession, nor take part in the ceremony. His sister said that she had never made a mistake or done any great wrong in her life, and that she could make the confession. Then the orphan-boy promised her that she could go ahead and give the medicine-lodge, after which everybody would live long and be happy. Also the sun and moon would heed her prayers.

Now at this time the Indians of the camp had a buffalo-drive, and collected a hundred and fifty tongues. The orphan requested an old woman to get these tongues, and invite all the young married women to come to her lodge, but that only those should accept the invitation who had been true to their marriage-vows. When all these women were assembled, the orphan told them that they must confess, and that if they kept anything back their relations would die off. He told them that they had been invited there to slice all the buffalo-tongues, and that if, in slicing them, any one should cut a hole in a slice, or cut her fingers, it was a sign that she had made a mistake in her life, and had lied in making the confession. Then he painted one tongue black, and gave it to his sister. She sliced it. She did not cut it or her fingers. Then the other women sliced the remaining tongues and everyone had good luck. After this they put up the centre pole in the sun-lodge and did everything as they do now. After the sun-dance was over, the orphan went on the war-path. Now the next season, another woman in the camp wanted to make the medicine-lodge. So she got the tongues and did everything as before; and after the sun-dance was over, the orphan went on the war-path again. Every time he went on the war-path, he cut a stick and painted it black. He left these with his sister, asking her to watch these counting-sticks. (This is the way he got the name of Cuts-Wood.)

One time after the sun-dance, while Cuts-Wood was out on the war-path, his sister noticed that one of the sticks was missing. Then she knew that something was wrong. So she went over to the lodge of the woman who gave the last sun-dance and said to her, "You must be a bad woman, because one of the sticks is gone." The sister laid the blame on this woman. After a while a war-party came to the top of the hill. The people watching saw them throw a robe away. Then the sister began to cry, and when the war-party came in, the people heard that Cuts-Wood had been killed.

6. THE SEVEN STARS.

Once there was a young woman with many suitors; but she refused to marry. She had seven brothers and one little sister. Their mother had been dead many years and they had no relatives, but lived alone with their father. Every day the six brothers went out hunting with their father. It seems that the young woman had a bear for her lover, and, as she did not want any one to know this, she would meet him when she went out after wood. She always went after wood as soon as her father and brothers went out to hunt, leaving her little sister alone in the lodge. As soon as she was out of sight in the brush, she would run to the place where the bear lived.

As the little sister grew older, she began to be curious as to why her older sister spent so much time getting wood. So one day she followed her. She saw the young woman meet the bear and saw that they were lovers. When she found this out, she ran home as quickly as she could, and when her father returned she told him what she had seen. When he heard the story he said, "So, my elder daughter has a bear for a husband. Now I know why she does not want to marry." Then he went about the camp, telling all his people that they had a bear for a brother-in-law, and that he wished all the men to go out with him to kill this bear. So they went, found the bear, and killed him.

When the young woman found out what had been done, and that her little sister had told on her, she was very angry. She scolded her little sister vigorously, then ordered her to go out to the dead bear, and bring some flesh from his paws. The little sister began to cry, and said the was afraid to go out of the lodge, because a dog with young pups had tried to bite her. "Oh, do not be afraid!" said the young woman. "I will paint your face like that of a bear, with black marks across the eyes and at the corners of the mouth; then no one will touch you." So she went for the meat. Now

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the older sister was a powerful medicine-woman. She could tan hides in a new way. She could take up a hide, strike it four times with her skin-scraper and it would be tanned.

The little sister had a younger brother that she carried on her back. As their mother was dead, she took care of him. One day the little sister said to the older sister, "Now you be a bear and we will go out into the brush to play." The older sister agreed to this, but said, "Little sister, you must not touch me over my kidneys." So the big sister acted as a bear, and they played in the brush. While they were playing, the little sister forgot what she had been told, and touched her older sister in the wrong place. At once she turned into a real bear, ran into the camp, and killed many of the people. After she had killed a large number, she turned back into her former self. Now, when the little sister saw the older run away as a real bear, she became frightened, took up her little brother, and ran into their lodge. Here they waited, badly frightened, but were very glad to see their older sister return after a time as her true self.

Now the older brothers were out hunting, as usual. As the little sister was going down for water with her little brother on her back, she met her six brothers returning. The brothers noted how quiet and deserted the camp seemed to be. So they said to their little sister, "Where are all our people?" Then the little sister explained how she and her sister were playing, when the elder turned into a bear, ran through the camp, and killed many people. She told her brothers that they were in great danger, as their sister would surely kill them when they came home. So the six brothers decided to go into the brush. One of them had killed a jack-rabbit. He said to the little sister, "You take this rabbit home with you. When it is dark, we will scatter prickly-pears all around the lodge, except in one place. When you come out, you must look for that place, and pass through."

When the little sister came back to the lodge, the elder sister said, "Where have you been all this time?" "Oh, my little brother mussed himself and I had to clean him," replied the little sister. "Where did you get that rabbit?" she asked. "I killed it with a sharp stick," said the little sister. "That is a lie. Let me see you do it," said the older sister. Then the little sister took up a stick lying near her, threw it at the rabbit, and it stuck in the wound in his body. "Well, all right," said the elder sister. Then the little sister dressed the rabbit and cooked it. She offered some of it to her older sister, but it was refused: so the little sister and her brother ate all of it. When the elder sister saw that the rabbit had all been eaten, she became very angry, and said, "Now I have a mind to kill you." So the little sister arose quickly, took her little brother on her back, and said, "I am going out to look for wood." As she went out, she followed the narrow.

22: Wissler & Duvall E,I-5 (1902-1907) 1908
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539 trail through the prickly-pears and met her six brothers in the brush. Then they decided to leave the country, and started off as fast as they could go.

The older sister, being a powerful medicine-woman, knew at once what they were doing. She became very angry and turned herself into a bear to pursue them. Soon she was about to overtake them, when one of the boys tried his power. He took a little water in the hollow of his hand and sprinkled it around. At once it became a great lake between them and the bear. Then the children hurried on while the bear went around. After a while the bear caught up with them again, when another brother threw a porcupine-tail [a hairbrush] on the ground. This became a great thicket; but the bear forced its way through, and again overtook the children.[1] This time they all climbed a high tree. The bear came to the foot of the tree, and, looking up at them, said, "Now I shall kill you all." So she took a stick from the ground, threw it into the tree and knocked down four of the brothers. While she was doing this, a little bird flew around the tree, calling out to the children, "Shoot her in the head! Shoot her in the head!" Then one of the boys shot an arrow into the head of the bear, and at once she fell dead. Then they came down from the tree.

Now the four brothers were dead. The little brother took an arrow, shot it straight up into the air, and when it fell one of the dead brothers came to life. This he repeated until all were alive again. Then they held a council, and said to each other, "Where shall we go? Our people have all been killed, and we are a long way from home. We have no relatives living in the world." Finally they decided that they preferred to live in the sky. Then the little brother said, "Shut your eyes." As they did so, they all went up. Now you can see them every night. The little brother is the North Star (?). The six brothers and the little sister are seen in the Great Dipper. The little sister and the eldest brother are in a line with the North Star, the little sister being nearest it because she used to carry her little brother on her back. The other brothers are arranged in order of their age, beginning with the eldest. This is how the seven stars [Ursa major] came to be.[2]

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[1] Traditions of the Skidi Pawnee, p. 115.

[2] For another version of this narrative, see The American Antiquarian, Vol. XV, pp. 200-203. In this case the incident of the bear-lover does not occur. The writer has heard several versions, and that given here is the usual form though in some renderings the seven brothers became Ursa major. For similar tales in whole or in part, see Dorsey and Kroeber's Arapaho, op. cit., pp. 152, 227, and 238; Simms, Crow, op. cit., p. 312; J. O. Dorsey, Cegiha, op. cit., p. 282; Jones, Fox Texts, p. 161; Kroeber, Gros Ventre, op. cit. p. 108. It appears that the Blackfoot rendering combines two incidents often found separated in other parts of the continent, the woman with a bear-lover and the pursuit of children who become stars though both occur in a Dakota myth, (Journal of American Folk-Lore, Vol. XX, p. 195).

7. THE BUNCHED STARS.

539 In a camp of our people there was a family of six boys. Their parents were very poor. Every spring the people went out to hunt for buffalo. At this time of the year, the buffalo-calves are red, and their skins are much desired for children's robes. Now as the parents of these children were very poor, and not able to do much hunting, these boys had to wear brown robes or those made of old buffalo-skins. As the children grew up, they were constantly reminded of the fact that they had no red robes. The other children of the camp sometimes made fun of them because of this. So one day one of the boys said to his brothers, "Why is it that we never get any red robes? If we do not get any next spring, let us leave the camp and go up into the sky." Then the boys went out to a lonely place to talk the matter over. Finally they agreed that, if they did not get red robes in the following spring, they would go up to the sky country. The spring hunting-season passed, but no red robes came to the boys. Then the oldest brother said, "Now I shall take you all up to the sky." The fourth brother said, "Let us also take all the water away from the people, because they have been bad to us."

Then the oldest brother took some weasel-hair and placed a little on the backs of his brothers. Then he took another bunch of hair, put it first into his mouth, then rubbed it on his palm. "Now shut your eyes," he said. Then he blew the weasel-hair up, and, when the brothers opened their eyes, they found themselves in the house of the Sun and Moon. The Sun, who was an old man, and the Moon, who was his wife, said, "Why have you come?" "We left the earth," said the oldest brother, "because the people never gave us red robes. All the other children had red robes to wear, but we had only brown ones. So we have come to you for help." "Well," said the Sun, "what do you want?" The fourth brother said, "We should like to have all of the water taken away from the people for seven days." Now the Sun made no answer to this; but the Moon took pity on the poor boys and said, "I will help you; but you must stay in the sky." The Moon pitied the boys so much that she cried. She asked the Sun to aid her in taking away the water from the people; but the Sun made no answer. She asked him seven times. At last he promised to aid her.

Now the next day on the earth was very hot. The water in the streams and lakes boiled, and in a short time it all evaporated. The next night was very warm and the moonlight strong. When the water was gone, the people in the camp said, "Let us take two dogs with us out to the river-bed." When they came to the bank of the river, the two dogs began to dig a hole in the side of the bank. When they had dug a long time, water came out of the hole like a spring. This is the way springs were made. Even to this day, all the people have great respect for their dogs because of this. The days were so hot that the people were forced to dig holes into the hills and crawl into them. They would have died, if they had remained on top of the ground. When the water in the springs gave out, the dogs made other springs. Now the leader of the dogs was a medicine-dog. He was old and white. On the seventh day, the dogs began to howl and look at the sky. The leader of the dogs was praying to the Sun and the Moon. He explained to the Sun and Moon why it was that the boys got no red robes. He asked them to take pity on the dogs below. (This is why dogs sometimes howl at the moon.) On the eighth day the Sun and Moon gave the people rain. It was a great rain, and it rained for a long time.

The six boys remained in the sky, where they may be seen every night. They are the Bunched Stars [Pleiades].[1]

8. THE MOON-WOMAN.[2]

Once there was a woman with two children. She had a black birthmark on the calf of her leg. One day the woman disappeared, and she could not be found anywhere. After a time, her husband married again. Now the woman had been enticed away by a man who lived in the moon. This man had met her as she was going for wood. After they had lived in the moon a while, the woman said to her new husband, "I am anxious to see my children again. Suppose we go down and visit them." So the woman disguised herself in men's clothing and they both went to her former husband's lodge. They told him that they were Cree Indians, but that they could speak Piegan. The father and the two children took the strange men into the lodge and treated them kindly. The smaller of the two strangers seemed much interested in the children, kissed them, played with them, etc. The father of the children took notice of this and grew suspicious. At night, when it came time to go to bed, he also noticed that one was very slow and cautious in taking off his leggings. The next day, when both of the strangers were out of the lodge, one of the children said, "Father, that young man has teeth and eyes like those of my mother. Somehow he makes me think of mother." The father said to himself, "I believe that stranger is my former wife in disguise. I shall watch my chance and find out if this is true."

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[1] See American Antiquarian, Vol. XV, p. 149, for another version.

[2] While this is not strictly a star myth, it may be considered as such since it is sometimes said that the husband of the woman was a star. In some versions the woman went up into the sky and became the moon.

539 The father now set about discovering the identity of the strangers. He began to make arrows for himself, and gave some of the material to each of the strangers. As he did so, the taller stranger said, "My friend is not good at making arrows." But the father insisted that they all make arrows, which they did. He noticed that the arrows made by the smaller stranger were very poor indeed. This stranger also kept an otter-skin drawn closely over his forehead, and in eating kept his mouth closed as much as possible. The next night the father kept the strangers up very late, telling them stories so that they might get very sleepy, and sleep so soundly that he could look at their legs without waking them, and so discover whether or not one of them had the black birth-mark of his former wife. When they were all sound asleep, he took a stick, put some grass and bark around the end, stuck it into the fire, and, using it as a torch, cautiously raised the robe covering the smaller stranger, and discovered the familiar mark on the leg. He also saw that her breasts were bound down to make her look like a man. Then he put out the light, for he knew that the stranger was really his former wife.

When morning came he invited the strangers to get up and eat; but before doing so he directed his children and their stepmother to go outside of the lodge. When the strangers arose, he stood at the door with a white rock knife in his hand, and informed them of his discovery. He addressed his former wife, upbraiding her for her conduct, and her impertinence in returning to his lodge in disguise. "Now," he said, "I shall kill you both; for you cannot get out except through the top of the lodge." Then the woman began to plead for her life, but to no purpose. Just as the angry husband was about to execute this threat, the strange man, with the woman following, rushed out through the smoke-hole like shooting-stars. As they passed out, the man threw his rock knife at the woman, striking one of her legs and cutting it off.[1]

The woman and her new husband went up in the sky to live in the moon as before, and this is why the woman we now see in the moon has but one leg.

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[1] See Henry and Thompson's Journal, op. cit., p. 528.

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III. RITUALISTIC ORIGINS.

1. The Beaver-Medicine.

(*a*). *Northern Blackfoot Version.*

There was a man who always went out hunting for deer and antelope. He was camping near a big lake fringed with bushes. He had two wives. One day the older took a pail to fetch water. She saw a young man, Beaver, who invited her to his tent. She went. When the man returned, he asked his younger wife for the older one's whereabouts. "I don't know. She went to the lake for water. When I looked for her, I could not see her trail, but only saw the pail." The man was sad, thinking his wife had gone to another camp. He went to another camp, but failed to find her, and returned. Then, after a night's sleep, he went to hunt early in the morning. The younger woman went for water. She saw the older wife rising from the water. The women kissed each other. The older said, "If my husband wishes, I will obtain for him the beaver-bundle which Beaver will give him for taking me away. He must burn sweet grass. All the creatures in the water will come to his tent. He is to prepare a feast for them. Then he is to pray to the Sun, Moon, and Morning-Star, begging them to come to him also." The man did as he was bid. The Sun and Moon came down and sat in this order:—

Sun Man Moon Woman

Then the Sun burnt sweet-grass, and sang. He said to the man, "Give me some eagle-tail feathers." These were in payment for the first ritual song. Then the Sun sang again and asked the man for hawk-tail feathers. The third time he sang for black-fox hides. The fourth time he said, "Old man wants black-coyote skins." The man's second wife fed the visitors. Then they untied the beaver-bundle. Sun took paint, rubbed it on his hands, gave it to the man, and the man prayed to Sun for long life. The Sun sang all night, giving the songs to the man. Before sunrise, he left to rise in the east. After four nights' singing, the beaver-bundle was given to the man. The Sun said, "Your people shall always have the beaver-bundle. Every spring, when the leaves are coming out, you shall put seed [tobacco] in the ground, and dance. Make a vessel of buffalo-hide. At sunset go into a large tent and feed all the Indians. You, the owner of the beaver-bundle, and the old men shall dance [tobacco-seed dance]."

After the feast the man was told to take a stick, dig a hole in the ground and insert the seed, to make the oblong [altar], put dry sticks in the centre

539 and burn them. The next morning he was to rake the ashes, and have the little boys stand there and pray to the Sun and the beaver-bundle man to let the tobacco-seeds grow. After a month and a half, he was to send a young man with sweet-grass to look at the tobacco: the youth must burn the sweet-grass in each corner of the oblong, take out some tobacco and return it to the owner of the bundle. No one was allowed to look before. The next morning all the old men were summoned, the tobacco was dried and mixed with kinnikinnick. All prayed, then smoked. Each old man was to have his own tobacco. The bundle-owner examined the seeds, saying, "You have a good crop" or "you have only a small crop." The man who had the smallest grieved.[1]

(*b*). *Blood Version.*

You say you have heard the story of Scabby-Round-Robe; but he did not first start the beaver-medicine, because it is said in the story that there was such a medicine before his time. The story I now tell you is about the origin of the beaver-medicine.

Once there was a man and his wife camping alone on the shore of a small lake. This man was a great hunter, and had in his lodge the skins of almost every kind of bird and animal. Among them was the skin of a white buffalo. As he was always hunting, his wife was often left alone. One day a Beaver came out of the water and made love to her. This went on for some time, until finally she went away with the Beaver to his home in the water. Now when the man came home, he looked all about for his wife, but could not find her anywhere. As he was walking along the shore of the lake, he saw her trail going down into the water. Now he knew what had happened. He did not break camp, but continued his hunting. After four days, the woman came up out of the water and returned to her lodge. She was already heavy with child. When her husband returned that evening, he found her in her usual place and she told him all that had occurred.

In the course of time the woman gave birth to a beaver. To keep it from dying, she put it in a bowl of water which she kept at the head of her bed. In the evening her husband came in as usual, and after a while, hearing something splashing in water, he said, "What is that?" Then the woman explained to him that she had given birth to a beaver. She brought him the bowl. He took out the little beaver, looked at it and put it back. He said nothing. As time went on he became very fond of the young beaver and played with him every evening.

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[1] Recorded by Dr. R. H. Lowie.

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Now the Beaver down in the water knew everything that was going on in the lodge. He knew that the man was kind to the young beaver and so was not angry with him. He took pity on the man. Then the father of the young beaver resolved to give the man some of his medicine-songs in exchange for the skins of birds and animals the man had in his lodge. So one day, when the woman went down to the lake for water, the Beaver came out and instructed her to request of her husband, that whatever he [the Beaver] should ask in his songs, that should be done. He also stated the time at which he would come to the lodge to be received by her husband.

At the appointed time the Beaver came out of the lake and appeared before the lodge, but, before he entered, requested that the lodge be purified [a smudge]. Then he entered. They smoked. After a while the Beaver began to sing a song in which he asked for the skin of a certain bird. When he had finished, the man arose and gave the bird-skin to him. Then the Beaver sang another song, in which he asked for the skin of another bird, which was given him. Thus he went on until he secured all the skins in the man's lodge. In this way the man learned all the songs that belonged to the beaver-medicine and also the skins of the animals to which the songs belonged.

After this the man got together all the different kinds of bird and animal skins taken by the Beaver, made them up into a bundle, and kept the beaver-medicine.

(c). *North Piegan Version.*

It was about a hundred years ago a man pitched his camp away from the other people. He was somewhere in the vicinity of St. Mary's Lake. Now the man and his wife went out in different ways. They separated. As the woman was going along, she came to the place where Beavers were at work. The Beavers came out and invited her down to their lodge. When the man came home that night, he missed his wife and set out to find her. At last he discovered her tracks leading down into the water at the place where the Beavers were at work. Now he watched every day for her to appear. Every night when he was in the lodge he could hear dancing and singing. He could only hear it when inside of the lodge, but whenever he went outside he ceased to hear it. One evening when he came back from hunting, he found his wife at home in the lodge. She was burning incense. She had cleared a small spot back of the fire for this purpose. The man saw a large bundle at the back of the lodge, and as he looked at it the woman said, "That was given by the Beavers."

Now that night, when the man was sleeping, he dreamed about the Beavers. In his dream he saw the Beavers come into his lodge, and one of

539 the Beavers addressed him, saying, "Now, my brother, you have the bundle and the medicine things; so you must learn the songs and how to paint." Then the Beavers taught him the songs, how to open the bundle,[1] how to paint, etc. All the directions for the ceremony were given by the Beavers at this time. This was just as you will see it now, because we are about to open this bundle.

There was also another dream about this medicine. In this dream it was explained that the only women who can take part in the medicine-lodge are those who have been true to their husbands. In this dream a head-dress was given for the woman who makes a vow to give the sun-dance. This was dreamed by the same man who received the medicine-bundle from the Beaver. Afterwards he had another dream, in which the elk gave him a robe. This robe was to be used by the woman who gave the sun-dance. Now, after this man had the dream about the elk, he took the robe and gave it to his wife, beause she now had the head-dress that is worn in the sun-dance. She took the robe and wrapped it around the bundle in which the head-dress was kept.

Tobacco is kept in the beaver-medicine bundle, and this tobacco must be planted every year. The woman who plants the tobacco puts on the head-dress and carries a digging-stick. Songs are sung when the tobacco is planted. This is the way to raise the tobacco to be used in the beaver-medicine.

Now we must begin, and, if you watch, you will see what the beaver-medicine is.

(*d*) *Piegan Version.*

Once an old woman and her little son were crossing the Yellowstone River when the waters were very high. They had made a raft with the skin covering of a lodge. The little boy was sitting on this raft and the old woman was swimming along at the side, holding by one hand. The raft itself was tied to the horse's tail by a rope. The husband of the woman was guiding the horse. The current was so swift that the rope broke and the raft began to float down stream. The man reached the shore and climbed up on the bank, following the floating raft. At last the woman tried to climb upon the raft, but it filled and sank. Then the man went on to the other Indians, and told them that the woman and the boy had been drowned in crossing the stream. Two days after this, he came back to look for the bodies, but found the old woman and the boy sitting upon the bank. They had been under water for two days. The old woman said that when they sank the Beaver pulled them into his lodge. When they got into the lodge, they were safe. When they looked around, they saw a great many other animals there. Then the Otter said, "Here is a woman. Let us kill her and eat her." But the Beaver said, "No, this is a poor woman and a boy that were drowning. I took pity on them and brought them here." "Well," said the Otter, "they are people; they deserve to die. Let us kill them." So they argued for a long time; but at last the Beaver prevailed over all the other animals, and thus saved the lives of the woman and her child. This shows that the Beaver had some sort of power, at least power to save people. Then the Beaver told the woman that she would have great power, that she would live long, and that he would give her some songs. Now when this woman returned to her people, she started the Crow-water medicine. She is still living among the Crows and the first beaver-skin that came into her hands she kept for medicine.

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[1] To open the bundle requires an elaborate ceremony. This narrative was given as a prelude to the opening of this ceremony.

Now when the man came up and found the old woman and the boy on the bank, he was going to shake hands with her; but she told him not to come near her, that first he must make four sweat-houses. When all was ready, the woman entered the first sweat-house. When she came out, they saw in it a great deal of sand and lake-grass. Each time the woman went through a sweat-house, they found sand and lake-grass in it. Thus the sweat-houses were to get the sand out of her body.

2. Otter-Woman.

It was in the north. Very far north, at a place called The-Place-to-fall-off-without-Difficulty. Some people were camped there. Among them was Chief-Level-Head, (other name, Buffalo-Lodge-Pole) who was trapping beaver. This man was a great hunter and trapper. He spent most of his time in this way. He had camped there before. His relatives wanted him to stay with them, but he would not; and, taking his wife, he went away and camped by himself. His wife was Otter-Woman. One day he went out to hunt, and, on reaching camp with his meat on two dog-travois, he called his wife to come out and get the meat. No one came. Then he called several times, but received no answer. Then he, himself, took off the meat, untied the dogs, and went to look for her. As he went along he said, "I wonder if anything could have happened to her. Did she go off with some young man? Did she get scared and run away, or did she get lonesome and go back to the camp?" All this time he was tracking her along. At last he came to the place where she got water, and there he found her robe. There also was the pail made of paunch, her wooden cup, and bundle of wood. Now he knew what had happened. He saw tracks going down to the water. It was very deep. The man went into the water to follow the tracks, but lost them. He saw a beaver's house. It was a big house. Then he made a raft of four poles and followed up the tracks in clear water. He saw that these tracks led up to the beaver house. Then he knew for sure what had happened. Then he went home and cried. He made up his mind that the Beaver had run off with the woman; but he still cried and cried. He was there seven days, crying all the time. On the seventh day he thought to himself, "To-morrow I will go home"; but that night he cried as before. But a man came to him, saying, "I have been sent to you. You are to fix up a lodge, for your wife is coming to-morrow. You must not look out when she comes." He heard the man sing, "Our walking is powerful, the man says," etc. "My old home I am looking for it. It is powerful." (This means that the woman looked for her home.) Now while the woman was coming up, the strange man sang many such songs. These are the beaver-songs. When the woman came out of the lake, she wore a medicine-bonnet, and some head men [beavers] came out with her to help with the songs and to transfer the bundle. This party went into the lodge and transferred the bundle and the medicine-bonnet to the woman and her husband. The tobacco-plant and everything else was given with it. It took seven days to transfer the medicine.

Then the man and his wife went home, and the next summer he went out and planted his tobacco-seeds as the Beavers had directed. That year it grew well. Then he transferred the bundle to another man, and this man called in a friend to help him get it.

"Now it has boiled over."[1]

3. TOBACCO-SEEDS AND BEAVER-MEDICINE.

Once there were some men who owned a beaver-bundle. One of them went away on a journey and requested that the others await his return before planting the tobacco-seed. They did not wait. So when he returned he was very angry and aggrieved. He went out alone on the prairie, crying to himself. At last a Lizard came up and asked him what the trouble was. When he told the Lizard what had happened, it promised to help him. It directed him to go into the woods. As he went along, he met a very old man. When he had explained his troubles to him, the old man called together a great many quadrupeds and birds. These animals set to work to prepare the ground for planting the seed. The Antelope and the Snow-bird offered to give him the power of their dung to make the plants grow. As they had no tobacco-seed, three birds volunteered to go to the sun for a supply. So they started off to the sky, and when the first cloud was reached, one of them gave out; but the cloud turned him yellow. When the next cloud was reached, another gave out; but he became red. The other bird went on alone until he finally reached the sun, and became black. This one brought down the seed. Now all the animals assembled, and proceeded to plant the new tobacco-seed. They sang many songs, and performed all the parts of the ceremony. When the seed was finally planted, they fenced in the plot with rocks and sticks, after which they all went away. The man now returned to his people with many new songs, and whenever he heard beaver-men singing, he would go into the lodge and sing his new songs, the number of which far surpassed the others.

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[1] This expression is often used to indicate the end of a narrative.

At the end of the season, when it was time for all the people to go out to gather their tobacco, it was found that the only tobacco growing was that planted by the animals. In every other plot the buffalo had trampled everything into the earth. The man gathered his tobacco and took it home. His friends were very much disappointed over the failure of their planting. After a time, he invited them all to his lodge and gave them some of his tobacco. Then they transferred to him the other beaver-bundles and he put them together, so that now the tobacco-planting songs are a part of the beaver-medicine.

4. Crow Indian Water-Medicine.

Once a Crow Indian had a son killed in war. He was in mourning: so he took his lodge into the mountains and camped there that he might have dreams in which power would be given him to revenge the death of his son. He slept in the mountains ten nights. At last as he was sleeping, he had a dream, and in this dream he heard drumming and singing. Then a man appeared and said, "Come over here: there is dancing." So he followed the man. They came to a lodge in which there were many old men and women. There were eight men with drums. He also saw weasel-skins, skins of the mink and otter, a whistle, a smudge-stick, some wild turnip for the smudge, and some berry-soup in a kettle. One old woman had an otter-skin with a weasel-skin around it like a belt. So the man staid there, learned the songs which these people sang, and when he came back to his people he started the Crow-water-medicine. Since that time he has had other dreams: and the skins of the beaver, the muskrat, all kinds of birds, etc., with many songs for each, have been added.

This medicine has great power. If any one wishes a horse, he calls in some of the Crow-water-medicine people. Then they pray, sing, and dance.

The power of this medicine is such that after a while a man may come along and say, "I have had a bad dream. You must paint me, that the dream may not come true." Then he gives a horse as a fee. The medicine has power also in treating the sick. The people who have this medicine meet at regular times, — on Sundays and at the time of the new moon. They paint their faces with a broad red stripe across the forehead, and one across the mouth and cheeks. A rectangle of red is also painted on the back of each hand. Some wear plumes. 539

5. SCABBY-ROUND-ROBE.

In the olden times, when Indians danced, it was the custom for a woman who had a lover to dress in his clothes and dance before the people, telling what deeds she would do in war; it being understood, of course, that it was the man, her lover, who intended to do these deeds.

Now there was in the camp a very poor young man named Scabby-Round-Robe, who had very few clothes, and who was in love with a young married woman. Her husband had another wife, but she was very old. He also had a bundle called the water-bundle [beaver-bundle]. One time when the women in the camp were about to dance, he said to the young wife, "Why do you not dance? Surely you must have a lover, almost every woman has one. Why do you not dress up, dance before the people, and show who he is?" He did this because he was jealous of the young wife.

Scabby-Round-Robe always wore a strip of skin around his head with two magpie-feathers stuck up behind. His robe was very badly tanned and the corners had been cut off. That was the reason he was called Scabby-Round-Robe. He was very poor himself, but he had a chum who was very rich. Now one day he was out with his chum far from the camp. At this time the women were about to dance. When they began, there appeared among them the young woman wearing some of Scabby-Round-Robe's clothes. The people looking on said, "Who is that woman wearing those queer things?" Then some one called out, "Oh, those are Scabby-Round-Robe's clothes! That must be his girl." Then the people laughed and derided. Some time before this, Scabby-Round-Robe had been taken away by the Beavers, and had lived with them one whole winter. By this means he obtained some of their power. One day he said to the young woman, "If you ever do dance with the women, you must tell the people that when the waters are warm,[1] you will go on the war-path and kill an enemy."

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[1] In the spring of the year.

Now, as the people were mocking, the young woman came forward and said, "Wait, I wish to speak." When they were quiet she said, "When the waters are warm, I shall go on the war-path and kill an enemy." Now the people laughed all the more at the thought of poor Scabby-Round-Robe going on the war-path and killing an enemy. While Scabby-Round-Robe and his chum were walking along, they heard a great uproar in the camp. His chum said, "Let us go to see what is going on." They came up just in time to hear the chief and the people make fun of Scabby-Round-Robe. Scabby-Round-Robe was very much hurt and went home at once. He said to his chum, "I shall go out on the hills, and sleep and wander about until the waters are warm. Then I shall return."

Now it happened that a Snake Indian had killed a Piegan; hence the people must go to war in the spring. So when spring came, nearly all the men of the camp went out on the war-path. Scabby-Round-Robe and his chum followed along behind, out of sight. Scabby-Round-Robe always carried a stick he had from the Beavers. From time to time the war-party drove them back, but every time Scabby-Round-Robe and his chum would follow again. They were driven back repeatedly, but persisted in following. Finally it was reported to the chief that two boys were always following the scouts, upon which he gave orders that they should remain behind. At last the scouts reported that enemies were seen on the other side of a river, the waters of which were very high, and difficult to cross. So the Piegan moved up to the edge of the stream and looked over at the hostile camp. Scabby-Round-Robe and his chum went up stream above the camp of their people. Scabby-Round-Robe said, "Now I shall kill a chief." He looked across the river and saw the chief of the Snakes talking to his people. Then he said to his chum, "You stay here upon the bank. I will cross over and bring a chief." Then he went into the water until it reached his arms, when he dived under, coming up in the middle of the stream. When he came up, his people saw him, and called out, "That is one of our people crossing!" Scabby-Round-Robe dived again, and came out near the opposite shore with his stick in his mouth. As he came up this time, the Snakes saw him; and their chief said, "I will go out and kill that fellow." So the chief waded out into the water with a long spear. Scabby-Round-Robe backed away until the water reached his breasts. Then he held the stick in front of him and sang a song. The chief approached and struck at him; but the spear stuck into the stick. Then Scabby-Round-Robe took the spear, killed the chief, took him by the hair, and dived. He came up in the middle of the stream, in plain view of his people, as if he meant to come ashore among them. Then he dived again, but came out at the place where his chum sat. He immediately scalped the chief, and gave his

539 chum half the scalp, saying, "Take this quick, before the others get here." The whole camp rose up as quickly as they could, and began the race to count coup on the dead chief.

Now the Piegan started home.

The young woman who had danced for Scabby-Round-Robe was out in the brush picking rosebuds for soup, when a war-party was announced. A runner came into the camp and said, "Where is that girl who danced for Scabby-Round-Robe?" The people said, "She is out in the brush picking rosebuds for soup." Then they called her. She at once threw down the rosebuds and ran out to meet Scabby-Round-Robe. When she met him, he kissed her and gave her the scalp for the woman's scalp-dance. After the war-party had come in, the husband of the woman, who was a chief, took Scabby-Round-Robe to his lodge, and said, "I will give you this lodge, the woman, and my bundle of beaver-medicine: they are all yours." So Scabby-Round-Robe lived with the woman. Afterwards he taught the people some of the things he had learned from the Beavers, and you will remember that in the beaver-songs, they often say that diving is safety.[1]

6. The Elk-Woman.

(a) *Blood Version.*

This medicine-bonnet was given to a woman who was camping near the Mountains. One day while her husband was away she heard an Elk whistling in the woods. At another time when her husband was away, a man came to the lodge and asked her to go away with him. He told her that he was the Elk that she had heard, and that, if she would go away with him, he would give her some medicine. To this promise she finally consented and went with him into the brush, where he explained to her the whole ceremony.[2] He told her all about the medicine-bonnet, calling in many animals to help give the woman some power. Among these was the Crane, who offered the use of his bill to dig the medicine-turnip. He said his bill was to be carried on the back like the bunch of feathers on his own neck. Then the Crane proceeded to dig with his bill, and as he did so he sang a song, "I wish to be on level ground."

A robe made of elk-skin, used by the woman in the ceremony, is to represent the Elk himself. The bunches of feathers placed around the bonnet are to represent the prongs of the horns. There are about six bunches in all.

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[1] Another version is given by Grinnell, op. cit., p. 117. Clark gives a brief abstract (Sign Language, p. 71).

[2] A similar incident is given by the Arikara (Dorsey, op. cit., p. 127).

In front is hung a doll with quill-work upon it. A white-rock arrowpoint and some ear-rings are hung on the side. There are also two little dolls tied on near the feathers. Weasel-tails hang down by the side. Feathers of the owl are used in making up the bunches on the side of the bonnet, while behind is hung the skin of a woodpecker (?) and part of the tail of a wildcat. There should also be part of the tail of a white buffalo tied on somewhere. All of these parts were contributed by the animals called together by the man who took the woman into the brush, and each of these animals sang a song as they gave them. The buffalo was there also, and gave its hoofs, which were tied to the end of the digging-stick.

You will see all these things upon the medicine-bonnet; but the present one used by the Blood Indians is a little different from that used by the Piegan.[1]

(b) *Piegan Version.*

You are asking me about the badger and the medicine-bonnet? Well, the badger-skin is used as a case in which to put the bonnet, but the badger-skin is a new addition to this. It was dreamed not so very long ago. This badger-skin should always be painted red, and it is necessary to go through a ceremony when it is painted. But now I must tell you about the bonnet.

There was once an Elk who was deserted by his wife. When he found that she was gone, he went out to look for her, and finally saw her in the thick woods. He was very angry and wished to kill her: so he walked toward her singing a song. Now this was a medicine-song, and he intended that its power should kill his wife. He had great power. The ground was very hard; but at every step his feet sank deeper into it. Now his wife was frightened; but she had some power also. She began to sing a song, and as she did so she turned into a woman. In her new form she wore a medicine-bonnet, a robe of elk-hide over her shoulders, and elk-teeth on her wrists. The song that she sang when she became a woman was: —

> "My wristlets are elk-teeth;
> They are powerful."

Then the woman moved toward a tree, moved her head as if hooking at the tree, and it almost fell. Now when the Elk saw what she was doing,

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[1] By way of comment, the narrator said that the Elk did not teach the woman all that there was to be learned about it, but that later it was learned that the bonnet was to be used in making a vow, and was to be worn by virtuous women only. Once, after this woman had received the bonnet, the people were attacked by an enemy while they were camping in a ravine. The woman remembered the song, "I want to be on level ground." She went up under the fire of the enemy, and, when out on the level plain, began to dig with a digging-stick while she sang this song. This gave her people power over their enemies, and saved them from destruction.

539 he stopped in great surprise at her power. He did not kill her as he had intended.

This was Elk-Woman. In the sun-dance a tree or post is put up in the centre of the sun-lodge and the woman who wears the bonnet makes hooking motions at the pole, as did the Elk-Woman in the first part of the story.

7. The Buffalo-Rock.

(*a*). *Piegan Version.*[1]

Now listen. I suppose you are asking about the iniskim [buffalo-rock], about the way we first came to get it. At a place called Elbow-on-the-Other-Side [in Canada] it was found. The woman who found it was very poor. Her name was Weasel-Woman, and her husband's name was Chief-Speaking. Well, now you will hear the true account.

At a curved cut bank called the Place-of-the-Falling-off-without-Excuse it was found. This woman was walking around there among fallen timber [logs]. Her people were all about to die of starvation. She had come out for wood, and was walking around picking up pieces of bark. Then she came to some berry-bushes on all sides of a log and began to pick white berries. Now she heard something singing. The first that she heard was "Ho-o-o-o!" as if some one were making the wing-like movement.[2] Near her was a log pointing toward the setting sun. The singing was in the log. An iniskim was sitting in a broken-out place at the end on a bed of shedded buffalo-hair and sage-grass. She could just hear it sing. She stood with her head to one side, listening for a time. Then she began to pick berries again. Now she heard it:—

"Yonder woman, you must take me.
I am powerful.
Yonder woman, you must take me,
You must hear me.
Where I sit is powerful."

Now that is the way it sang to her. As she was walking towards the place from which the sound came, she saw that the object sitting in the broken place was the one that did it. Then it said, "Ky-ja, this is where it is singing." She did not know what kind of a thing it was. She thought that perhaps it was a mouse or a bird. As she slowly removed the shedded

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[1] Taken as a text by Dr. Clark Wissler. This myth is the major part of the ritual for the iniskim and is in general a typical Blackfoot ritual. For a narrative of the origin of this ritual in the usual form of myths, see Grinnell, op. cit., p. 125.

[2] A ceremonial gesture said to symbolize a bird. See also p. 104.

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hair that covered the place, she saw it. It was a rock, a buffalo-rock. As she was standing over it, it said, "Do not take me yet. Go back and then walk slowly towards me." [It is now teaching her the songs and ceremonial procedure.] While she was approaching, it sang a song for the woman.

"A buffalo-rock, I am looking for the place where he is sitting.
Now I have found him. [Takes it up.]
He is powerful.
A buffalo-rock, I have taken him up.
He is powerful."

This is the song when she went forward to take it up. This is the time when it told her that she should sleep out in the brush for four nights. It said, "I will show you everything about it. You, I have taken pity on you. Now you will be out four nights, and in eight nights you will get something to eat, you will sit down with great abundance."

Now when she came home again she stood outside and said to her husband, "Do not be angry. I have received something [medicine-power]. We shall have something to eat. Chief-Speaking, do not think I am double married [committed adultery]. The reason I have been sleeping out is that I have received something. It is not valuable [meaning the reverse], but it is to be the only thing [medicine] you are to live by." Her husband said, "Now where is it?" Then he saw it. "Now," he said, "she slept outside, and this one [the rock] sang for her." Then she came into the lodge. Her husband was a beaver-bundle man, and there was always a crowd of men in the lodge. He said to his head wife, "Give that woman your clothes, she who is very poor."

Now Weasel-Woman expected to receive tallow. They looked about for fat or grease, but every kind that was offered her was refused. At last they offered her some kidney-fat. Then she said, "That will do." She put it down there, then she sang. She was going to feed them all with it. She told the men to get their rattles ready. Then she sang:—

"This man says,
'Kidney-fat, I want to eat it.'"

Then she sang about herself:—

"Woman says,
'Kidney-fat to eat, I want to eat it.'"

In the circle was a young unmarried man who had been chosen to lead the buffalo over [the drive]. She said to him, "You sit here at the head of the lodge. I shall paint your face first. You are going to eat first, for you are to drive the buffalo." Then he sat by her. Now she was painting his face. She was going to give him something to eat, and, changing the words of the song, teach him the way he should sing it when the buffalo were being driven up; also tell him how he should stand at the edge of the declivity where the buffalo are to fall over. He was to sing four times: —

"I want to fall [them].
Kidney-fat, I want to eat it."

The reason for all this was that the people might be fed.

"Now," she said to her husband, "you are to handle this iniskim. Men are always better at it than women. Such things are not in keeping with the way we live. It will give you dreams [visions]. We will use it for a long time [live long]." "Yes, you are right," said her husband.

Now she painted the young man's face. Now he was about to hear the song. Her husband was making the medicine-smoke. She took the young man's hand.

"Man says, 'Woman, iniskim, man.
They are powerful.'
Man says, 'Those rocks, I move them around.
It is powerful.
Woman says, 'Those rocks, I move them around.[1]
It is powerful.'"

"Good running of buffalo.
The driver is coming with them.
We have fallen them.
We are happy."

(*b*). *Northern Blackfoot Version.*[2]

The first people, those are the ones that found the buffalo-rock. Nearly starved were all the people. A man said to his wife, "Get some wood and build a fire." She said, "I am not strong enough; I am nearly starved." "Go on," said he. "There is no firewood here." Then she arose, saying, "I shall go after firewood." She came to a place where there was wood, and, standing beside it, picked it up slowly. She was so weak that the exertion was painful. Then she heard singing, and looked around. At last she saw it. On the cut-bank's side she sat down. The thing doing the singing was the buffalo-rock. The earth was sliding down: that is how she came to see it. While it was singing, the rock said, "Take me, I am powerful." On buffalo-hair it was sitting for a bed. It stretched out its arms. In order that food might be obtained is the reason she saw it.

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[1] Rocks marking the lines leading up to the buffalo pound, or drive.
[2] Taken as a text by Dr. R. H. Lowie.

She took it up, wrapped it in the hair and put it inside her dress. Now she knew some food would be obtained. She went back to the camp. She went to her husband's lodge. She went inside. She said to her elder sister, "Tell our husband that I shall make medicine." So the elder one said to him, "My younger sister is about to make medicine." He said, "I have faith. Let her make medicine that we may have food." Then he called out, inviting the camp. All came to the lodge, — men, women, and children, — all came inside. "There is going to be medicine," he said. To the women and children he said, "Sit here" [the rear]. "Get some tallow," said he, "just a little." Then every one looked for it. A long time they had to hunt before finding any.

Then the woman rubbed the fat on the rock. It began to sing when she did it. It sang to the woman, "Take me, I am powerful." The people all saw it. The woman passed it to them, and all kissed it. "You shall have food," she said. Then she began to sing and then to dance. All joined in the dancing. They made a noise like the buffalo. The woman sang, "A hundred shall I lead over" [the drive]. She said, "When you sing, do not say more than a hundred." Now a man said when he sang, "Over a hundred shall I lead over" [the drive]. The woman said, "We have made a mistake now. So many will go over, that the enclosure will be burst; they will jump out of it. There will be a solitary bull wandering through the camp to-night. It will be a mangy bull. No one shall kill it. Some one must go up the hill to watch in the morning. Look-Backwards, you are to go; buffalo you will see. The-One-We-Made-Look-There, also watch. From there you will see buffalo. If that bull comes to-night, we shall all be saved. If this rock fall on its face, then you will all be happy. There will be plenty of food." All went out. They were happy, because they were to receive food. The woman slept where the smudge was made. That rock made her powerful.

He came through the camp, the one she said was coming, — the mangy bull. They all knew him. They all said, "Ah-a-a! don't kill him. Rub his back with firewood." In the morning all were happy because the mangy bull came at night. They did not kill him, the one that was said to come at night. When the woman looked out, that rock fell over on its face. Then she told them to be happy, because they would have something to eat. "It would be so, if it fell on its face," she said. Looking up, the people saw many buffalo close to the camp. Then the swift young men went out and led the buffalo, many of them. They worked them into the lines. They frightened them to make them run swiftly. Then all ran over into the enclosure. Now the people ran there. Inside were the buffalo. So many were there, that the enclosure was broken down. Over a hundred

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were there. That is why they broke down the fence. Not many of them were killed. All the buffalo were bulls. That is why they broke down the fence.

The woman's husband took all the ribs and back-fat, saying, "With these shall a feast be made. Again my wife will make medicine." The people were somewhat happy as the number killed was small. "For a little [while] we are saved. We have a little meat," said the man.

The next night it was called out again that the woman was to make medicine. This time she gave orders that only the women were to dance, so that cows might come to the drive. So the women danced. The men tried not to make another mistake. In the morning they looked from the hill again. They were made glad by the rock falling again on its face. Again the young men went out, and all was as before. Now all in the enclosure were cows. They were all killed with arrows. None of them got out.

The people were happy now. They had plenty of meat. Every one now believed in the power of the rock. The woman who found the rock was respected by her husband.

8. ORIGIN OF THE MEDICINE-PIPE.

The Blood Indians have had medicine-pipes for a very long time. There is one pipe among them that is so old that no one has any recollection of having heard of its being made by any one. So this pipe must be the real one handed down by the Thunder, for all medicine-pipes came from the Thunder.

Once there was a girl who never could marry, because her parents could not find any one good enough for her. One day she heard the Thunder roll. "Well," she said, "I will marry him." Not long after this she went out with her mother to gather wood. When they were ready to go home, the girl's packstrap broke. She tied it together and started, but it broke again. Her mother became impatient; and when the strap broke the third time, she said, "I will not wait for you!" The girl started after her mother, but the strap broke again. While she was tying it together, a handsome young man in fine dress stepped out of the brush and said, "I want you to go away with me." The girl said, "Why do you talk to me that way? I never had anything to do with you." "You said you would marry me," he answered; "and now I have come for you." The girl began to cry, and said, "Then you must be the Thunder."

Then he told the girl to shut her eyes and not look, and she did so.

539 After a while he told her to look, and she found herself upon a high mountain. There was a lodge there.[1] She went in. There were many seats around the side, but only two people, — an old man and woman. When the girl was seated, the old man said, "That person smells bad." The old woman scolded him, saying that he should not speak thus of his daughter-in-law. Then the old man said, "I will look at her." When he looked up, the lightning flashed about the girl, but did not hurt her. Because of this, the old man knew she belonged to the family. At night all the family came in one by one. The Thunder then made a smudge with sweet-pine needles, one at the door of the lodge, and one just back of the fire. Then he taught his daughter-in-law how to bring in the bundle that hung outside. This was the medicine-pipe. After a time the daughter-in-law gave birth to a boy, later to another boy.

One evening the Thunder asked her if she ever thought of her father and mother. She said that she did. Then he asked would she like to see them. She said, "Yes." So he said, "To-night we will go. You may tell them that I shall send them my pipe, that they may live long." When the time came, he told the woman to close her eyes, and once more she was standing near the lodge of her people. It was dark. She went in and sat down by her mother. After a while she said to her mother, "Do you know me?" "No," was the answer. "I am your daughter. I married the Thunder." The mother at once called in all of their relations. They came and sat around the lodge. The woman told them that she could not stay long as she must go back to her lodge and her children, but that the Thunder would give them his pipe. In four days she would come back with it. Then she went out of the lodge and disappeared.

In four days the Thunder came with the woman, her two boys, and the pipe. Then the ceremony of transferring the pipe took place. When it was finished, the Thunder said that he was going away, but that he would return in the spring, and that tobacco and berries should be saved for him and prayed over. Then he took the youngest boy and went out. A cloud rolled away, and as it went the people heard one loud thunder and one faint one [the boy]. Now, when the Thunder threatens, the people often say, "For the sake of your youngest child," and he heeds their prayers.

When the Thunder left the woman and elder child behind, he said that if dogs ever attempted to bite them, they would disappear. One day a dog rushed into the lodge and snapped at the boy, after which nothing was seen of him or his mother, and to this day the owner of a medicine-pipe is afraid of dogs.

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[1] It is often said that the Thunder steals or seduces women. For another version of a medicine-pipe origin, see Grinnell, op. cit., p. 113.

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9. THE WORM-PIPE.

Now a man was out hunting. One evening he returned to his camp and was sitting on his bed smoking. A large decayed piece of wood was burning in the fire. As he was sitting there he saw a worm crawling along the stick of wood. Then he heard singing. Now the worm became a person holding a pipe with a straight [tubular] bowl. The stem was decorated. It was a medicine-pipe. The person had an eagle-plume tied in his hair. He shook the pipe-stem, and began to sing, "The fire is my medicine."

Then the worm-person transferred the pipe to the man.[1]

10. A PIPE FROM THE SEVEN STARS.

The same man who got the pipe from a worm went out to hunt. After a time he decided to go up on a mountain-top to fast and sleep. He had been there four days when he heard singing from above: —

"The Seven Stars say,
'My pipe is powerful.'"

"Old man says,
'My pipe is powerful.'
He hears me."

Looking up, he saw that the smallest one of the Seven Stars was singing. Then it became a person, and gave him a medicine-pipe.

11. THE BLACK-COVERED PIPE.

Once a man was camping out alone. It was when the leaves were turning yellow, and the elk are often heard to whistle. It was in the foothills of the mountains. He had been hunting here and killed four elk. Once, just after he killed an elk, he heard a Coyote call, "Wa-wa-woo-oo-oo!" Then he heard some one singing: —

"Fine meat.
I want to eat it."

Now he saw what it was that was singing. It was a Coyote carrying a thorn-stick wrapped in his own skin. Then said the man, "I will give you this elk."

After this the Coyote gave him a medicine-pipe.

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[1] Grinnell (op. cit., p. 127) gives a different account of the origin of this pipe.

12. The Otter-Lodge.

Man-with-a-Woman-Inside-of-Him when a young man went out to a lake far in the north. This was known as Round Lake. It was very deep. He slept on the shore, but had no dreams. Then he made a raft and lay upon it. While he slept the wind carried it far out from shore. Then a Mink appeared in his dreams, and said, "Come to my father's lodge!" He heard drumming down under the water. Now the man awoke, but could not go to the lodge because of the water. So the Mink came up again and told him to shut his eyes. He shut his eyes, and upon opening them found himself under water in a lodge.[1] The otter was lying at the back of the fire in a large pile of grass from the shore of the lake. Then the Otter became as a person, and spoke to the man. He said that he would give him some power. He took up some of the grass and made a smudge, at the same time singing a song in which the following ideas were expressed: —

"This is my lodge.
It is a medicine-lodge.
I will give it to you.
The water is my lodge.
It is medicine."

The Otter sang seven songs and at the last took up an otter-skin, held it in his hands and sang: —

"I will have a dream when I sleep."

Then the Otter made a smudge and held his hands in the smoke. Then he took hold of the man's hand and placed the otter-skin in it. The wife of the Otter who had aided him in signing and handling the bundles, now transferred a mink-skin to the man in the same way.

The man staid with these people until he learned many songs and the ways of handling the bundle.

13. The Bear-Lodge.

In the old days, before the Blackfoot had horses, they were moving camp with dog-travois. A little boy was strapped to a dog-travois. The dog went to get a drink of water. He passed through some bushes. The travois was untied and fell off with the child. The dog ran off, while the boy remained sleeping on his travois. The dog caught up with the camp.

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[1] The several divisions of the Blackfoot have a large number of ceremonial teepees to which belong bundles and rituals. The teepees are painted with designs symbolizing parts of these rituals. For a general description of teepees of this type, see Grinnell, The Lodges of the Blackfoot (American Anthropologist, N. S., Vol. III, pp. 650-668).

The boy's mother saw the dog without his travois, and went back to look for the boy. She failed to find him. The next day she said, "I shall find my boy this night." But though she searched for him, she could not find him.

The child cried at night. The Bear heard him and went to see what was the matter. He took the child to his cave. When inside, the boy looked up. He thought it was a tent, for the Bear had painted his cave on the outside with his own figure. His hind-feet were marked about the tent in front, and there were painted wings on the roof. Bear said to the boy, "You are to stay with me all winter. I shall make food for you." The child staid there all winter, and Bear transformed buffalo-chips into meat which he gave the boy to eat. He made ripe berries for him out of saskatoon-sticks. The boy grew very fast during the winter. Next fall, when the leaves were turning yellow, the Blackfoot went back near the Bear's cave. Bear, going outside, saw the Indian camp. He returned and ordered the little boy to return to his people. The boy's parents were no longer looking for him, thinking he was dead. Bear told the boy that his name was Big-Bear. He gave his name and tent to the boy, telling him to paint his lodge in the same way as his cave. He also gave him a large knife, called the "bear-knife."[1] Then he gave him some medicine. He said, "You will be an old man, for your enemies cannot hurt you. You have nothing to be afraid of." Then the Bear said, "Now go home to your father. Take this medicine, and whenever you want something you will be able to get it."

The boy went home. When he reached camp, he painted his body and face. People saw the boy, but did not recognize him. Having lived with the Bear so long, he was very wild. He said to the people, "I am the boy you lost." Then his parents knew him. He said, "I shall not hurt you, for I pity you." He staid with his parents, but grew wilder and wilder. He was a great fighter, and took away other Indians' wives. The people were afraid of him. One day they held a council and decided to kill him. They took their bows, arrows, and stone knives. Big-Bear sent his parents to the bush. Then he attacked his enemies. The people shot at and hit him; but he just rubbed his body, and there was no wound. He killed many Indians. At last they said, "We cannot kill you." Then he bade his parents go home, saying, "They are afraid of me. Let us go home."

They went home, and the people never again tried to kill him. Big-Bear now was kind to everybody. He painted his lodge and was called Big-Bear. He became a great chief. Whenever he fought, he killed many of the enemy without getting hurt himself. When there was lack of water, he merely scrunched the earth, and produced water for his parents. He lived very long. All his children were as strong as he. The tent and the knife are still here.[1]

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[1] See narrative No. 17.

14. The Horse-Lodge.

Once there was a poor man who had just one horse, a mare. It was white. The man was married. He had also a white stud colt. The colt grew to a fine size. This story is not an account of a dream, but a statement of things that really happened. In course of time the man became rich, and owned many horses. He did not ride the white mare then, but took good care of her. One day he led her down to water. While drinking, she spoke to him, much to his surprise. She said, "Father, I shall give you a lodge. To-morrow morning, when you go out to tend your horses, you will see a lodge."

The next day, when the man went out to look for his horses, he came to a lodge, on the right side of which stood his old white mare and on the left side the colt. The White Mare said to him as he came near, "You are to paint this lodge as I direct." The man brought paints, water, and buffalo-fat, and painted the lodge as the White Mare directed. On the right side he painted with white clay, the picture of the old white mare. On the other side he painted with the same kind of clay the picture of the colt. Around the top he painted the seven stars, the bunch stars and the morning star. Around the bottom he painted in red the earth and the hills, and in white the fallen stars. When the painting was finished, the old White Mare took her master into the lodge, where she taught him the songs and the ritual. Then the man took the lodge home with him and showed it to the people. This man was a Piegan. After a time he transferred the lodge and the ritual to a Blood, who transferred it to a Northern Blackfoot. Finally it was transferred back to a Piegan, its present owner, who has made use of its power for thirty years. When it was transferred to him, he gave away ten horses.

15. Black and Yellow Buffalo-Painted Lodges.

One time two men were sitting on a rock by the side of a river, making arrows. As they looked down into the water they saw a lodge standing on the bottom. One of the men said, "I believe I will enter this lodge." So he dived down into the water. When he got into the lodge he found no water on the inside. A great deal of medicine was hanging up in this lodge, and when the man came out he told all his people what he had seen. At another time the same men were camped at a place where some people saw another lodge down in the water. When this man heard about it, he dived down and entered, as before. Here, again, he saw a great deal of medicine hanging up.

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[1] Recorded by Dr. R. H. Lowie.

Now this was the beginning of the black-and-yellow buffalo-lodges. While the man was on the inside, he was taught the whole ceremony. And when he came up, he got together all the medicine, and painted the lodges as you see them now. These two are the most powerful painted lodges we have.[1]

16. THE CROW-PAINTED LODGE.

There is another painted lodge known as the Crow Lodge. It came about in this way. One man was catching eagles on a hill. He had made a hole in which he was hiding. After a while he went to sleep. He dreamed that a Crow came to him saying, "This is my lodge. Now I shall give it to you with the medicine and songs." So the Crow transferred the lodge to the man, taught him the songs and the ceremony.

17. THE BEAR-KNIFE.

Once in the winter-time, just one month before summer, or on the sixth moon, a Sarcee was out hunting when a blizzard came down upon him. This Sarcee was of mixed blood, for his father was a Piegan. Now in the blizzard he lost the direction, because he could not see. He was feeling around in the brush and timber for shelter. He was nearly frozen, but finally he felt on the ground a warm spot. This was a bear's den. As he went in, it got warmer and warmer. Presently he heard a Bear begin to growl. Then he stopped and began to pray to the Bear. Now the Bears had a young one, a young male. And this Bear said to his father, "I pity this young man. Do not harm him!" Then the father said, "Well, all right," and the mother said the same. Then the father said to his son, "You give him some of your power first."

So the son told the young man to come in. When the man was inside, he saw it was a lodge, painted and decorated, with a bearskin for a door.

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[1] For a more complete version of this myth, see Grinnell (Lodges of the Blackfeet, op. cit., p. 658). The same article (p. 663) contains a brief narrative concerning the origin of another ceremonial teepee.

539 Now he was in the lodge. At the back of the lodge he saw a rawhide bag and a lance, and on the sides were four persons and four drums. The son said to the man, "You sit at the head of the lodge" [that is where the guests are seated]: "I will sit by you." In front of the man was a pile of thorn-bushes with very sharp thorns. "Now," said the young Bear, "I will give you my knife." "All right," said the man. Then the Bear mixed some red paint in a cup of water, and said to the young man, "Now you must take off your clothes." The man did so, and sat there naked. Now the Bear took up a big turnip, and, taking some fire, put it down upon the ground before him, singing a song as he did so: —

"On the earth I want to sit.
It is powerful."

Then he took down the knife, held it to his breast and in the smoke, singing all the while a kind of dancing-song in which were the words, "The ground where I sit is holy," and making the sound of a bear. All this time the knife was in the bag. Now he began to sing another song, which is called the "Untying Song." Then he put the knife down. Now he made another smudge, took up the knife, and then mixed some paint in his hand. And as he sang: —

"The ground is our medicine."

He rubbed the red paint on his hands and then over his face, afterwards scratching it with his fingers. Then he took up black paint and made the marks representing the bear-face. Then he took claws, and put one on each side of the head. Then he took paws (?) and put them on for a necklace. But before he put the necklace on he held them in the smoke and smudge, and sang: —

"Bear-man says, 'It is medicine,
I want it.'"

As he put it on his head he sang: —

"Bear is looking for something to eat."

Then he caught the person next to him, as if about to eat him. (Everything that was done was accompanied with bear actions.) Then he took up the knife, held it over the smudge, and took some eagle-tail feathers for a head-dress. All this time they were sitting near the thorns and the Bear had all his regalia on. Then the Bear took up the knife, and as he sharpened it sang: —

"My children, on the other side of the hill is a big noise.
You get into the brush.
I will be safe.
I have power."

At the last words of the song he thrust the knife into the earth, and, holding it by the handle, sang: —

"I am looking for some one to kill."

Then with the knife he pretended to be about to stab the man, and, catching hold of him, threw him upon the thorns on his breast, and holding him there painted him. Then the Bear took him up again and dressed him in his own regalia. Then taking the hand of the man in his own, and both holding the paint, he began to sing, touching the paint to the man's wrist, elbow, breast, and head. Then he laid the man down on his breast, and slapped him on the back with the flat part of the knife. This he did four times with the man turned in each of the four directions. Then the Bear said, "Now you must sleep out in the timber for seven days. Whenever you pursue an enemy you must sing this song, and make the movements I do: —

'I will run after him.
He will fall.
I will stab him.'

If the enemy shoot at you, do not dodge; if you should do this, you will be killed. Do not turn back, but keep on. If you turn back, sores will break out on your body, and they will be fatal."

Now a long time after the man had gone back to his people, he was out on the war-path and in battle against the Assiniboine. One of the enemy came up to him, put his gun against him, pulled the trigger, but it missed fire. Then the man took the Assiniboine by the hair, and stabbed him with the knife. As years went on, he killed many enemies with his knife in that way. It was very strong medicine. This knife is still among our people, but there are two of them.[1]

Now it was the turn of the father-bear to give the man something, so he gave him a lance with an otter-skin hanging down decorated with feathers. Bear's claws were hung to it for bells [rattles]. The shaft of this lance was wrapped with elk-skin, and a head-dress of bear-claws went with it.

There was one thing I forgot to tell you about the bear-knife, and that is, when a man is to receive the knife, the knife is thrown at him. If he catches it, it is all right; but if he does not catch it, he cannot receive the medicine.

Then the Bear took up the lance, painted it and made a smudge as before, singing, "Bear above, says the earth is our lodge." Then he mixed the paint and painted his face as before. Then he sang another song, and as he did so struck the lance into the ground. While singing another song he took up the lance in the same manner as the knife, then threw the man upon the thorns, and painted him as before. The words in this song were: —

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[1] When the bear-knife is transferred, the ceremony is the same as performed by the bear in this narrative. The transfer of the knife is so rough, that no one will take it, unless forced to do so.

"Underneath is a bear; he has sun power."

Now the lance was thrown at the man and he caught it. If he had failed, he would not have received it. Then the Bear gave him the same instructions as for the bear-knife.[1]

Now it was the old woman's turn to give the man something, and she gave him a painted lodge. This lodge is still among the Northern Blackfoot. On it is a picture of a bear. The owner of the lodge wears bear-claws for anklets, wristlets, and ornaments on his head. He also wears a feather head-dress and a bear-robe. The smudge song for the bear-lodge is as follows: —

"The earth is our home.
It is medicine."

The next song: —

"My lodge I give it to you.
It is powerful."

Then she took up the paint and sang as she painted him: —

"Be not afraid.
Never turn back.
Think of the one you kill and eat."

The woman told the man that no one must spit inside of the lodge, but he must raise up the side, and spit on the outside. (Same is true of the medicine-lodge.) The medicine-bundle for this lodge was the robe and the other objects to be worn by the man. It must also have a bearskin for a door, for this is the lodge in which the man found the bears.

18. THE SMOKING-OTTER.

Once there was a white man and his wife who had for a friend a young Indian who was not married. The white man took the Indian off to a great water. They went out to a lonely island which was the nesting-ground for many kinds of birds. The ground in many places was covered with feathers. They camped there for a while. After a time the white man began to be suspicious of his Indian friend on account of his wife.

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[1] The lance was buried several years ago with the body of its last owner. During these ceremonies the wife of the recipient of the ritual was also thrown down upon the thorns. Once an indecent exposure of the woman occurred when this part of the ceremony was reached, the narration of which afterwards came to have a definite place in the transfer proceedings.

539 Then he went about and around the camp, telling all the people what he had done, and that they should move camp at once. This was according to the custom of that time, when women who committed this offence were killed and their bodies left unburied. So the people moved their camp far to the north, where they crossed a large river. This was early in the spring and the water of the river got very high, so high that they could not cross back again. Always-Talking had two wives left, but he mourned for his other wife, and was sorry that he had killed her.

Many buffalo were roaming about on the side of the river where the woman's body lay. There were eight buffalo who travelled by themselves, one was a cow and seven were bulls.[1] The Cow always led the bunch. As they were going along one day, they came to the body of the dead woman. They stopped, stood around and looked at it. The Cow said, "For this woman I am sorry. I pity her. You must doctor her." To this the others replied, "We are sorry too. We will do what we can for the poor woman." One of the bulls was the husband of the Cow and he said to her, "You go over to the herd and pick out seven cows to aid us in doctoring the woman." The Cow went away and came back with seven others. Now all the buffalo knew what was going on and gathered around in a large crowd.

The woman had been dead a long time, and nothing remained except her bones. As the buffalo stood around, they all became people, painted and dressed in fine clothes. They had seven drums and other medicine things. Then they began to sing a song. The words were, "We want buffalo to come to life." Then they all walked around the skeleton and pawed until it was covered with dirt and grass. They sang many other songs. Then the Cow and her husband approached the place where the skeleton was covered up, and each hooked at the place twice. Then the other buffalo did the same in their turn. Then the husband of the Cow led the buffalo around to one side and brought them up toward the feet of the skeleton. Then they hooked as before; then back again and up toward the right side of the skeleton; then toward the head. As they came toward the head of the skeleton, the husband of the Cow rushed at the heap of dirt, and the woman came to life and stood up. Then the woman took the lead of the procession and all the buffalo fell in behind. The husband of the Cow came directly behind the woman. He had great power. He would blow through his nose and all the different colored paints would come out. He blew these paints upon the woman. The other buffalo carried seven drums, and sang this song: —

See footnote p. 122

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"Buffalo is going to drink.
Water is my medicine.
Buffalo is going to eat.
Grass is my medicine."

The meaning of this song was, that when the woman should drink and eat she would be fully restored to life. As the procession approached the river, they stopped three times, and a fourth time at the edge of the river. While they stopped there, they sang this song: —

"Our road is powerful.
We look for a powerful road."

Now the woman had been dead so long that she had to be given the power to drink and to eat. So the husband of the Cow put her mouth to the water with four movements, and directed her to drink by licking the water four times. Then he took a buffalo-horn spoon, painted it red and yellow, and gave the woman water from it. Then he took some dried meat, rubbed it in his hands, making four movements toward the woman's mouth, and gave it to her to eat. Now the woman was restored to life. The husband of the Cow gave her some buffalo-hair and said, "When you cross this river, go into the lodge of your husband, and if he is still angry at you, throw this hair at him, and he will die of the small-pox. If he treat you well, make him a shield, and one for each of your two brothers." The river was now very deep, and in order that the woman might cross, the buffalo made a bridge of shields over the river. The Cow told the woman to shut her eyes, and began to lead her across. She said to the woman, "When you have reached the other side, the buffalo will give you your choice of three of these shields. There are three medicine-shields here, — the first one upon which you shall step, the fourth, and the one in the centre of the bridge. You choose these, and when you get back make them." When the woman was safely across, the husband of the Cow placed all the shields before her in a row that she might choose some of them. She picked out the three shields as directed by the Cow. The Bull advised her to take others. He said, "Those you have selected have no power. The other shields are medicine-shields." But the woman still insisted upon taking her first choice, and after refusing the others four times, she was permitted to take them. Now one of the shields she took belonged to the husband of the Cow. He said to the woman, "My shield must never be put down in the house, but must hang upon a tripod. The face of the shield must always point toward the sun, and it must be moved on the tripod to follow the sun."

Now the woman started to return to her people. When she came in sight of the camp, she concealed herself until it was dark, and then went to the lodge of her husband. "Is my husband at home?" she said. "He is," a man replied. Always-Talking recognized his wife and gave her a hearty welcome. He forgave her all the past. After a time the woman told Always-Talking that he should kill three large bulls and give her the skins. When the skins were brought to her, she made three shields. She gave one to Always-Talking, and one to each of her brothers. She said to them, "When you go out on the war-path, you must take these three shields. You must never turn back until you meet enemies. If you do so, you will surely die."

This is the way the people got medicine-shields.

20. NEVER-SITS-DOWN'S SHIELD.

Somewhere on the other side of the mountains a Piegan was sleeping in lonely places. One night he slept in a buffalo-wallow and had a dream. Next day he returned to his people and entered his father's lodge. The next day he asked his father to cut a piece of skin from the belly of a bull and shrink it by heating over a fire. This done, he was to cut it round like the sun, and paint the picture of a bull and a cow on one side; also to put a fringe across the middle of the shield to represent the beard of the bull. In the centre of the piece he was to tie the head of a jack-rabbit. Then he was to take a piece of elk-horn, bend it into a hook, and tie it across the middle. Wristlets were to be made from the skin of the buffalo's nose, and dew-claws were to be tied to them. Armlets were to be made from the skin taken from the throat where the hair is long. A strip of skin from the buffalo's mane was to be taken for a necklace. Finally his father was requested to get a white horse with red ears, and to bob his tail like that of the rabbit. The horse should be made to look as much like the rabbit as possible. A whistle was to be used to imitate the noise made by the rabbit.

When the boy's father had done all this, he was directed by his son to hang the shield upon a pole on the back of the lodge, then to ride round the camp and tell all the people to stake down their lodges. "When this is done," said the boy, "I shall sing a song, and if nothing happens, we shall destroy this shield." So the boy's father rode round the camp, calling out to all the people and telling them to stake down their lodges and send a swift runner to assist his son. The whole camp knew that some powerful medicine was about to work. The women hurried out to stake down their lodges. When the father returned to his lodge, the boy dug up some dirt at the side of his bed, and scattered some light-colored dust in the hole. "This," said he, "is to represent the place where the buffalo do their pawing." The young man directed the runner to go out by the left side of the lodge and run around very fast, take the shield down from the pole as he ran, 539 and bring it into the lodge without stopping. While the runner was doing this, the boy sang a song. He was sitting down with a buffalo-robe, hair-side out, drawn around him. When the runner came in with the shield, the boy put it on by putting his feet through the carrying-strap and pulling it over his shoulders. Then he fell over into the hole he had dug, rolled in the dust he had scattered there, and grunted like the buffalo. Then he got up and shook himself. Immediately a great storm came. It blew the dust the boy shook from himself straight up into the air. It did not blow down the lodge in which the shield was; but every other lodge in the camp was blown over, notwithstanding the fact that they had been staked down very tight. In this way, the great medicine-power of this shield became known to the people.

Once, a long time after this, the enemy attacked the camp, and the Piegan were driven back among their lodges. The boy who owned the shield sat quietly in his lodge and let them fight. His people called him to come out, but he sat still. Finally he sent for a number of young men, and when they arrived he requested them to get a number of young cottonwood-trees and put them against his lodge. While the young men were bringing the trees, the boy had his horse brought in. The young men soon came back, and brought so many trees that they almost broke down the lodge. Then the boy put on his wristlets, his armlets, his necklace, took the shield, sang a song, rolled in the dust and shook himself, as before. This time, however, he shot straight up in the air and came out at the top of the lodge, breaking some of the cottonwood-trees, and came down astride his horse. The horse jumped four times, like a rabbit. All this time the enemy were shooting at him. As the horse jumped the fourth time, the enemy ran. The boy pursued them, striking them with the hook of elk-horn that hung upon the shield, and every man struck fell dead.

The shield takes its name from its owner, who always sat down; but the people speak of him, according to their way, as he who never-sits-down.

21. THE EAGLE-HEAD CHARM.

One day a man came to a tall tree in the top of which was an eagle's nest. The nest was made of sticks, and was very broad. The man looked up at it. He saw a buffalo-calf standing up there. "These birds have some great power," he said. "I will sleep here [at the foot of the tree] to see if I get some power." So he put his robe over his head, lay down under the tree and slept. He awoke, hearing a puff of wind. He uncovered his head and found himself up in the nest. The buffalo-calf, frightened, was jumping about snorting. Looking up, the man saw two eagles circling around the tree. They were very high and were sounding their whistles [screaming]. There was a wind. The eagles came down. The man was afraid. He took two young eagles up in his arms and cried. The female eagle said, "Let us do something for this man: he takes pity on our children." Then the male eagle struck the buffalo-calf, knocking him off the nest, and also knocking off a dead calf that was there. Then he became a person and stood before the man. The eagle-person sang songs. He had a straw in the bunch of hair at the top of his head. He told the man that this was to make him as hard to hit [in a fight] as a straw.

First Song.

"I don't want them [enemy] to kill me.
These here [the straw, etc.] I shall fight with."

Second Song.

"This here, my head-top, wear.
It is powerful.
Guns for me are fun [easy to overcome]."

Third Song.

"That there I am looking for.
Guns [are] my medicine."

While singing the third song, the eagle-person waved his arms as if flying around, and moved his head as if searching for the guns. At the end of it he blew his whistle four times and took the man down to the ground.

Fourth Song.

"Gun I want to eat [capture]."

Fifth Song.

"Now let me eat a gun."

While singing the fifth song, the eagle-person flapped his arms, and at the end blew his whistle. Then he said to the man, "I will give you some power." He took a feather from his tail and threw it through the body of the calf, saying, "So you can do to enemies." The man said to himself, "I do not want such power as this, to kill people." The female eagle said, "Do not give him such a power as that. Give him some other power." So the male eagle said, "Well, you will get long life and good luck."

Soon after, the man came to a place where some young men were shooting at white-headed eagles. He watched them. They killed one. He asked for the head and a wing-bone. When they were given to him, he tied the head on to his hair and made a whistle of the bone. The man soon went 539 on a raid and got many horses. He went into many fights, but always got out safely. When a very old man, he transferred the charms and formula to a young man, its present owner, who attributes his long life and safety to its power.

22. The Pigeons.

Once an old man was in mourning for a son who had been killed on the war-path. He had gone out to the place where the body had been found. Then he went up on a high hill. This was a very lonesome place; but there were many pigeons there. The name of this man was Changes-His-Camp. The place was in the direction of the Crows. He himself was a Piegan. Now it was the fall of the year, and the old man was crying for his son. While he was doing this, he heard the turtle-doves inviting each other. He went over and joined them. They said that they would give him a society. They said that he had mourned a long time and that now he was about to get revenge. That he would move camp a few times and three Crow Indians would be killed. Then they danced, and showed him the whole thing. When he came back, he started the Pigeons.[1]

23. The Mosquitoes.

Once a Piegan lived in the woods in the far north. This was a long time ago. One day he was out hunting in timber in which there were a great many insects; but the insects were all in their holes because it was raining. The man wore a buckskin shirt, leggings, and moccasins. After a while the day cleared off, and at once the insects began to fly. They swarmed around the man so thick that he could not push them away. At last they got under his clothing. They bit him all over until he was almost dead. At last he was exhausted, and fell down upon the ground. Now the insects settled on his face, and began to work their way into his eyes, nose, and ears. His whole head was covered with them. Before he became unconscious, he heard a voice calling out, "Mosquitoes, mosquitoes, get together, get together! Your friend is nearly dead." Then the mosquitoes got together and came out in single file. The man saw that four of them were painted yellow with blue stripes across the eyes, nose, and cheeks. The others were painted red. These four were called the "yellow mosquitoes," and wore eagle-tail feathers in their hair. The others wore plumes and a long feather hanging down from the head. They had a leader who wore a feather on his head, and had his face painted yellow with red bands cross it. Also four of them carried a piece of rawhide with the hair on it, upon which they beat time. They wore moccasins and breech-cloths. All the members wore eagle-claws on their wristlets, the strings of which were wrapped with porcupine-quills. They all sat down in a circle while a song was sung. Then all danced around in the direction of the sun four times, and, springing up, they dashed upon the insects, quickly driving them away.

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[1] The Blackfoot maintained a series of related societies for men similar to the military societies of the Arapaho, Cheyenne, Hidatsa, etc. The names given them by Grinnell are Little-Birds, Pigeons, Mosquitoes, Braves, All-Crazy (?) Dogs, Raven-Bearers, Dogs, Tails, Horns Kit-Foxes, Catchers, and Bulls. Our collection of narratives contains origin myths for a number of these. See Grinnell, Blackfoot Lodge Tales, op. cit., pp. 104, 221. [171]

24. THE BRAVES.

Once a boy was out hunting squirrels with bow and arrows. He chased a squirrel into a hole, and lay near by waiting for it to come out. He waited so long that he fell asleep with his head resting on the bow. After a while he heard shouting and then a war-whoop. This caused him to wake up. He could hear the shouting, but could see nothing. Finally he looked up into the sky, where he saw many men coming down. Behind the main body were two side by side, and in the rear one man. Their robes were turned hair-side out, and buffalo-hoofs hung from the corners. One of the men carried a stick with plumes fastened to it. The men in the front row had their faces painted black. One in the centre of the front rank wore a fine suit trimmed with weasel-tails and a feather in his head. All the others wore robes. This leader carried a rattle in his hand, half of which was painted yellow and half red, with a hawk-feather hanging from the end. His face was painted half red and half yellow. Then the men all fell into single file. In the rear were four men painted black, and wearing black robes. Each carried a lance wrapped in black cloth trimmed with four bunches of crow-feathers. Their faces were painted with white streaks across the nose. Some of them carried water-vessels made of buffalo-stomachs, on their backs. All of them carried whistles. The leader was painted red, wore a red robe, and carried a spear with feathers of many colors. Their faces were painted. There were four other men, all painted white with black circles on their faces and four marks below their eyes. They carried spears with four bunches of eagle-tail feathers on them. Sage-grass was tied around the spears. One man wore a buckskin suit trimmed with weasel-tails and his body was painted white. There were two men wearing robes with the hair-side out. They wore shirts and red moccasins cut full of small holes. Their bodies were painted red with black marks

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539 on the faces. Their robes were kept in place by bearskin belts, and they wore arm-bands of bearskin. Each carried a red bow and four arrows, two blunt and two pointed. There was a man in the rear called Brave-Willow. He wore a robe tanned on both sides. His face was painted red with a black mark across the nose. Buffalo-hoofs were tied to the corners of his robe and a plume fastened at the back. He carried in his hand a willow painted red with plumes on each of the branches.

This is the way the Braves were first found out. The men with arrows were called Brave-Bears.

25. DOG-CHIEF.

Once there was a very nice girl the daughter of a head man, and many young men sought her for a wife. One of the men in the camp owned a very large dog. It was a brindle. One time this girl borrowed this dog, hitched him to a travois, and went out for wood. After this she borrowed him many times, and he became used to her. Whenever he came about she always fed him and petted him, and whenever she went for water he went with her. One day as the girl was going along she said aloud, "I wish you were a young man, then I would marry you." Now the dog heard and understood. That night he turned himself into a man and went to the lodge where the girl was sleeping. She awoke and found some one kissing her. She put out her hand, felt the man, and noted that his hair was fine and that he had finely shaped limbs. When he went away she wondered who it could be. She never had anything to do with other men. She had two brothers, and for that reason she did not wish to say anything about it. She thought the person might have been one of her suitors. So she thought to herself, "If he comes, next time I will mark him." So that evening she took some white earth, mixed it with water in a cup, and stirred it with a stick-weed.[1] That night the strange visitor came again, and, as he caressed the girl, she rubbed some of the white earth on his hair, on his robe, and on his back.

Now the next day there was a dance in the camp, and while it was going on, the girl went out and looked around. Though she could see every man in the camp, none of them wore the marks of her paint. Now she wondered who he could be. As she turned away, she saw a dog in the distance. It

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[1] For a note on the wide distribution of this myth see Dorsey and Kroeber, op. cit., p. 209. The punishment of a maiden regarded by herself or her parents as of too great worth to be the wife of even the best young man in camp, is a favorite theme among the Blackfoot story-tellers. Her humiliation usually takes the same form, she marries a man of extraordinary promise, who turns out to be a creature equally disgusting. For another example in this collection, see p. 151.

539 was her travois dog, and as he came up she saw stripes of white paint on him, just as she had marked her strange visitor. Now she thought to herself, "It can't be the dog; but surely that is the paint. Now to-night he will come again, and I will try it once more." That night the man came again. This time she took his middle finger, and, putting it into her mouth, bit it very hard so as to cut it through with her teeth. Now she was the daughter of the chief of the tribe. The next day there was to be a dance, and she requested her father to order the young men to dance holding up their hands. Her father did this, and as they danced she looked closely at all their hands, but saw no bruises on them. As she looked away, she saw the travois dog again. As he came up, she noticed that he was lame, and when she examined his foot, she found that one of his toes was nearly cut in two. Then she went to the man and asked him for the loan of the dog to go for water. She put him to the travois and went. When out of sight of the camp, she took the dog into the brush, turned to him and said, "Here, it is you that visits me at night." The paint was on him yet, and he was very lame.

Then the dog became a man, took off the travois and stood up. He was a fine young man. He said to the girl, "Well, it was your fault, you wished it." Then the dog-man took her into the brush. The girl said, "Let us go far away from the camp. This is a disgrace to me." "Well," said the man, "I will be a dog again, and you may drive me home with the water; but to-night, when all the people are asleep, we will leave the camp and no one will ever know about this." So they took the water home, and the girl got all her things together, some food and some moccasins. When it was dark, she told her mother that she was going out for a while. When she was out of sight, the dog-man appeared and they went away together. The next morning the chief called out about the camp, asking if any one had seen the girl. Then the man who owned the dog called out about the camp, saying, "My large travois dog has gone. Has any one seen him?"

The dog-man and the girl went far off. They were gone four years. They had two children, a boy and a baby-girl. The children were real people, for the dog-man was now a person. They all returned to the camp of the girl's people, and the dog-man called at the lodge of his former owner. When he came to the door he said, "Can I stay here a while?" "Yes," said the owner. The dog-man had ten dogs with him. One day the man said to him. "To what tribe do you belong?" "Well," said he, "I belong to a tribe living far away." "Then how is it," said the man, "that you speak our language?" The dog-man replied, "Because our people speak the same language as you." Now the dog-man always wore his moccasins, and whenever he had occasion to change them, he went outside, where no one could see him. About this the people became suspicious. Whenever

539 his wife would cook a meal, he would say that he would eat outside; and some of the people who watched him saw that he ate his meat raw. So one day his former owner said to his wife, "I believe he is not a person. Suppose we look at him when he has his moccasins off." So one time, when the dog-man was asleep, they saw his foot sticking out of the bed. He had feet like a dog. During this time the parents of the girl began to see a resemblance in the wife of the dog-man to their lost daughter. They began to have suspicions also. Now the dog-man thought to himself, "I guess they know all about it." So one day he said to his former owner, "Do you know that I am a dog?" "Yes," said the man. "Well," said the dog-man, "I am your old brindle." Now the girl went over to her parents and told them the story. She explained everything as it had happened.

Now, when the news was spread in the camp, all the men stood around and began to make remarks. They said, "Now, you see all the fine young men refused her: so she married a dog." The dog-man was very angry because of this abuse, so he requested his wife's people and the people of his former owner to move camp that night. So they moved. When they had camped again, not far away, the dog-man began to call out like a dog, and all the dogs in the camps joined him at once. Now the people were all afoot because they had no travois dogs. So they held a council, and sent four men over to the dog-man's camp to get the dogs back; but when they came there the dog-man barked, and all the dogs jumped upon the four men and killed them. Then the people begged of him to give up the dogs. At last he consented. So they got their dogs back.

Now this dog-man had a dog-skin for a medicine, which he gave to his wife's brother. This man called in a number of young men, and organized a society. This society was called "The Dogs." After a time the son of the dog-man became a chief, and, like his father's ancestors, he was a great runner. He led the buffalo over the drive, and pursued enemies in battle. His sister became a good woman, a great worker, economical, etc. These children were real persons. There were no traces of dog in them.

26. HAS-SCARS-ALL-OVER.

Once when the people were in camp the young men were out chasing buffalo. They were trying to drive them over, but did not succeed. The people of the camp were very hungry, as they had been out of meat for a long time. One day while the young men were out after buffalo again, two young women went out from the camp to gather wood. When they were out in the brush, they heard a noise over in the camp. Some one in a loud voice was telling the people to be quiet and keep close to the camp, because the young men were now driving up the buffalo. The young women heard what was said. One of them said aloud, in the presence of her companion, "Leader of the buffalo, if you will lead the herd into the enclosure so that my people may have plenty of meat, I will take you for my husband."

When the young women had their bundles of wood ready to draw up on their backs with the pack-straps, they heard a great noise. The buffalo were going over. The companion of the girl who made the vow to marry the buffalo said, "Listen, the buffalo went over. Hurry!" Every time the other woman raised her bundle of wood to her back, the strap would break and the wood fall to the ground. When this had happened four times, her companion, who was very anxious to get to the camp, left her. When the young woman was alone, making up her bundle for the fifth time, she heard some one say, "I have come for you. I want you to go with me." The young woman looked up in surprise. She saw a handsome young man finely dressed. She was frightened. She said, "No, I do not have to go with you. You have nothing to do with me." To this the young man replied, "I have killed all my people on account of you. You said you would marry the leader of the buffalo if he led them over. I was the leader of that herd, and you know from what you have just heard that I have done my part." Then the young woman began to cry and said, "Yes, I did say that. I must keep my vow. I will go with you."

Now all the people of the camp were busy butchering, and no one noticed the absence of the young woman for a long time. At last her husband and her relatives began to ask about her. Finally they learned that she and the other woman had gone into the brush to gather wood just before the buffalo were driven over. When the companion of the missing girl was questioned, she told them of the promise made in her hearing, and that she left the woman in the brush because her wood kept falling down. Then she asked the people if any of the bulls had escaped from the enclosure. Then the watchers remembered that they saw the leader of the herd spring over the fence and run away. Now every one was sure that the missing woman had gone away as the wife of the leader of the buffalo.

The husband of the woman began to make many arrows. He gathered all the different kinds of rock he could find to make arrowpoints. He made many arrows. Then he started out to find his wife. He travelled many days. One day about noon he came to the place where the buffalo lived. While he was scouting, he saw a woman going down to the river for water. As he watched her he recognized his wife. He took off his clothing and painted himself with buffalo dung and urine.[1] Then he hurried to the river, where he met his wife. He said to her, "I have come to take you home." The woman had a buffalo-horn in which she carried water to her buffalo-lover. Her husband was thirsty, and said to her, "Give me the horn that I may take a drink." Before she could answer, he took the horn from her hands and drank with it. Then she said to him, "You must wait here until the middle of the afternoon. That is the time when my lover takes a nap. When he is sound asleep I will steal away, meet you here and go home with you." Then the woman filled the horn with water and carried it to the Bull. When he was about to drink, the horn made a peculiar loud noise. He stopped, looked sharply at the woman, and said, "Some one met you and talked with you." The woman said quietly, "Well, one of your young men came down to the river, took the horn from my hands and drank from it." "Oh! all right," said the Bull as he put the horn to his mouth and drank.[1] When he had fallen asleep the woman stole away, met her husband at the river, and they started home. They went as fast as they could. When the Bull awoke and missed the woman, he called together his herd, and ordered them to look for her. They soon found the trail of the man and woman by the scent. Then the whole herd followed rapidly.

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[1] So that he might not be discovered by the scent of his body.

As the man and woman were running along, they looked back and saw the whole herd following them. The woman said that the leader of the herd was a very powerful medicine-man. He had been shot many times, but nothing seemed to kill him. He has so many scars on his body, that the buffalo named him Has-Scars-All-Over. When the herd came near them, the woman threw down her robe. The whole herd stopped to hook and trample it. In this way they gained a start. Just before the buffalo overtook them again, they reached a forest. The man and woman climbed into a very large tree. When they were safely seated in the branches, the woman reminded the man again that the leader of the herd was a powerful medicine-man. The man said to her, "Do you know what will kill him?" The woman replied, "I have heard him say that white flint rock is the only thing of which he is afraid." The man looked over his arrows and took out five that were tipped with this rock. While he was doing this, he heard the buffalo come to the tree. As they lost the trail, the whole herd passed by, except one old scabby bull. He was so old that he could not keep up with the others. When he got to the tree, he stopped to rub his sides against it. While they were watching him from the top of the tree, the woman said, "I have a notion to spit on that bull." "No!" said the man. "None of them have seen us, and if you keep still they will not find us." The woman, however, took no notice of what he said, but leaned over and spat upon the bull. At once he looked up, saw the people in the top of the tree and bellowed loudly. The whole herd came back at once. The bulls began to butt the tree. The man took his arrows and shot the buffalo down one after the other. He killed so many that they lay in heaps. Now the leader of the herd was a powerful medicine-man. He began to roll in the dust. After he had rolled over four times, he got up and shook himself. As he did so the dust shot straight up into the air. Then he charged upon the tree, and as his horns struck it, a large piece flew off. As he did this the man in the tree shot a common arrow at him; but it rebounded from his side without doing him any harm. The woman said, "About the fourth time he strikes the tree, it will fall." When the leader of the herd charged the second time, the man shot a white-pointed arrow at him. It entered his head, but did not stop him. When he struck the tree, one of his horns passed through the trunk and stuck fast. However, this split the tree, causing it to fall. The moment he struck the ground, the man shot another white-pointed arrow into him. He died instantly. When the buffalo saw their leader fall, they ran away as fast as they could.

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[1] To this point the incidents are similiar to those in the Origin of the Bull Band, Grinnell, op. cit., p. 104.

The woman came up and stood looking at the dead bull. She began to shed tears. The man looked at her in great surprise. He said, "Did you really love that buffalo?" "Yes," replied the woman.[1] When she said this, the man took out his white-rock knife and killed her at once. He returned to his people, and founded the society known as the "Front Tails." They were known by this name because each member wore a buffalo-tail upon his belt, which was hung in such a way as to be seen from the front.

27. Scabby-Bull.

Once there was a married woman. This was in the olden times. One year the buffalo would not go over the drive. Every time they were brought up, they broke through the lines. Then, the old men consulted each other. One said, "It is curious how the buffalo act. Some one must be making power secretly." Now the husband of this woman was a head man. One day when he was talking about the strange acts of the buffalo, one suggested that they question the young men who formed the lines of the buffalo-drive as to what they observed. As they could tell nothing, they were directed next time to watch carefully, to note the leader, his age, and all his characteristics. "Perhaps," said one, "you young men stick your heads up too quickly." After the next attempt to drive the buffalo, the young men reported that a young bull led the herd. Some said that he was middle-aged, and one young man said that he was an old bull.

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[1] A similar tale has been found among the Crow Indians (Simms, op. cit., p. 322) and among the Arapaho (Dorsey and Kroeber, op. cit., p. 423).

Now this woman was a fine-looking person. At one time she was the belle of the camp. She was virtuous and industrious. About this time the leader of the herd spoke to her. He said, "If you will go off with me, I will lead the herd over. Then I will get out and join you in the brush." Now the woman thought it over and said to some one, "If I had no children, it would be with me like the woman who married a star."[1] (The bull had appeared to her in a dream.) After thinking it over, she decided to promise to marry him because of her people. They were very hungry, and it seemed her duty to make the sacrifice on their account. So after a while she said that she would marry the bull. She really just thought it, she did not speak it. She was thinking of her children as she went out after wood. Presently she saw the brush where she slept when dreaming of the bull. As she was starting home with the wood, she saw the buffalo go over the drive. She went back with her wood as quickly as she could.

After the buffalo were in, one bull got out. He was scabby and lame. He ran right through the camp, and as he passed the woman she noticed red on his head. Now the woman started out for more wood. As she went out of the lodge she saw two ravens sitting close by. "Now," she thought, "this is strange that they should be there." As she started down, the ravens began flying around her head, telling her that the buffalo-man was coming. Now this man always had many animals and birds around him, — swallows, small birds, canary-birds, etc.; and while the woman was making up her bundle of wood many birds were flying round her head. Then she heard the brush crack, and a man stepped out. "Hold on!" he said. "I am in a hurry," the woman replied, "I must get back to do my butchering." All this time the birds were flying swiftly around her head, and she lost her presence of mind, being unable to go on. "Well," said Scabby-Bull, "you promised to marry me in your mind. I killed all my relations on account of you." Then the woman consented, and they went off together.

All this time the people were butchering. The husband looked everywhere for the woman, and after a few days began to mourn for her as lost. He cried, and called upon all living things to help him to get back his wife, to tell him where she was, etc. As he was going about crying, he came to a bluebird's nest in a broken tree. He cried beside the tree, and took up

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[1] This refers to the narrative of a woman who went to the sky to become the husband of the Morning Star, pp. 58-61.

539 some of the young ones in his hand, still crying. Then the Bluebird said to him, "What are you doing this for?" Then the man told the Bluebird all that had happened. "We know who it is," said the Bluebird. "It is Scabby-Bull. He is a powerful medicine-man. You cannot kill him. We can do nothing for you. None of your arrows will kill him. You must take a blunt arrow, paint it yellow, and shoot him on the crown of the head. That will make him crazy. Then you can shoot him again. That will kill him. Then you must cut him open. A canary-bird will fly out, and you must kill it also. Now go over to the other brush you see yonder. In a forked branch you will find a nest of young blackbirds. Take up one of the young ones, and begin to cry." The man found the nest as directed, and, holding one of the young ones in his hand, began to cry. After a while the male Blackbird said, "What are you doing that for?" "Well," said the man, "I have heard Scabby-Bull ran off with my wife. I have children at home like yours, and need help to get my wife back." "Well," said the Blackbird, "I can help you in one way. I can give you power to fool him. I have that power when around hawks, eagles, etc. Scabby-Bull is the leader of the buffalo herd and is protected by a number of birds. You go on to the next brush, where you will find an ant-hill. Upon it is a white stick on which an ant is sleeping. Give him food, and ask him for help." The man went on until he came to the Ant, when he did as directed. He explained all his troubles to the Ant, who promised to help him. The Ant said, "Go on to the next brush. You will find a couple [man and wife] down there. Take some of these willows for them to eat [use]. Call on them for help. These people have the power of arrows." Then the man went on. Presently he came up to an old couple, from whom he got some power. The old man said, "You take two blunt arrows. Scabby-Bull is afraid of them. You can kill him with such arrows." The old man gave him medicine, leggings, and a shirt worked in porcupine-quills. He said, "Your arrows will be as many as your quills, and will stick and hurt like quills. In the next brush you will find a very quick person. Call on him for help." The man went on. When he came to the next brush, he found a Prairie-chicken with his wife and children. So the man took some grasshoppers and fed the chicks. "What are you doing that for?" said the Prairie-chicken. Then the man explained to him that he had lost his wife, etc. "I know all about Scabby-Bull," said the Prairie-chicken. "He is a very smart person, guarded by many birds and animals, and very hard to approach. I will help you all I can. I can scare anything that lives. [This refers to the noise as a prairie-chicken suddenly takes wing.] I will scare Scabby-Bull. You will find him by a spring. I can take you there. Now go back to the old man and ask for your arrows." When the man

returned with his arrows, the Prairie-chicken said, "You must go back to the Ant and feed him again. He should give you more power. He may give you the power to turn into an ant. This Ant is the same one as the flying-ant. The buffalo and birds pay no attention to flying-ants. Scabby-Bull is protected by all sorts of things, and a flying-ant is about the only thing that can approach him." So he went back and got the power to turn into an ant. The Ant said to him, "Now Scabby-Bull is abusing your wife, because I have been there to see." When the man got back, the Prairie-chicken and he started out. After a time they saw Scabby-Bull in the distance. "Now shut your eyes," said the Prairie-chicken. At once the man became a prairie-chicken, and was flying along with the other. They saw all the birds flying around the herd. Then they alighted and began to feed with the other birds. "Look," said the Prairie-chicken, "see that herd of buffalo! Scabby-Bull and your wife are there. Over yonder is the spring where they drink." Then the Prairie-chicken said again, "Shut your eyes!" At once the man became a winged-ant. "Now," said the Prairie-chicken, "you can fly around and not be noticed." As he flew around, he saw Scabby-Bull lying with his head on the woman's lap. The woman was picking lice from his head while he was shaking his tail. Scabby-Bull was very jealous of this woman. After a while he said to her, "I shall go away, but you are to work some moccasins for me in quills. If you have not finished them by the time I return, the buffalo will dance upon you and kill you."

Then the woman set to work on the moccasins. She called upon the worms [probably ants] for help.[1] They asked her to sing a song while they worked. In this way the work was soon done. They were very fine indeed. By this time the Ant and the Prairie-chicken were back at the spring. Scabby-Bull came back to the woman, took off his left horn and sent her to the spring for water. As she took the horn, Scabby-Bull told her that if any one spoke to her the horn would make a noise. When the woman reached the spring, her former husband, who was now an ant, alighted on her ear and explained everything to her. He told her how the children at home were crying for her. That he needed her very much. Then the woman told him that she would go back to Scabby-Bull, and after he had gone to sleep she would run off. Now when she got back with the horn of water, and Scabby-Bull was about to drink, the horn made a noise. At once he accused the woman of having met some one; but she said quietly, "No, the birds were all telling me not to look." Then Scabby-Bull asked the birds. They said that they had done so.

Now, Scabby-Bull went to sleep and the woman met her husband as she had promised. Then he said, "Shut your eyes!" At once the woman became a winged-ant. Then they flew away. The buffalo-herd was so large that they were flying over buffalo until sunset and even the next day. About sundown the next day was the time the Ant had stated that he would withdraw his power. Now, as they were flying about over the herd, the birds and animals guarding the buffalo noticed these ants flying along; but when the Ant withdrew his power, they became prairie-chickens, and so they flew along day after day. At last they were clear of the buffalo, and, becoming human beings, walked on foot. As they were going along, the bluebird was flying over their heads, calling out that the buffalo were gaining on them. Looking back, the man and woman saw them coming. Then the woman threw off one moccasin. When the buffalo came up to the place, they stopped to lick it. After a time they gained on them again, and the woman threw off her other moccasin, which delayed the buffalo as before. The next time she threw away one of her leggings, then the other legging, then one garter, and then the other garter. Then she threw off her robe, then her belt, and then her dress. Each time, the buffalo stopped, but gained on them again. Now they came to a tree and climbed into the top. The buffalo were following on their trail. All passed by but one. In the rear was a scabby, lame bull who stopped to rub his back on the tree. While he was doing this, the woman said, "I have a mind to spit on him." "No, you must not do that!" said the man. "The buffalo have not seen us yet." "Oh!" said the woman, "he is such an old bull that he will not notice it." So she spat on him. Then the bull looked up, saw them in the tree and began to call the herd. Then the man began to shoot them with his arrows. He had flint-points, white-rock points, etc. All this time the buffalo were knocking pieces off the tree, and by the time he had killed all the buffalo, the tree began to tremble. Now the man had but ten arrows left, and Scabby Bull began to make medicine to charge upon the tree. When he charged, he knocked off a large piece. Then as he charged again, he said, "I shall get you this time!" All this time the man was shooting his arrows at him, but they made no wounds. At last he took up the medicine-arrow, shot Scabby-Bull in the forehead, which brought him to his knees, and with the fourth arrow he was killed. Then the man came down, scalped Scabby-Bull, and burned the scalp.

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[1] This seems to be a part of the Red-Head narrative, pp. 129-132.

Now the woman began to cry. "What!" said the man, "did you love that bull?" "Yes," was the reply. Then the man upbraided her, reminding her of the dangers he had gone through to rescue her and the ill treatment she had received from the bull. Then he knocked her down, cut off her breasts and her genitals; then those of the bull, which he thrust down her throat.[1] So she died.

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[1] That such outrages were in a way conventional is made probable by an incident noted by Henry, op. cit., p. 262.

28. THE HORNS AND THE MATOKI.

(*a*) *Blood Version.*

Once a young man went out and came to a buffalo-cow fast in the mire. He took advantage of her situation. After a time she gave birth to a boy. When he could run about, this boy would go into the Indian camps and join in the games of the children, but would always mysteriously disappear in the evening. One day this boy told his mother that he intended to search among the camps for his father. Not long after this he was playing with the children in the camps as usual, and went into the lodge of a head man in company with a boy of the family. He told this head man that his father lived somewhere in the camp, and that he was anxious to find him. The head man took pity on the boy, and sent out a messenger to call in to his lodge all the old men in the camp. When these were all assembled and standing around the lodge, the head man requested the boy to pick out his father. The boy looked them over, and then told the head man that his father was not among them. Then the head man sent out a messenger to call in all the men next in age; but, when these were assembled, the boy said that his father was not among them. Again the head man sent out the messenger to call in all the men of the next rank in age. When they were assembled, the boy looked them over as before, and announced that his father was not among them. So once again the head man sent out his messenger to call in all the young unmarried men of the camp. As they were coming into the head man's lodge, the boy ran to one of them, and, embracing him, said, "Here is my father." After a time the boy told his father that he wished to take him to see his mother. The boy said, "When we come near her, she will run at you and hook four times, but you are to stand perfectly still." The next day the boy and his father started out on their journey. As they were going along they saw a buffalo-cow, which immediately ran at them as the boy had predicted. The man stood perfectly still, and at the fourth time, as the cow was running forward to hook at him, she became a woman. Then she went home with her husband and child. One day shortly after their return, she warned her husband that whatever he might do he must never strike at her with fire. They lived together happily for many years. She was a remarkably good woman. One evening when the husband had invited some guests, and the woman expressed a dislike to prepare food for them, he became very angry, and, catching up a stick from the fire, struck at her. As he did so, the woman and her child vanished, and the people saw a buffalo cow and calf running from the camp.

Now the husband was very sorry and mourned for his wife and child.

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539 These three mourned together for the fate of the unfortunate man. After a time the old bull requested that they examine the ground to see if they could find a piece of bone. After long and careful search they succeeded in finding one small piece that had not been trampled by the buffalo. The bull took this piece, made a sweat-house, and finally restored the man to life. When the man was restored, the bull explained to him that he and his family would receive some power, some head-dresses, some songs, and some crooked sticks, such as he had seen the buffalo carry in the dance at the time when he attempted to pick out his son.

The calf-boy and his mother then became human beings, and returned with the man. It was this man who started the Bull and the Horn Societies, and it was his wife who started the Matoki.[1]

(b) *North Piegan Version.*

Many Indians were in camp where they had made a buffalo-drive, but they could find no buffalo. They sent out two boys to look for the buffalo, and these two boys traced them to the south. Now one of the boys had the power of a crow and went ahead to look for the buffalo. He discovered that a person named White-Crow had driven all the buffalo away. Then one of the boys became a black crow, and when they came back to camp and told the people that White-Crow had driven all the buffalo away, the chief said, "Black-Crow, go up and talk with White-Crow, and lead him off somewhere, and, while he is away, steal the buffalo." So Black-Crow went out and began to talk with White-Crow to lead him off, but White-Crow was suspicious and wanted to go back. Then Black-Crow told him that he would go out himself to look for buffalo. When Black-Crow was out to where the men of the camp were, he advised them only to travel by night, and in the daytime to cover themselves up with grass. Then Black-Crow went back to lead White-Crow away.

Now the young men travelled along by night and finally they heard buffalo, but morning came before they reached them: so they hid again until night. Now one young man had the power of the buffalo and turned himself into a buffalo. As it was about travelling-time, Black-Crow returned and saw the buffalo in the distance bunching up, so the young man asked him to go out to see what they were doing. When Black-Crow came to the buffalo, he found that they were dancing. When he returned and told the young men what he saw, they told him to go back and let them know when they danced and they would go down to see them.

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[1] Several informants among the Bloods claimed that many of the functions formerly exercised by the Bulls have been incorporated with the ritual of the Horns. The origin myth for the Bulls as recorded by Grinnell (op. cit., p. 104) closes with the same incidents as noted above, but opens with the initial event in the Scabby-Bull narrative, p. 112.

The buffalo were now scattered out all around their hiding-places. One of the young men became a buffalo and the other a crow. Then they went out to see the dance. There they saw White-Crow flying around the buffalo to herd them. Then the young man who had turned into a buffalo told the crow to go back, saying, "I will stay here and become a cow, have a calf, and try to lead the buffalo away."

Now in the buffalo-dance there are two bonnets of white swanskin, one having two horns on it, and the other one horn. Then the Cow told the Calf that when the dancers hung the one-horn bonnet on a stick he could grab it and run to her. Now the Calf expressed a desire to sit by the bull with the one-horn bonnet. The others tried to keep him from sitting there, but finally he was permitted. After a time the bull with the bonnet painted the Calf's face and said, "Next time they dance, you put it on." So the Calf took the bonnet, put it on, and led the dance. He danced around in a circle. Finally, when they were all through, they sat down. Then the Calf sat down. It was his intention to run away the next time they danced.

Now Black-Crow came back and said to the Calf, "Go on with the dance; for I want to steal the dance-stick that is wrapped with swan's down." The calf wanted to steal the leader's bonnet so that all the buffalo would follow. There was still another stick, wrapped with otter-skin, and the Cow was to steal this. Now the Cow and Black-Crow succeeded in getting hold of the dancing-sticks in the same way that the Calf got hold of the bonnet. Now they all danced and the Calf led the dance, and, of course, the dancers all followed their leader. Then the Calf ran and all the herd ran after him; but the two with the sticks became tired, and stuck the sticks in the ground. Then all the buffalo lay down to rest. When the sticks were pulled up again, all the buffalo followed. In this way they travelled four nights and four days. On the fourth night, the Calf, Black-Crow, and the Cow had dreams in which the buffalo gave them power with the sticks.

This is the way in which the Horn Society came to be. All dancers must have wives, for the buffalo had wives. In every medicine-dance there are three people, — the man, his wife, the young man. The young man is the crow [messenger].[1]

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[1] This narrative seems to be an adaptation of parts of the Twin-Brothers, pp. 50-52. For an account of a mother and son running away with ceremonial objects in a similar manner, see Crow Myths, Simms, op. cit., pp. 290-294.

29. THE KIT-FOX.

Once two men were out on the war-path alone. They came to a prairie-dog town. They saw the dogs standing up, but, as they went near, the dogs went into their holes. Then they saw a woman sitting there, and one of them said, "There is a woman." So they approached her. The woman's face was painted red, with a design made by scratching with the finger. She had no dress on, but just a robe around her. She wore a plume on her head, and held a prairie-turnip in her mouth. As the men came up she said, "You are invited." Now they did not know how to get down into the holes, so the woman said, "Shut your eyes." Then in a moment they heard some one say, "Oki!" When they opened their eyes, they found they were by the side of a lodge, and when they went in they saw the Kit-Fox Society sitting around. There were many men dressed like the woman. This was the Kit-Fox Society, and a Kit-Fox man was showing the others how to perform the ceremony. He directed them through the whole ritual. This is how the men learned it.

30. THE CATCHERS.

There was once a man called Chief-Speaking. It was his wife who found the buffalo-rock. One day she said to her husband, "You take the rock, for there will be another dream. You are to sleep on the buffalo-drive hill. It will be better for you to do this and have the dream, because you are a man and can handle medicine better than I." Now the man went out to the place and staid many nights, but he had no dream. So he thought to himself, "I think my wife has deceived me." Yet after he had been there seven days, he heard some one singing a song, and, looking round, he saw a procession. There were two men leading, each carrying a pipe. The others carried clubs with hoof rattles on them. This procession was coming down from the sun.

After this, the man organized the Catchers Society, but his wife put some of the buffalo-rock songs into the ritual.

31. THE BUFFALO'S ADOPTED CHILD.

A long time ago, we don't know how many years ago, the daughter of a Blackfoot Indian chief was a very handsome looking girl. She was a very true girl. Many young men who had asked her to marry them were refused. Now this girl had not been with any man at any time. All at once she became in a family-way, and, when her time came to give birth to a child, she went out away from the camp, for she was very much ashamed. Then she gave birth to a baby-boy which she buried in the earth. Then she went back to camp. The next day, four buffalo-bulls came along where she had buried this child.[1] They saw it. One of the bulls said to the others, "We will bring this child to life again, and keep him for our own." The others all agreed to this. They had the power to restore life. One of the bulls began to paw and hook the dirt away from the child until it was uncovered. The second bull hooked the child around until it came to life and started to crawl away. The third hooked the child until it was a half-grown boy. The last did the same until the boy became a full-grown man. Now the Bulls said to the young man, "You can go and visit your people, and when you are through you may return to us."

So this young man went on his way to the camp. When he came to his people, they did not know him. He told them his story, and they gave him clothes, a horse, and a bow with arrows. "Now," he said, "I must go and visit some of the other Indians." Then he got on his horse and rode out. After he had travelled a long way, he saw a hawk and a rabbit. The hawk was pursuing the rabbit. When the Rabbit saw this man, it ran up and stopped at the horse's feet, saying to the man, "Brother, help me! Don't let that hawk get me. The hawk wants to kill and eat me. Help me, brother, save me from that hawk! I will give you some of my power. You will be able to run as fast as I can whenever you wish to do so." While the Rabbit was talking to the man, the hawk was flying around overhead, waiting for a chance to get the Rabbit. Now the Hawk spoke to the man, saying, "I will give you my power. You will be able to run as fast as I can fly, if you will let me have that Rabbit." Now the man said to the Hawk, "I will not let you eat this Rabbit, but I will get something else for you to eat." So he took the Rabbit with him and turned it loose in the thick timber, where he knew it would be safe from the Hawk. Then he began to look for something to kill for the Hawk. He had not been looking very long when he saw a squirrel, killed it with his bow and arrows, took it out to where the Hawk was sitting, and laid it down near the bird, saying, "You can have this squirrel to eat." The Hawk was very much pleased with this and told the man he could have the power which he had promised him before.

Now this man got power from both of them, the Hawk and the Rabbit. Then he went on his way again. He had not gone a great distance when he saw a buffalo-bull. As soon as the bull saw him, it took after him, and as soon as he knew the bull was after him, he began to whip his horse away from the bull; but, as the bull was a much faster runner than the horse, it kept gaining on him until it was almost within reach of his horse. Then the man began to use his bow and arrows, but the arrows would not faze him. The bull was nearly within reach of his horse, when the man thought of the Rabbit and called on him for help. As soon as he called on the Rabbit, the horse ran much faster, and left the bull far behind. The bull followed, however, and after the man had gone some distance his horse began to get weaker, and the bull began to gain on him as before. Again he called on the Rabbit for power, and his horse could go so much faster that he left the bull far behind. He called on the Rabbit four times; then its power gave out. Then he called on the Hawk for power, and it helped him four times. Then the bull overtook him, and hooked his horse over. The man was thrown into a washout in a coulee. Then the bull began to hook at the man, but could not reach him on account of the narrow ditch-like place he was in. Now the bull kept hooking away the earth around the man and had almost reached him with his horns, when the man saw some hawks flying around. Then he called on the hawks, saying, "Brothers, help me before this bull kills me." The hawks heard the man, flew down, and pecked out the bull's eyes.

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[1] In a similiar tale among the Arapaho and Gros Ventre there are seven bulls. Also in this collection, we find seven bulls restoring life to the woman who brought the medicine shields, p. 100. The Crow rendering, however, gives the number of bulls taking part in the restoration of life as four (Simms, op. cit. p. 319.)

Then the bull was helpless and could not see the man any more. Then the Bull said to the man, "Brother, give me back my sight, and I will give you my power, which is greater than that of all the buffalo." Then the man said to the Bull, "If you will bring my horse back to life, and will not harm me any more, I will restore your sight." The Bull promised to do so. Then the man told the hawks to help the Bull. The hawks flew around the Bull's head, and when they left him he could see as well as before. Then the bull went around the dead horse pawing the earth up over his back until the horse came to life again. Then the man got on his horse and told the buffalo-bull that he was going home where his fathers were.

The young man travelled many days before he found the four buffalo-bulls that adopted him. They told him that they would take him to their home. They told him that the buffalo had a big cave near the mountains, and that this cave was another country where all the buffalo lived, had lodges, and became as human beings, just like his own people. They told him that when the buffalo came out of the cave they would be buffalo, but that when they went in they became as people. They also told him about their chief. They said, "Our chief is a strong medicine-man. All the buffalo are afraid of him, and he is also very jealous of his wife. If a man even talk to her, he will kill him." When they got through telling him about this, they all started for the buffalo cave. When they reached the place they met many buffalo. They all went in, and the young man was surprised when he saw that his fathers were as men like himself, that there were so many people, such nice big lodges, and such nice land. Then his fathers took him into their lodge. Now, after he had staid there some time, he was down by a spring where all the people went for water, when the chief's wife passed by. He looked at her. She went to her lodge and told her husband that this young man was looking at her. When the chief heard this, he was very angry, went over to the young man's lodge and was going to kill him. Then the fathers of this young man said to the chief of the people, "We will fight you first; and when you kill us, then you can kill our son." Now the chief was willing to do this, for he was not afraid of any of them. Then they all turned into buffalo-bulls and went out to fight. It was not long before the chief bull had killed the four. Then he went after the young man. The young man turned into a bull, fought the chief, and killed him. Then the people said to the young man, "Now, since you have killed him, you have become our chief and may tell us what to do." The young man told them that he wanted all of them to go out of this place, never to return again, and that they would be buffalo from then on and never like people again. Then he drove them all out, and went to his own tribe. This is the reason the buffalo cannot talk any more.[1]

When the young man came to his own people, he went into an old couple's lodge, told them that as they were poor with no one to look after them, he would live with them and take care of them. The old man and woman were glad to have him. Now after he had been here a while, the Indians were very hungry for the buffalo were far away. One day the young man asked his grandmother what she would like to eat. The old woman said she wished a buffalo-calf. Just then the young man pulled off one of his moccasins and threw it down by the old woman's side. As he threw it, it turned into a buffalo-calf. The old woman began to cut it up to cook. They all ate of it. The young man did this several times. The children of the camp would come around and the old woman would give them some meat to take home with them.

Now the people began to wonder how this old woman got her fresh meat when the rest of them had none.

The chief had two daughters who used to come to see the old woman. She always gave them some meat. Now the chief thought of having this young man for a son-in-law, for he knew that he was a medicine-man. So he asked his oldest daughter to go over to live with this man, but she refused. Then he asked the youngest daughter. She went and married the young man. After the young couple had lived together for a while, the young man said to his wife, "Go ask your father to tell the people to get ready and

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[1] For previous mention of a cave containing buffalo, see p. 52.

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go out to the lines, for I shall make a buffalo-drive." Now, as I said before, the buffalo were far away, but this young man had power to bring them back to the drive. So all the people went out to the lines and waited for him. The young man was not gone very long when they saw a great herd of buffalo falling over into the enclosure. After everybody got through butchering, they went home.

Now the next day the young man said to his wife, "Go tell your father that I shall give a buffalo-dance. This dance is called the 'Bull's Dance,' and have him put up three or four lodges together so as to have a place to dance in, and to have the lodges close to the brush." The woman went over and told her father what her husband had said. The chief called out to the people, and the lodges were put up. Four lodges were joined together forming a long wall, or wind-break, open on one side near the brush. After the people had assembled the young man went there with his wife. He told the men who were going to take part in the dance what to do and also the songs. Now the young man said to his wife, while the rest were listening, "I am going into the brush, and when I come out I will show up as a buffalo-bull. I shall prance about through the crowd as if about to hook some one. When I do this, you must try to catch me by the horns. I will pretend to hook you, but do not be afraid of me, for I will not hurt you. I shall run into the brush and come out four times; and if you don't catch me at any of these times, especially at the fourth time, I shall run away for good and be a real buffalo. While I am doing this, the singing and dancing must go on. At first, when I come out of the brush, I shall be a buffalo-calf. The second time I shall be a two-year-old bull; the third, a three-year-old bull; the fourth time, a four-year-old bull." So the dance went on and the young man went into the brush. When he came out he was a buffalo-calf prancing around as if trying to hook some one. Then the woman tried to catch the calf, but it made a jump at her as if to hook, when she ran away. The calf went back into the brush and came out again. This time it was a two-year-old bull. He did the same thing, and the woman got out of his way. Then he went back and came out as a three-year-old bull, and as the woman did not catch him this time, he went back into the brush. Now the girl's father said to her, "This is your last chance. You must try to catch him, for he is not a real buffalo, he is your husband. If you don't catch him now, you will never see your husband again." So when the bull came out of the brush this time he was much larger; but the woman made for him and caught him by the horns, when he turned back into a man, and the dance stopped.

This was the starting of the Bull's Dance.[1]

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[1] This narrative is sometimes called "The Iron Horns." It accounts for the origin of the Bull Society ceremony. It was recorded by D. C. Duvall.

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IV. CULTURAL AND OTHER ORIGINS.

1. The Whirlwind-Boy.

Once there was a woman who had given birth to many children, but all of them died in infancy. At last the woman said, "I will have no more children: if any more are born to me, I will kill them at once. I cannot bear to see them die as the others; and, anyway, it is no use to let them live." Now long after this, one time when the woman went out after water, she saw a small whirlwind going along. She watched it. It came directly toward her, and in the center of the dust-whirl she saw a very small boy running along. The boy said to her, "Mother, I know what you said about not having any more children; but it will be different with me. I shall be your next. When I am born, you must cut off a piece of my navel-cord, put with it sweet-grass, wrap them up, and hang the packet around my neck. Then I shall not die." When the boy finished speaking, the woman stooped over and picked him up. He was so small that she held him in the hollow of her hand, but in a moment he turned into a caterpillar.[1]

Then the woman was with child. When the time came, she went out to be delivered. It was a boy. The woman who attended her cut off a section of the navel-cord and dried it. At first they wrapped it up with the baby, but afterwards they put it in a buckskin bag and tied it on the baby's back. This baby did not die. He grew up, and when a boy of ten or twelve years (the mother had no more children), a friend of the family had a child that was always crying. There seemed no way to make it stop crying. One day this boy told his mother to take one of the bones from the right front-foot of the buffalo. She did so. When they gave it to the child, it ceased crying. Now this same woman had another child. It was a boy. He cried also, even more than the other. One day the Whirlwind-Boy requested his mother to rub some yellow paint upon the baby's forehead, then to go out and paint one of the buffalo bones yellow. When they gave this to the child, he also stopped crying. From that time on, a crying male child was always given a yellow-painted bone from the right front-foot of a buffalo, and had his forehead painted yellow. After a time the same woman had another child, this time a girl; and, like the others, it cried all the time. One day the Whirlwind-Boy requested his mother to take a bone from the left hind-leg of the buffalo and paint it red. Also to paint

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[1] For a discussion of the peculiar association between the whirlwind and a moth see Journal of American Folk-Lore, Vol. XVIII, pp. 258-261.

539 the baby's forehead red. When this had been done, the baby ceased to cry.[1] This is the way children are kept from crying, even to this day.

Now Whirlwind-Boy would sometimes take the right hind-leg of the buffalo and paint one side yellow. Then he would go out and wander about the prairie, repeating to himself, "This bone says all the buffalo will go down the drive and over the cliff." Then he would throw the bone out in front of him. If it fell with the yellow side up, it would be as he said. At another time he would take a bone, lay a stick across it, and then drop a braid of sweet-grass. If the braid fell on the stick hanging, the buffalo would go over.[2] These things people do even to this day. When Whirlwind-Boy was a man and his mother very old, he said to her one day, "Mother, I think I shall go away before you die. I do not care to be here when that happens." His mother asked him not to go, but he was not easily moved. At last, however, he agreed to take her with him. So he called the people of the camp together and requested all to watch. He took his mother over to the top of a high cliff; then he went back some distance and became a whirlwind. When the whirlwind reached the place where the mother sat, she disappeared. No one ever saw them again.[3]

2. The Bladder Story.

Once there was a very poor boy who lived with his mother. His father was dead. One day his mother was ill and was about to die, but the boy said, "My mother will come to life again." She had been gored by a buffalo and was almost dead. She had been gored in the head. The little boy said, "Give me a bladder." When it was brought to him, he blew it full of air. His mother was lying with her head towards him. He put the bladder on her head and placed some charcoal on it. Then he said to his uncle, "You must be ready to shake the lodge four times." Then he painted his mother, — a black spot on her right hand, one on the back of each wrist, and one on her forehead. On himself he made a circle at each place where he had painted a dot on his mother. Now the woman was dead. The boy took a calf robe with the hair-side up, and beat time on it as he sang,

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851 [1] At this point the narrator explained that a favorite game among children was the taking by the boys of a bone from the left hind-foot of the buffalo, and going among the girls to induce them to laugh. A boy would shake the bone near the girl's face, and in as comical manner as possible say, "I know you are going to have a lover! I know it! I know it!" Now if the girl laughed, it was a sure sign that she would be a bad [unchaste] woman. If she did not laugh, she would become a great medicine-woman, true, virtuous, etc. In a similar manner, girls would test boys, but with a bone from the left front-foot.

[2] The braid of grass hanging across the stick was explained as symbolizing meat hanging up to dry, in turn the symbol of plenty.

751 018 [3] This story accounts for some of the practices in the care of children. The navel-cord amulet for boys is in the shape of a snake; for girls, in the shape of a lizard or a horned toad. It was explained that the reason why Whirlwind-Boy picked out these forms was that these animals were never sick, and enjoyed long life.

"If the bladder will not move, she will die for good." Then he said, "Mother, get up!" His uncle shook the lodge four times, the bladder moved, the woman shook her head four times and then got up. She was well again. "Now," said the boy, "you see this bladder. Whatever it is placed upon and charcoal put on it, that object will move when the lodge is shaken."

One time there was a young man in the camp with warts all over his head, face, and body. So he went to the boy with the bladder and asked to be cured. "All right," said the boy. Then he took some charcoal, sang the same song as before, rubbed the charcoal over the man, and said, "In three nights all your warts will be gone." And it was as he said. Then the boy told all the people that warts should be cured this way, and so it is done to this day.

Now there was an old woman in the camp whose son-in-law had been gone a long time. So she was left without support. She asked the boy with the bladder to use his power to get her son-in-law back. The boy took a sinew from the leg of a cow [buffalo] with part of the muscle attached. He laid it on the ground and fastened the end of the sinew with a stick. Then he put some yellow paint on the sinew, near the stick. Then he put a live coal on the painted spot, and began to sing, "Come here, come here!" etc. The fire caused the sinew to draw up, and this pulled the muscle towards the stick.[1] Now the son-in-law, in a distant camp, felt something within drawing him back to his wife's people. So he determined to return. People are still brought back in this way.

3. The Water-Bull.

This is a story of the water-buffalo. There was a girl who lived in the water, and it was the time when the Blackfoot got the painted buffalo-lodge. This girl was rich, for her father was a chief. One time the girl went down to the river to bathe with the others, but when they returned they noticed that she was missing. The chief sent some one about the camp to look for her, but the last place at which she was seen was the bathing-place. Now the chief told all the people that when the time came for them to move camp, he would stay until the water was low so that he might find her body. So he staid.

One day the children who were playing near the stream saw the girl put her head out of the water. She called to them, "Tell my father that I shall

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[1] For a similar use of sinew, see Wissler, Dakota Myths (Journal of American Folk-Lore, Vol. XX, p. 128).

539 come ashore to-night." Now, when they told the chief, he did not believe them, but in the evening they heard a noise down by the river. There was a great roaring, and a voice called out asking them to make a smudge. So they made a smudge in the chief's lodge. Then the girl came in. They offered her food, but she refused, saying, "I cannot eat that food now, as I am used to other food." She then told them that her husband lived in the water. So her father gave her all her clothes and other property. "Now," said the girl, "my husband will give you food. The buffalo, he will drown them for you, but they will be of two colors, brown and white. Of these the white must be given back to him.[1] I will visit you every time you camp here." Now they watched her as she went out and saw her go down into the water. That night while the buffalo were crossing the river a great many were drowned and thrown upon the shore. The people found them of two colors. So they butchered them and fixed up the robes.

Now the chief said to a boy, "Go to the camp of our people and invite them to come back." When they came in, he told them what had happened, and that they all must give something to his daughter. They must throw the gifts into the water. This they did. That night the girl came out of the water again and called all the people together. They gathered around and looked into the lodge where she sat. She invited one of her friends to go down into the water with her. This friend and another went down. She gave them a black rock to hold so that they would not float. When they were in the water, the girl said, "Now shut your eyes and do not look until you hear some one say, 'Oki'!" So they went down. Some one said, "Oki!" and upon looking round they found themselves in a lodge. They were not wet and did not seem to be in the water. It was a fine place. There was a man in the lodge who sang them a medicine-song, and explained to them that whenever crossing a stream they should throw something into the water as an offering to the water-people.

When the women returned, they told what had happened, and to this day our people still throw things into the water.

4. RED-HEAD.[2]

Once there was a man who lived alone with his mother, far from other people. It is not known that he had any other relations in the world. Around this lodge and in it were many live birds and animals. The man himself had a head [hair?] as red as blood.

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[1] To sacrifice skins of albino buffalo was the custom among many tribes

[2] Translated by Mrs. Joseph Kipp.

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Once a young woman made a long journey alone. At last she came to a lodge. It was Red-Head's lodge. She raised the door-flap and saw that the lodge was well furnished with bedding and other objects made of buckskin. This young woman had just been created. She came out of the ground. She did not know how to eat, to drink, or in fact to do anything. When Red-Head came home he found her in the lodge. He told her to go out and leave him alone. The young woman was very much afraid of him. So she went to an ant-hill and began to talk to the Ants. Then she cried, and called upon the Ants for help. She begged for some kind of power to enable her to live with Red-Head and secure his good will. At last the Ants took pity on her; and one of them said, "You get us two strips of buckskin from the lodge." The young woman returned to the lodge, and stood outside until Red-Head went out. Then she went in and cut the strips of buckskin from a hide she found hanging there. She hurried away to the ant-hill and laid the strips of buckskin on it. The Ants said to her, "Now go away and do not come near us for one day. Leave us!" The next day, about the same hour, the young woman went to the ant-hill. She was greatly surprised to find the strips of buckskin beautifully embroidered with porcupine-quills. This was the first time quill-work was ever seen by the people. The Ants were the first quill-workers.[1] The Ants said to her, "Now, you go to the lodge and bring us the robe of Red-Head's mother. Spread it out for us on the ground where you stand, then leave us for another day. Do not come near us. Take the strips of buckskin we have worked for you and hide them. No one must see them now." When the young woman returned on the following day, she found the robe worked in broad stripes of porcupine-embroidery. The Ants said to her, "Take the robe with you. Sew the strips of quill-work we gave you upon the leggings of Red-Head's mother. When you have done this, put the robe and the leggings at the place where the old woman usually sits, so that she and Red-Head may see them. You are to do this when no one is in the lodge. As soon as you have put them down, go out into the brush. We shall help you again."

Red-Head came into the lodge carrying some meat. He saw the robe and the leggings lying in his mother's place. When his mother came in, he said to her, "Mother, you do very nice work." "What do you mean," she replied. Red-Head pointed to the robe and the leggings. His mother was greatly surprised to see them. She had never seen anything like them before. She declared she knew nothing about it. "That young woman must have done it," said Red-Head. "Find her and ask her to come in.

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[1] See Simms, Crow Myths, p. 309.

539 I should like her to make some moccasins for me. Feed her and ask her to make some moccasins for me." The next day the old woman invited her into the lodge. When she entered, Red-Head asked her if she had made the robe and leggings that lay at his mother's place. The young woman told him that she had. Then Red-Head requested her to make him a pair of moccasins in the same way. The young woman told Red-Head that the making of quill-work was her medicine, and that no one might watch her while she did her work. If any one should look on, the power to do such work would be lost forever. The young woman took a pair of Red-Head's moccasins and left the lodge. As soon as she got into the brush, she hurried to the ant-hill. She laid the moccasins down and went away. When she returned the next day, she found them ready. She took them to the lodge. Red-Head was out hunting. She laid the moccasins on his bed. Red-Head's mother was curious to know how the work was done, but the young woman carefully guarded her secret.

When Red-Head came back in the evening, he saw the moccasins and was pleased with them. He requested his mother to tell the young woman to embroider his buckskin shirt. She called the young woman, who was out in the brush. The young woman came to the door of the lodge, but refused to enter. When she heard what Red-Head desired, she told them to hand out the shirt. This was in the evening. When the young woman took the shirt to the Ants, requesting them to work a disk on the front and back, and strips over the shoulders and on the sleeves, they said that they could not work in the dark, and that she must wait until the next day. The young woman went away as before, and, when she returned, found the work complete. The shirt was very beautiful. She took it to the old woman that she might carry it to Red-Head. When Red-Head received the shirt from his mother he was greatly pleased.

Now, the circles that had been worked upon the shirt represented the sun. This was due to the fact that this woman also had the power of the sun. A weasel gave the young woman the instructions as to the designs that were to be worked upon the shirt, robe, and moccasins. The stripes on the robe represented the trails of the weasel. The bands on the moccasins represented the place where the weasels tramped down the snow.

Red-Head was greatly pleased with the work of the young woman. He wished very much to make her his wife, but the Weasel told the young woman not to marry him. The Weasel told her to take a bone and to scrape one of the ends to a sharp point. Then to watch her chance, and kill Red-Head with it as he slept. She did as directed. Then she ran away to

539 the Piegan. She lived with them, and taught them how to make quillwork. This is the way the people learned how to do it.[1]

5. The Meeting in the Cave.

Once a Snake [Indian] and a Piegan went out into the same country to hunt buffalo. Their camps were far apart. In this country there was a kind of cave in which scouts and hunters often spent the night. The Snake and the Piegan were in the habit of sleeping there, but neither had met the other. One winter evening the Snake arrived at the cave and put up for the night. After a while the Piegan came along and began to grope his way into the cave, for it was now dark. The Snake was asleep. As the Piegan was groping around, he felt a person. He took the hand of the stranger and began to shake it. Then the Snake asked him to what tribe he belonged. The Piegan took the hand of the Snake in his own, and moved it around on his cheek in a small circle. [This is the sign for Piegan, or the people with small robes.] Then the Snake took the hand of the Piegan and made the sign for Snake. [The sign is to move the pointing finger as if drawing a waving trail in the dust.] Then the Piegan took the hand of the stranger again and told him by signs that to-morrow they would play the stick-game. To this the Snake replied, "Yes." When morning came, they played the stick-game, and the Piegan was the winner. First he won the weapons of the Snake, and then all his clothes. Then the Snake wagered his hair; and the Piegan won this also. "Now," said the Snake, "we will stop." So he tied a string around his head across the forehead. The Piegan said, "I shall cut the hair close." The Snake said, "No, you won in this game; you must scalp me." So the Piegan took his scalp. The Snake bled a great deal and became very weak. The Piegan left him and started home. As he approached his camp, he came over the hills singing.

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[1] It appears from some versions that the weasel told the young woman how to make the various articles of clothing, and what designs to place upon them. However, she did not do the work herself, but delivered it over to the ants. In other accounts the weasel instructed her as to the making of a man's suit. Such suits are called weasel suits because the fringes of the leggings and the sleeves are made of weasel-skins. The weasel also gave her directions as to how war-bonnets should be made. In most of the accounts it is stated that the stripes on the robe were to represent the trails of the weasel. The moccasins were decorated with a single stripe extending from the instep to the toe. This represented the track made by the weasel in the snow. The circular design upon the front of the shirt represented the sun; the one upon the back represented the moon.

It seems, from all the accounts, that Red-Head was a kind of Blue Beard. He killed all of the women who came to his lodge, but also all of the men with whom he came in contact. In one version he was killed by a man who changed himself into a woman. The birds around Red-Head's lodge kept warning him by saying, "The woman has man eyes." Red-Head paid no attention to this, because he wished to keep the young woman (as he supposed his guest to be), since she appeared to have great skill in porcupine-quill work. The name of the woman is usually given as Woman-After-Woman. This name was given her because she was believed to have lived many lives. By this is meant that, whenever she was killed, she came to life again.

Some informants say that this woman was Scar-Face (See p. 61) in disguise, who was sent down by the Sun to kill Red-Head. To offset the warning given by the birds around the lodge, he hit upon the expedient of quill-work made by the ants and designed by the weasel. This conforms generally to the above narrative, since the woman was regarded as mysteriously created and as having power from the Sun.

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539 After a time, the Snake in the cave revived and went home to his people. He explained to them what had happened, telling them that he had lost his scalp in a game. Ever since that time the people often speak of gambling as fighting.[1]

6. Why Dogs do not Talk.

Once a man owned a very large dog. One day when his wife went out to gather wood, the dog followed her into the brush. Now it seems that this woman had a lover who often met her when she went after wood. The dog saw what was going on. That night, when the woman's husband returned, the dog told him what he had seen. This made the dog's master so angry that he beat his wife, finally knocking her down with a piece of wood. Then he went away. After a while the woman got up and began to scold the dog. Then she beat him, and heaped all manner of abuse upon him. She took up human excrement and made him eat it. She was a medicine-woman, and used her power in such a way, that, after this, dogs could not talk. They still have the power to understand some words, but not many.

7. Why Women are able to stick the Poles into the Holes of the Ears of the Lodge after Dark.

Once, when a woman named Pī'nōstsīssī was out from the camp picking berries, she saw a burial-place. The body had been placed in a tree, but the bones had fallen down. She carefully picked them up and put them back in their places. As she did so, she said to herself, "I do not know who you are. I do not know your name. I do not know when you died. But I will put you back again. I will feed you berries. Yes, I will feed you," etc. She kept talking all the time she was at it. Now, the next time she went out for berries, she took some pemmican with her and gave it to the body. Twice again she did this. Now the ghosts[2] threw the woman into a faint, or put her to sleep, as ghosts do. While she was in this condition, she saw a girl[3] coming up to her. The woman was frightened, and called out to the girl, "Sister, now I helped you. You should do something for me. You can do much for me." Then the girl said, "I will help you in your work." She meant by this the tanning of hides, gathering of wood and water, etc. Some time after this the woman was married, and every time she had hides to tan she would call on the ghost-girl, and the work was soon done. One dark night the lodge-poles came out of the holes in the ears of the lodge, and the woman went out to put them in. As it was very dark, she poked the poles about without finding the holes. Then she called upon the ghost-woman for help, and found the hole at once. After this, every time she went out at night to put the poles in the ears of the lodge, she called on the ghost-woman, poked at a hole, and always hit it.

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[1] This tale is part of a long narrative of adventure recorded by Grinnell, op. cit., p. 63. In a brief account by Clark (Sign Language, p. 71) Old Man is the hero of this adventure.
[2] The dead are usually spoken of as ghosts.
[3] This was the ghost belonging to the bones she had replaced.

This is the way women do to-day when the poles will not go into the holes in the ears of the lodge: they call on the ghost-woman to help them. They even call upon her for help when things are lost.

8. Contest between the Thunder-Bird and the Raven.

Once the Thunder-Bird and the Raven tried their respective powers. The Thunder-Bird carried off the wife of the Raven and refused to release her upon the Raven's demand. Then the Raven made medicine. He caused winter with a great snowfall. It was so cold that the only way in which the Thunder-Bird could keep from freezing was by constantly flashing his lightning. Yet the power of the Raven was so great that the Thunder-Bird could barely keep a hole melted out large enough for his body to rest in. At last he was forced to give up Raven's wife. Now, when there is much snow or a cold wave, the people go out and call to the Raven to take pity on the people.[1]

9. The Raven Rescues People.

Once some people were stranded on an island. They were in great danger there. For want of food they were almost starved. They ate grass. Raven took pity on them. So he rescued them. He brought them to the mainland. Now the descendants of some of them are a tribe of Indians living far to the west, on the shores of the big water [the Pacific Ocean].[2]

10. Why Grasshoppers Spit.

Once a child saw one grasshopper holding another in its embrace. He picked them up and looked at them curiously. Then he said, "It would be better if you bled at the nose; it would be better if you bled at the nose," etc. He kept saying this over and over for a long time. So it came to pass that grasshoppers now spit, or bleed at the nose.

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[1] See Grinnell (op. cit., p. 114) for an allusion to the raven's power over the thunder.

[2] This is a mere abstract of a story formerly known among the Piegan. However, it is given as told.

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11. HOW MEDICINE-HAT GOT ITS NAME.[1]

Once there was a man named Spider whose wife ran away with a man named Eagle-Bull. The woman's name was Badger-Woman. Eagle-Bull took the woman to a place on Elk River. They went down this river to a place where there was a bend in the channel, and on one side was a cut bank with a projecting point. Near by they made a shelter of logs. After a while the man told the woman that he was going to dig a pit for an eagle-trap: so he went up on the point. When he came back, he told her that he had finished the hole for the pit. Then he took some meat from the neck of an animal and went up to the trap. Then he fixed everything, put the meat on top, and went down into the trap. Now there were a great many eagles about, but every time one was about to alight on the trap, there was a sound as if some people were riding around, and at once the eagles would fly up. When the man came back home, he told the woman that he had had no luck, because some one made the eagles fly away when they were about to alight. The next day he tried again, but the same thing happened. Then he prayed to this mysterious presence, asking it to take pity on him and to permit him to catch some eagles, promising that he would give it some of the feathers. Then he went down to another place to make a trap; and when he was in this trap he heard some one singing in the old trap. Looking in that direction, he saw a medicine head-dress sticking up.[2] He could just see it. The song that he heard was, "I have power to call eagles to this place," etc. Now, while this was going on, the man heard two eagles alight near his trap, but some one scared them up as before. He staid in the trap a long time, but, not having had any luck, he went to sleep. Now in his sleep he dreamed he heard some one say, "If you kill your wife and use her for bait, it will be better." When he awoke he thought to himself, "Well, I suppose I may as well do it, for I want to catch eagles." So he went home to his camp; but the woman came out to meet him, and her manner changed his mind. He thought to himself, "Now I ran away with her, and I do not like to do this.[1]" He had a little bob-tailed dog, so he determined to use it for bait. He killed it, and carried some of the meat to the trap again. Now, while he was waiting, the dream-person spoke to him again, telling him that he did not eat dog-meat, and asked again for his wife. Now, when the man went home, he made up his mind to get sight of

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[1] The name of a place in Alberta near the present site of Medicine-Hat, the name of the town having been derived from the aboriginal designation. A different narrative will be found in Skinner's Myths and legends beyond our Borders, (1899). In this account the name is taken from a war-tale of a Blackfoot chief who lost a medicine head-dress and with it his power in a fight with Cree Indians. It will be observed that our narrative accounts primarily for the origins of eagle-trapping.

[2] This was a feather war-bonnet of the Dakota type.

this mysterious person. So when he awoke in the morning he got up, went out at once and looked around. He saw many birds, some perched and others walking around. By watching them, he discovered that it was a raven that had spoken to him. This raven became a person. It was a woman, and she wore the head-dress he had seen sticking from the trap. Now this woman appeared before him and said, "I have been trying to help you. My man here wants a woman to eat."

Now Eagle Bull was very much discouraged. He did not know what to do about it. So he passed by the camp and down over the ridge, looking for buffalo. Once when he turned back, he saw an Assiniboine. He approached him, and finally they met. The Assiniboine was nearly starved. He had been looking for buffalo, but failed to find any. Eagle-Bull pretended to take pity on him, and invited him to his camp, saying, "I have plenty of meat. I can feed you." The Assiniboine said, "All right, but first I must get a drink." So they went to the water, and when the Assiniboine stooped down to drink, Eagle-Bull knocked him on the head with a stone and killed him. Then he butchered him. When he came home, he said to his wife, "Now I have some bait for the trap." When he went out again to the trap, he put half of the bait on the old trap, saying, as he did so, "Here is human flesh for bait." Then he went into the other trap and placed bait upon it. The eagles flew down. Finally the pit was full of birds. So he called his wife over and told her to take them to camp, and all day she kept taking them over. Now all this time he could hear the dream-person in the other trap singing, as if he were greatly pleased. The words of the songs were, "I am eating a person. I give you all the eagle-trap power." Once the dream-person said to him, "You are to trap four days, and then quit. Put all the eagles around your camp; but the catch of the last two days you are to put around in the inside of the lodge."

Now the husband of the wife was looking for her. He knew what had happened. He followed their trail, found their camp, and watched from a distance. He had another wife, whom he told of his discovery, and promised her that he would not kill the runaways, but steal up and catch them. The runaway woman had taken a young child. This was the reason he hunted for her. So he stole quietly up to the camp and saw that they were cooking meat. He came quietly to the door and stood there looking in. Then he spoke, saying, "You have many eagles." At this, Eagle-Bull and the woman sprang up badly frightened; but he called to them, "Do not run. I shall not do you any harm. You, my wife, can have this person for your husband; but I want the child." Then Eagle-Bull said to him, "My friend, if you want your wife back for a time, it is all right with me. Then she can come to me again." "No," he replied. "Well," said Eagle-

Bull, "you see there are a great many eagles inside and outside. Take your choice." The man chose those on the outside. "Now," said Eagle-Bull, "I will give you this power also." So he transferred it to him. He said, "You must kill a coyote and use it for bait; when so used, you must turn the head to the sun and the feet to the north. (Before this time, antelopes were used.) Before you go into the trap, you must sing my song, and, standing on the south side, call out, inviting the wolf to eat and smoke; also the ravens, the crows, the magpie, the eagle, and other birds, to come and get something to eat.[1]" Now when Spider did all this he caught many eagles.[2]

Now, some time after this, Spider got power from a magpie.[3] He fed the magpie's children, and they told him to go to that place to trap. So the next year he said to his wife, "We shall go back to the place and trap eagles and feed the magpie-children." So they started. The All-Comrades tried to stop him, but he told them that he was only going after some arrows and would soon come back. As soon as he was out of sight, he went over to the place, caught many eagles, and returned to camp. Two days after he had done this, he was caught by a man who wished to sell a medicine-pipe.[4] The object of his selling was to find out where the man caught his eagles. Spider had many good horses; so he said, "There are my horses and some good travois-dogs, you can have them for the pipe." "Oh!" said the seller, "I do not want such things for the medicine-pipe. I do not want anything like that. I will just give it to you. But there are two things I want to know. I want to know where eagles are caught, and how to get them. I just want to know something about them. Don't give me all the power for eagle-catching; keep some of it for yourself. You may need it. I should like to know the place for three years." "Well," said Spider," you can use it four years." "All right," said the man.

So when autumn came Spider showed the medicine-pipe man the place, how to catch eagles, and fixed him up. They stole out of camp so that no one would follow them. "Now," said he, "you must feed the magpie-children. They are the ones that helped me. If they are gone, you must put food for them anyway. In the winter you must put food in the brush to feed their children."

Now the ridge where this happened is called "Praying for Medicine" (si'kăpis'tănī).

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[1] The names given to the birds in this invitation call are descriptive of their feathers, and not the usual names of the birds. A similar mode of speaking is often employed in prayers to the spirits of former medicine-men and other distinguished men.

[2] Eagle-Bull just saw the medicine head-dress. It was not given to him because he did not kill his wife, as directed. He did offer some of the woman's skin after the dog was refused. I forgot to tell you that at the time. — NARRATOR'S NOTE.

[3] This was given as an additional incident, and does not refer to the incident from which Medicine-Hat is said to have received its name.

[4] This refers to a ceremonial procedure by which a man is forced to receive by transfer important medicine-bundles.

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V. MISCELLANEOUS TALES.

1. The Lost Children.

In the time when the Indians had no horses, and travelled on foot and with dog-travois, many boys and girls went out on the prairie near the camp to play. One small boy who was the son of a medicine-pipe man passed some shells. The children greedily grabbed them, leaving none for him. As they would give him none, he cried, and on reaching home complained to his father. Now the father was an important man in the camp, and it made him angry to think that his child had been treated in this way. So he ordered all the people to move camp quickly while the bad children were out at play, thus leaving them behind.

In the evening these children returned to the camp. Some of the larger girls were carrying babies on their backs. When they came in sight of the former camp, no lodges were to be seen. They looked about on the ground, each at the place where their parents' lodges had stood, picking up the tools and other small objects that had been left behind in the haste. The children said among themselves, "They have only gone a little way, leaving these things for us to carry." So they followed along the trail of the moving camp, shouting every now and then that their parents might know they were coming. After a while they heard an old woman calling to them. They went over to her lodge. She lived by herself. She invited the children to stay with her, telling them that their people must have deserted them. When night came, the old woman directed them to sleep with their heads toward the fire. She said they must do this, else the mice would come in during the night and eat their hair. Now this old woman was a cannibal. One of the girls had a little brother who had always shown some kind of power. She directed him to watch the old woman during the night, and if he saw anything suspicious to bite his sister's ear. During the night the old woman arose, took a large knife, and began to cut off the heads of the children. Then the baby bit the ear of his sister, causing her to wake up. The sister took the baby in her arms, and begged the old woman to spare their lives. She promised to be a slave to her if she would spare them. The old woman finally agreed to this. After a while the old woman asked the girl to go for water. "I will take my brother with me," said the girl. "No, leave him with me," said the woman. "No," said the girl, "I must take him along with me, because he needs washing." "Well, all right," said the woman, "but be quick about it."

When the girl came to the edge of the river, she saw an Elk's Head [skull] lying there. She said to the Elk's Head, "You repeat over and over these words, I am cleaning my little brother." He was to do this so the old woman in the lodge would think that the girl was trying to get through as soon as possible. Then the girl saw a Water-Bull moving along in the stream. She called to him, saying, "Will you please take us to the other side?" "I will," replied the Water-Bull, "if you will pick the lice from my head, and kill them with your teeth." "Well," said the girl, "I will do that, if you will take us across." Then the Water-Bull came to the shore and laid his head in the girl's lap. At once she began to louse him. She took some beads, put them into her mouth, and, each time she picked a louse from his head, she bit on a bead so that the noise made by crushing them might deceive the Water-Bull. In this way she succeeded in making him believe that she killed the lice with her teeth. When the lice had been picked from his head, the Water-Bull placed the children upon his back and swam toward the other shore. All this time they could hear the old woman in the lodge calling out, "Hurry up, girl! I need that water." Each time the old woman said this, the Elk's Head would answer, "I am busy cleaning my little brother." When the Water-Bull reached the other side of the river, the children found themselves near the camp of their people.

Now the old woman got very angry because the girl did not bring the water, but kept calling out that she was busy cleaning her little brother. So she ran down to the river to see what the trouble was. When she came there, she saw nothing but an Elk's Head lying on the ground, which kept saying over and over, "I am busy cleaning my little brother." "Oh, it's only you!" said the woman, "that makes all this noise." With that she took a stone hammer and smashed the skull to fragments. Then she looked out into the river, and, seeing the Water-Bull swimming along, called out to him, "Take me across the river?" "I will, if you will pick the lice from my head," said the Water-Bull, "and kill them with your teeth." "Yes, I will do that," said the woman, "if you will hurry, for I must catch those children." So the Water-Bull put his head in the old woman's lap, and she began to louse him, killing the lice with her teeth. "They have a bad taste," she said to him. "You are a dirty, miserable beast! This is a very disagreeable thing you made me do. Now hurry and get me across this river." The Water-Bull took her upon his back, but, by the time he reached the middle of the stream, he became very angry at the old woman because she had spoken of him as a dirty beast. So he dropped her into the stream and she was drowned.

Now, when the sister with her little brother saw the camps of her people, she was afraid to go among the lodges. So she waited until the middle of the night, then, with her baby-brother upon her back, searched for her

539 mother's lodge. When she found it, she went to the side of the sleeping woman, and, putting her hand on her face, said, "I have come." Now the mother of the children was afraid, because the medicine-pipe man had ordered all the people to have nothing to do with the bad children. So she pretended not to know her children. She called out as if she were frightened, saying, "Some strange children will not let me sleep. They are not my children. I never had any children." When the father of the children heard his wife's remarks, he also called to the chief of the camp, telling him that some strange children were disturbing the camp. The chief ordered the children tied to a tree, and the whole camp to move away at daylight, leaving them to die. Now there was a poor old woman in the camp, who lived alone in a little ragged lodge. She had a dog with very long hair, and for this reason he was called Shaggy. When the old woman heard what had been done to the poor children, she was very much troubled. She called Shaggy to her side, and said to him, "My dog, when the camp is about to move, hide yourself in the brush, and do not make a sound, or pay any attention to me when I call you. When the people are out of sight, untie the poor children bound to that tree." The next morning, while the people were busy breaking camp, the poor old woman was running about looking for her dog Shaggy. She called him, and looked everywhere. She asked everybody she met, if they had seen her dog Shaggy. At last everybody was ready, and the chief said to her, "Come on, grandmother! Do not trouble yourself about your dog. He will surely follow on our trail." So the old woman went on with the people, mourning all the time for her lost dog Shaggy. Now, Shaggy waited in the brush until the sound of the moving camp could no longer be heard. Then he came out, went up to the children, gnawed away the thongs with which they were tied, and hurried on to overtake the camp.

Now the sister knew that it would be useless to follow her people. So she remained at this place to care for her little brother. The little brother became the object of some kind of power, and in a single day grew up to be a young man. As they had nothing to eat, the young man said to his sister, "I will make a buffalo-drive. You must stay in your lodge and not look out. If you look out, I will leave you." So the young man went away. After a time the sister, sitting in her lodge, heard a great noise. The sounds reminded her of people driving buffalo. In her surprise, she looked out. She saw no one except her brother standing there. "Did I not tell you to keep inside of the lodge?" he said. The sister took back her head, and did not look out again. She heard the same noise as before. After a while she heard her brother call, asking her to come out. When she looked around, she saw dead buffalo everywhere. "Now sister," said the young man, "you must hurry with your meat. You must dry as much as you can. Also take some of the meat and lay it around on the places where the people camped. Put some of it down where each lodge stood. Do not forget to put a large piece on the spot where the old woman's lodge stood." The young man started on a journey, leaving his sister busy with the meat. After a time he came to the camp of his own people. In the evening he walked through the camp-circle until he came to the lodge of the poor old woman. When he entered, he found Shaggy asleep and the old woman almost starved. He gave a piece of meat to each of them. The old woman told him that the people of the camp had had nothing to eat for a long time. The next morning the young man went out among the people and invited them over to his camp. He told them that he lived alone with his sister, but that he had enough meat for all of them. No one except the old woman and Shaggy knew who the young man was. The people were very glad to receive this invitation, and moved back to their old place at once. They found meat everywhere. At the place in the camp-circle where each lodge was to be, they found meat enough for a whole family. But there was one place where no meat was to be found. This was the place for the lodge of the young man's father and mother. Every one had meat except them. The young man invited his parents into his lodge. When they came in, they saw many pieces of fat hanging over their heads. "Now I shall cook some meat for you," he said, as he put a very tough hard piece into the pot. "In the meantime you may lick the fat hanging over your heads." When the meat had cooked for a long time, and had become harder than ever, he took it out of the pot, and said, "Now you shall have some meat." Then he threw the meat at his parents, striking them, and killing both.

After this the young man and his sister lived with their people.[1]

2. THE WOMAN WHO GOT MEAT FROM THE CLIFF.

Once there was an old woman who was very poor, and she slept out in the open for want of shelter. One night she slept by a cliff with a piece of dried meat and fat for a pillow. While she was sleeping, the rats came down and ate all her meat. When the old woman awoke and wished to eat, she found her meat was gone. The meat had been wrapped in cloth, and she saw some of the wrapping at a hole in the rocks. So she sat down there to find out who took her food. She said, "I wonder who stole this dried meat. I needed it very much. The people in the camp will not give me anything, and now I must starve. I wonder who could be so mean as to take this," etc. Then she began to cry, and finally went to sleep. Now the woman-rat down in this hole took pity on the old woman and began to scold the man-rat. She said, "Now it was you who took the old woman's meat, and you must feed her." "Well," said the man, "that is easy. We will fix it so that she will get food, and so that the people will be her friends, because some day they will need her." Now the rat's nest was made of shedded buffalo-hair, and the man-rat gave this to the woman, saying, "Take a small piece of this, put it under any flat rock, and when you turn it over you will find dried meat." So the old woman took the nest, put it into her bosom, and went to her own camp. She went to the fireplace and made a fire. Then she took a bit of buffalo hair, put it under a flat stone, turned it over, and found her dried meat. Then she began to cook it. Now some of the children saw her, and said, "Let us go over and see what that poor old woman is doing. Let us see if she is starving. Our mothers said we must not go over there, because she must be dead by this time." When the children came up to the old woman, they saw that she had a great deal of dried meat. There were four of the children, the oldest one a girl. The old woman said to them, "Sit down here and I will feed you." So she gave them a great deal of dried meat, with fine back-fat. The children could not eat it all. So the old woman said, "Take it home with you." When the children came home, their mother said, "What have you been doing? You must have been eating dried meat." Then they told her all about it.

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[1] For another version, see Grinnell, op. cit., p. 60. For a Gros Ventre rendering, see Kroeber, op. cit., p. 102. Also an Arapaho tale, given with a note on its distribution, Dorsey and Kroeber, op. cit., p. 293.

A few days after this the children said among themselves, "Let us go over to that old woman again." As they came up they saw her cooking dried meat. The old woman asked them to sit down, and gave them more meat than before. When they came home with what they could not eat, their mother was much surprised, and said, "Why do you not invite that old woman to live with us?" The old woman came over and lived with this family. They always got food from her. She became very old, and one day they went away and left her again. Now she had a little bag of calfskin, which was always full of dried meat and fat. She fed the children all they could eat, for the bag never became empty. Now, when the people went away and left her, she was angry. She waited until the camps were seventeen days away. Then she made medicine so that the people could find no buffalo. In a short time they were starving. One night the old woman put the calfskin bag down in front of her, opened it and began to sing, "Children, come here, I will give you food. I will give you pemmican." That night all the children ran back to the old woman. They got there in a single night. They said, "We are hungry. We heard your voice and we came back." They all sat around eating, but the calfskin-bag was never empty. The children said, "Now all the people will come after us."

The next day, when the people awoke in the camp, a man called out, "All the children have gone back. We must follow them. That old woman must have called them." So the people all went back. The woman gave each child a small bunch of buffalo-hair, and told each one to go up to the cliff and put it under a rock, and then come back to her, as they must get meat ready for their parents. Then she sent the children back. When they turned over the rocks, they found large packs of meat. The children took their meat and put it around in the places where their parents' lodges always stood. Now some of the people were coming over the hill. The children met them, and told them that the old woman gave them some meat. After this, the people were afraid to go away and leave the old woman. She said, "If you leave me again, you will starve to death." So, when they moved, they always took her with them, carrying her on a dog-travois, with a very strong dog. Finally the woman died, and left her meat-bag with a woman, and also her power. This woman was lucky with it. She was the girl who first invited the old woman over to live with her.

3. Bear-Moccasin, the Great Medicine-Man.

There was once a man named Bear-Moccasin, who had a chum called Chief-Old-Man. The reason why the former was called Bear-Moccasin was that he wore bearskins on his feet. He also wore a bear's ear on the head and a claw, but he gave them and some paint to Chief-Old-Man. Now Bear-Moccasin had powerful dreams. He said to Chief-Old-Man. "The reason I am going to do this is because you are a good friend of mine, I know you will help me. You will have a dream on account of having done this." "Well," said Chief-Old-Man, "whatever it is, I will do it." Then Bear-Moccasin told him what to do if anything should happen. Bear-Moccasin put his robe down on the ground, saying, "Let this robe be the same as myself." Then Bear-Moccasin took up some paint and began to paint himself, saying as he did so, "If I am killed, paint me in this way, and put the robe over my body." Then Bear-Moccasin explained the use of the pipe and the bear-claw and taught Chief-Old-Man the songs. When all this was done, Bear-Moccasin took a loaded gun, told Chief-Old-Man that an evil spirit gave him great power, and that it came from above. Then he shot himself. Now Chief-Old-Man did as directed. He painted the body, sang the songs, held the pipe to the corpse, and Bear-Moccasin came to life. Now Bear-Moccasin had a dagger, and, painting it, he planted it point up, in the ground. Then he began singing, and threw himself down upon the knife. Chief-Old-Man sprang upon his back and jumped up and down until the knife came through. Now he was dead again.

Then Chief-Old-Man sang the songs, took the pipe, and did as before. Bear-Moccasin sprang up again all well. There was not even a scar. Now Bear-Moccasin took the knife and handed it to Chief-Old-Man. Then he painted his neck. Chief-Old-Man cut off his head and threw it down upon the ground. Then Chief-Old-Man took the head, fitted it to the body, covered it with the robe, sang the songs as before, took a gun, painted it and the bullet, and shot Bear-Moccasin in the head. Then he got up. In the next trial, Chief-Old Man shot seven arrows into Bear-Moccasin, and as he fell he broke some of them. Then the robe was placed over the corpse and the pipe placed in its mouth, Chief-Old-Man saying as he went away, "Well, this is your smoke." As Chief-Old-Man was going along, he looked back and saw Bear-Moccasin following him, smoking. As he came up, he showed Chief-Old-Man all the arrows, telling him that two had been broken. Now, in the next trial, Chief-Old-Man took a stone hammer and an elk-horn whip-handle, and with these he beat Bear-Moccasin to death. Then he covered up the body with the robe, sang the songs, and put the pipe to his mouth as before. This time Bear-Moccasin came to life, but the upper part of his body was like that of a bear. In the next trial, Chief-Old-Man took a new sharp axe and a new lance. With the lance he stuck Bear-Moccasin through and through, and cut him up with the axe. (Bear-Moccasin had told him before this to scratch his left foot with a bear-claw, but to get his horse ready and go quickly to the top of the hill, and not to come back again until he was called.) Now Chief-Old-Man held his bridle in one hand, scratched the left foot of the corpse, leaped on his horse and rode off. Bear-Moccasin sprang to his feet, made a noise like a bear, wrestled with the trees, etc. After he had been a bear for a while, he lay down and became a man, calling for Chief-Old-Man to come down again. The tests were now finished. Bear-Moccasin told Chief-Old-Man that if at any time he should be killed, and a piece of his body, however small, could be found, he could be brought to life again. So they went home.

After a time they went out with a party of their people to hunt buffalo. While they were chasing buffalo, some white men came along with a party of Snake Indians. They pursued the Piegan. Now Bear-Moccasin had a gun and arrows. The others were not well armed. So he told them to run. All this time he was butchering a buffalo, and said, "I will finish this before I run." He was soon surrounded by the enemy, all of whom were shooting at him. But he kept on with his butchering and paid no attention to them. Then a white man came up with a sword and thrust it into Bear-Moccasin; but he rose up and killed the white man, and then went on with his butchering. Now there was a Piegan woman with the Snakes who explained to them who this man was. Then they realized that it was useless

22: Wissler & Duvall E,I-5 (1902-1907) 1908
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to attack such a man, and went their way. Now the party that was with Bear-Moccasin went home, because they thought he must have been killed. After a while they went back, and, while they could see nothing of their enemies, they could see Bear-Moccasin still at his butchering. When they went up to him, they saw that he had no wounds, and the only thing he said was, "Here, I have killed this white man."

Now Bear-Moccasin had great power, and he could take a woman from any man. No one dared to talk against it, and every one was afraid of him. So he raped and seduced at will. One day he saw a very nice woman in camp, and decided to try her. Now his friend, Chief-Old-Man, said, "Do not bother with that woman, for she is the wife of our chief." Bear-Moccasin replied, "I must have her." To this Chief-Old-Man said nothing, but he was not pleased. Now, when this woman went out for wood, Bear-Moccasin met her. There was an old woman with her. Bear-Moccasin took hold of the young woman and asked her to go with him. As he was pulling and coaxing her, the old woman said, "Now you ought not to do this. This is a terrible thing for you to do, because she is the wife of the chief. You are a very powerful man, but this you ought not to do. If you must do this, you can have me for the sake of letting her go." "No," said Bear-Moccasin. Then the young woman spoke up and said, "Well, I suppose he must have his way, but first let me tie this horse up." Then, with Bear-Moccasin standing by, she began as if to hobble her horse, talking to the other woman, telling her to get some wood ready to take to camp, but not to mention to any one what had happened, because of the disgrace. Then she said to Bear-Moccasin, "You go on into the brush and I will follow." As soon as Bear-Moccasin started into the brush, the young woman sprang upon her horse and rode away. Now Bear-Moccasin was very quick. He caught hold of the travois; but the horse had a good start, and he was not able to hold on. The woman galloped to the camp, and told her husband, the chief, what had happened.

Now, after a while the men in the camp went out to hunt, and the chief saw Bear-Moccasin go with them. Then the chief went out also, and as he was coming home he saw Bear-Moccasin butchering. He rode up quietly, shot Bear-Moccasin full of arrows, then shot him with a gun, and finally cut him to pieces. Now no one in the camp was angry. In a short time, Bear-Moccasin walked into the chief's lodge, saying, "Here, I bring you some of your arrows." Then the chief thought him a great medicine-man indeed.

Bear-Moccasin had another friend, whom he also advised what to do in case he was killed. However, this friend went to the chief and said, "If you ever kill Bear-Moccasin again, take out his canine-teeth and burn them."

One day the same two women were out again for wood when they saw Bear-Moccasin coming. As he came up to them, he said to the young woman, "You got away once, but I shall lie with you just the same." Now everything happened as before, and the young woman agreed to go with Bear-Moccasin. He took hold of her sleeve to lead her along; but she took out her knife, quickly cut the sleeve and ran away. As she ran, she called out that she would tell the chief. Bear-Moccasin said that he would wait there for him. So she told her husband, the chief. Now the chief was very angry. He began to make medicine for loading his gun, and when he got it ready he set out, the woman carrying an axe and a hatchet. Soon they came up to the place. Bear-Moccasin was lying down by the brush as if asleep. The chief shot him, then took out his canine-teeth, and cut his body into small pieces. Then he burned up the canine-teeth. Now the friend of Bear-Moccasin came to restore him to life, but, when he saw that the canine-teeth were gone, he said, "I will not try to bring him to life again. He may do much harm. He has done much harm already, and the blame must rest with him." Now Bear-Moccasin was dead for good.

There is another story which seems to be a version of this, or the reverse. Once a young man had a dream that he came to life again after being dead. He explained the dream to his chum, and requested him to try it in case he should die. Then, to test his power, he tried to rape the wife of the chief in full view of the camp. The people called out, the chief ran out with his knife, and killed him. His body was cut up and burned. The people took care to burn up everything. So, when the fire was out, the chief ordered them to move camp, and everybody to march over the ashes, so that every trace of the young man might be wiped out. Now, after the camp had moved some distance, the chum of the dead man hid in the brush. The chief, however, watched the place to see if any one should come; but, as no one came all day, in the evening he went away. As soon as the chief was gone, the chum came out of the brush and hunted through the ashes. At last he found a very small piece of bone. He painted the bone, put the robe over it, and put a pipe there. Then taking four arrows, he shot an arrow up so that it would fall on the robe. Each time he did this, he shouted, "Look out! the arrow will hit you;" and each time the robe would move to one side. As he shot the last arrow, he ran away, but the dead man rose up and chased him. Then the young man who had been dead went on to the camp. It was now night. He went into the lodge of his mother. He sent her over to the lodge of the chief to get some food. She was to ask the chief for some of the food that was for him only. This puzzled the chief, for all the food he sent over was refused. At last he understood that it was the woman that was asked for. This he refused. Then the young man went over, killed the chief, cut up his body and burned it, and marched the people over the ashes. After that he took the chief's wives, and became the chief himself.

In still another version, the chief was forced to go around kissing all the dogs in camp, and, as it was very cold, he froze to death.

4. THE SPLIT FEATHER.

A long time ago, when the buffalo and deer were plenty, the Blackfoot Indians made their living by hunting. As the Indians usually camped at one place for many weeks, game would become scarce so that the hunters must ride for two or three days before they could find anything to kill. This medicine-man was very fond of hunting, and the greatest part of his time was spent in this way. He always left his wife at the camp. Now this man had the power of a feather, of which no one knew. He began to think that his wife had not been true to him, that she had been going with some other man. As he had the power of a feather and could use it in this case, he thought he would try it on his wife. So he got up early one morning, and told his wife that he was going out for another hunt, and would not return for two or three days. His wife got up and went out to get some wood to cook his breakfast for him. While she was out, he took this feather, split it down to about its middle, and placed it under their bedding. His wife came in and made the fire. After he had eaten the meat which she had cooked for him, he started out, riding one horse, and leading another which he used for a pack-horse. When night came, his wife sent word to her lover, who was a young single man. This young man came over to her, and she told him that her husband had gone away that day and would be gone for two or three days, so he could visit her that night as he had done before. The young man agreed to this. They occupied the bed under which the feather had been placed.

The next morning, before the sun was high, nearly everybody in the camp had gathered around this woman's lodge. Those unable to get inside were standing around the outside of the lodge. It was learned that the man and woman were fast together, and all night they had tried to separate. No one could assist them. The father of the young man was running about, calling on the big medicine-men of the tribe for help; but they could do nothing, as it was beyond the range of their powers. Some of the older men advised the father to bring out his best horses and weasel suits [buckskin

539 suits decorated with strips of white-weasel fur], and make ready for the return of the woman's husband, so that he might meet the wronged man, tell him what had happened, give him presents to pay for what his son had done, and beg for his life.

The old man went home and got four of his best horses and the best things he had. These he brought to the lodge. Nearly everybody staid at the lodge, waiting for the hunter to return. They wanted to see what he would do when he came back. It was late in the afternoon when the hunter came in sight of the camps. He knew right away what had happened, because he saw so many people around his lodge. Now they advised the old man to go out and meet him, and tell him about it before he reached the camp. So he got his horses and things and started out. He told the wronged husband all about the trouble. When he got through with his story, the husband said he would take the horses and things, and that he would not kill the young man. Then they both went to the lodge. The husband got off his horse and went inside. He saw his wife still lying in bed with the young man. He asked some of the men standing by to lift the couple off the bed. When this was done, he lifted the bedding, picked up the split feather, held it up so that all might see, then pulled it in two and threw the pieces into the fire. At once the young man and the woman were released. The young man went out with his robe over his head and face, for he was much ashamed.[1]

5. THE TREACHEROUS WIVES.

Once a man had two wives of whom he was very jealous, so jealous that he pitched his lodge far out from any camp. He had a habit of sitting upon a buffalo-skull on the top of a high hill. Naturally his wives became very lonesome, and wished to get back to their people. So they decided to make way with him, and one day they dug a pit on the top of the hill where he usually sat, covered it with willows and turf, put the buffalo-skull back in its place, and arranged everything as it was before. The next day the man went out to the top of the hill as usual, and sat down upon the buffalo-skull. As he did so, the cover of the pit gave way and he fell to the bottom, beneath the brush and earth. The women watched from the camp, and, when they saw him fall, took down their lodges and moved back to the camp. When the people saw them coming in, they said, "Where is your husband?" They replied, that, as he had been gone eight days, he must have been killed.

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[1] Recorded by D. C. Duvall. In some versions a piece of sinew tied in a knot was used instead of the feather. For an Arapaho rendering of this narrative, see Dorsey and Kroeber, op. cit., p. 458.

Now the man was at the bottom of the deep pit, and unable to get out. A gray wolf happened to pass by, and, hearing some one in the ground, spoke to him. The man explained to the wolf how he had been deceived by his wives, and begged to be released from the trap. The gray wolf promised to help him out if he could. So he set to work digging a tunnel toward the bottom of the pit; but, when he had almost reached the man, he went out and called together all the wolves and coyotes. When they were all assembled, the old gray wolf had a talk with them, explaining that a man was caught in a deep hole, and that he had taken pity on this man. He wished to have him dug out, and promised to give him as a son to the first one to reach him by tunnelling. The gray wolf himself promised that he would wait until all the other wolves and coyotes were in their holes to their tails before he began to dig. As soon as the wolves and coyotes began to dig, the old gray wolf went to the hole which he had already dug, and, as soon as the others were in to their tails, he rushed down into his own hole, soon reaching the man. Then he drew him out, set him down upon the ground, and called in a loud voice, "Ho-o-o! Ho-o-o! Wolves and coyotes, you need not wear out your nails digging for the man, because I have him out already." This gray wolf had great power for he was the chief of the wolves, so the man became his son and went away with the pack.[1]

Now the people in the camp always set traps and snares around the buffalo-drive to catch wolves. They had done this always, but now they began to notice that all the traps and snares would be sprung and the bait taken, without catching a single wolf. The reason was, that the man (who was now a wolf) would go around to all the traps and snares and spring them, after which the pack would eat the bait. The people knew nothing of this. Sometimes when the people heard the wolves at night, they noticed a strange voice among them, and, as they listened from night to night, they thought it sounded more and more like a person. They began to talk about it, and said, "There must be a person with the wolves who throws our traps." When they came to this conclusion, they decided to keep watch during the night until they found out why the traps were thrown. One night the watchers saw a large wolf go to the traps and throw them, after which the pack came up and ate the bait. Then the people decided to capture this man-wolf. When he came the next night to throw the traps, a large number of men surrounded him and roped him. He fought and bit viciously, but they succeeded in dragging him into a lodge. When they made a light, they saw that he was a man with wolf hair and claws. Then they began to consider whether any of their people were missing, and at last they remem-

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[1] A similar incident occurs in an Arikara tale, Dorsey, op. cit., p. 102.

● 539 bered the husband of the two women, and noticed that the wolf had eyes like this man. They called in his two wives, who recognized him at once. Now the people kept the man with them, and gradually got him back to human ways. At last he became to all appearances a man again. After a time he again took his wives out from the camp, where they lived alone. One day he went out to visit the chief of the wolves. Now the wolves and coyotes became as people and lived in a large camp. The chief of the wolves invited the man to move over and camp with them. There were a great many arrows lying on the ground around the camp of the wolf-people, and the chief of the wolves warned the man as follows, "My son, you must not pick up any of the arrows you see on the ground around here, for they are mine." One day, a long time after, the man forgot the warning of the chief of the wolves, and picked up one of the arrows. Immediately it became coyote-dung; and all the camp, except the man and his wives, became wolves and coyotes again. Now the man was very sorry, and went to the chief of the wolves to make amends. He finally offered his two wives to them. Then the wolves and coyotes set upon the two women and ate them. Thus they were punished for their evil doings.[1]

6. THE WOMAN WHO MARRIED A SNAKE.

Now, in the olden times the Indians were travelling near the Sand-hills. One man had two wives, one of them very beautiful. The whole camp was moving. The horse ridden by the handsome woman was dragging lodge poles. Some of the poles slipped out and were lost. As they rode out of some brush and small cotton-wood-trees near the hills, she noticed that some of her poles were missing. So she said to the others, "I have lost some of my poles. You go on while I go back to find them." So she rode back and soon found the poles. As she was picking them up she saw her people disappear through a gap in the hills. As she started on, a young man met her. He wore a buffalo-robe with the hair-side out and a yellow plume in his hair, and his face was painted yellow. He was nicely perfumed. As she tried to pass on, he headed her off, and, whichever way she turned, he stepped in front of her. "What are you doing this for?" she said. She did not know him, and thought he must belong to another tribe. "I want you for my wife. I am a widower," said the young man. Then the woman began to feel dizzy, and very soon became unconscious. When she came to herself, she was in a lodge. It was a kind of underground hollow place. Children were crawling around everywhere. "These are my children," said the young man. Now she saw that they were all snakes. One little snake crawled up to the woman. She picked it up tenderly, and began talking baby-talk to it. So she staid there. After a time she had two children, — a boy and a girl. Now, when the Snake took her, her horse went on and at last overtook her people. When the people saw the horse come back, they knew something had gone wrong. They followed back on the trail, speculating as they went along as to what could have happened. At last they came to the place where she had tied up her poles. Then they found her trail, but soon lost it. They looked all around, but could find no trace of her. Then they found another trail, but could not follow it. The chief said, "We shall camp here five days in order to search for the woman. Let the young men look carefully out in the brush; let everybody look for her." So they began to hunt.

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[1] For another version, see Grinnell, op. cit., p. 78. An Arapaho rendering occurs in Dorsey and Kroeber, op. cit., p. 447.

Now, on the morning of the second day, the snake-man told the woman she could go home. He gave her some medicine. He said to her, "You must not lie with your husband. You must never pack meat, neither must you pack wood. Whenever you pass this place you must bring me some tripe, berries, and intestines." Then she started home. As she came up from below, the people of the camp saw her. To the first man she met she said, "I shall go out some distance from the camp. Tell my husband to make a sweat-house outside." When the sweat-house was ready, she went in. When she came out of the sweat-house, they noticed that there was water in it. Then she told the people what had happened to her. She explained to them what the snake-man had forbidden her to do. After this she lived with her husband; but, whenever she passed that place, she spent a few days with the snake-man. Now, one time when her people had killed a great many buffalo, she forgot her promise and packed some meat on her back. As soon as she started to carry it, she remembered, threw it down and ran to her lodge. She became very ill at once, and soon died. They buried her; but her body disappeared. She went back to the snakes.[1]

7. THE WOMAN WHO MARRIED FILTH.

Once there was a young woman very much sought by young men. She was quite a belle. One day as she went out for wood, she saw some human excrement. It was most extraordinary. "Bah!" she said, "That is a pile. I wonder who could have done it." This was in the fall. It was frozen hard.

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[1] A part of this tale appears in a conglomerate Sun and Moon Myth recorded by Grinnell (Journal of American Folk-Lore, Vol. VI, p. 46). There is also a slight resemblance to an Arapaho narrative, Dorsey and Kroeber, op. cit., p. 441.

Next day when she went after wood, she smelled something sweet and pleasant, and as she was looking around she saw a handsome young man. He wore a white buffalo-robe. She fell in love with him at once and thought to herself, "I shall marry him." So she asked him to stop. "Why?" said he, but kept on going. Every time she said this, he repeated the question, without stopping. She ran after him, caught hold of him, and began to embrace and kiss him. All this time she was saying, "I will marry you. I like a handsome man." (At first sight of him she was nauseated.) "All right," said the man. She went home alone and told her father and mother to go out of the lodge, for, she said, "I am married to a man. I shall bring him here. He suits me: at last I have found one that will do."

The next day all the men of the camp went in to see her husband. They thought him very fine indeed. They congratulated her. She lived with him all winter and kissed him all the time. When spring came, he complained of not feeling well. Now she was frightened, and wished to call in a medicine-man, but he would not consent. He said that it would be of no use, because he was going to die. While they were talking, a man in the camp saw a black cloud in the west, and called out, "Ho-o-o-o! We shall have a big Chinook." When the husband heard this, he kissed his wife farewell, telling her that he must die. They had a child: it was a boy, and still in her womb. He said to her, "Let us go out to walk, away from the camp." As they went along he caressed her, telling her to take good care of the child he should never see. When they were out from the camp he said, "I shall go into the brush." The woman called after him. She said, "I want to see you again." He turned back to look. As she hurried up, she said, "I love you, I cannot let you go," etc. She tried to kiss him, but he smelled bad. Then he ran. He was thawing out. The woman pursued him. After a while, she saw him fall. Now it was thawing. There was water everywhere. When she got to the spot there was nothing but excrement. The child became a chief. His name was Excrement Chief.

8. THE WOMAN WHO MARRIED A HORSE.[1]

One time when the camp was moving, one of the women walked behind with a travois. Some of her lodge-poles came loose and fell out on the ground. She stopped to fix them as the main body of her people disappeared over a hill. While she was tying up the poles, a very handsome young man approached her. She started on, but he stopped her by getting in front of her. "Why do you stop me?" she said. "I have never had anything to do with you." "Well," said the man, "I want you to go with me." So the woman had to go with him. When the people camped, they missed the woman, and, not being able to find her, concluded that she had been lost or captured. A long time after this, these people were camped again near the place where the woman was lost. Some of the people saw a large herd of wild horses near a small lake, and they noticed a person among the herd. When this was reported to the camp, all the men mounted horses and went out to investigate. They surrounded the herd, cut out the horses, and roped the person. It was a woman. She had no clothing, and her body was covered with hair like that of a horse. She was very wild, and struggled in the rope. As the herd of horses ran away, they heard a colt among them neighing as if for its dam. The men took the woman back to the camp, where some of her relatives recognized in her the woman that had been lost some time before. She was very wild, had lost the power of speech and the knowledge of all human things. They kept her in the camp a while, but finally her former husband gave up all hopes. "It is of no use to keep her," he said. "The only thing we can do is to send her back to the horses." That evening they turned her loose, and she was never seen again.

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[1] The narrator claimed to have this from the Crows, but it was known among the Piegan as an old tale. For a Gros Ventre rendering of this tale see Kroeber, op. cit., p. 114; see, also, Dorsey and Kroeber op. cit., p. 437.

9. THE WOMAN WITH A SHARPENED LEG.

There were two women married to the same man. One of them was very jealous of the other. She went into a near by lodge and staid there alone. The lodge belonged to them. The family heard her pounding on something. All this time she was cutting down and sharpening her leg. At last she made it very sharp. While she was pounding, the children cried out, "What are you doing?" "Oh!" she said, "I am hacking a bone." After a while, the man said to the other woman, "That woman has been pounding quite a while. Go over and see what she is doing. There are no bones over there for her to pound on." So the woman peeped in and saw what she was doing. She came back and said to her husband, "She has sharpened her leg." Now this frightened them, and the whole family ran out of the lodge. The woman with the sharpened leg called out, "Hold on! let us have a kicking-game." But they ran as fast as they could, the woman following. At last they came to another camp, and, as they ran by, a man came out. The woman with the sharpened leg said to him, "Now we kick." So they played the game. When the woman kicked a hole in his stomach, the people all scattered and ran. The woman pursued them, killing many by kicking. At last a warrior came up and struck her down with a war-club. Then they burned the body.[1]

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[1] For an Arapaho parallel of a man with a sharpened leg, see Dorsey and Kroeber, op. cit., p. 258.

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10. THE WOMAN WITHOUT A BODY.

Once there was a woman whose husband had cut her head off, but the Head bounced along on the ground following him, saying, "You are my husband. I will follow you wherever you go." So the Head went on with him, and when they stopped, it fixed up the lodges and the camp just as before. The head was a fast worker, but when dressing hides it did it under cover. Yet it was done very quickly. The Head told the man that no one must watch her while doing this. Now there was a boy in the camp who was very curious, and one day he looked in. The Head always kept her digging-stick with her and, when she saw the boy, she picked up the stick, saying "You have done wrong." Then she chased him, overtook him, and beat him to death. When the people saw this they all ran. She pursued them. They fled across the river. The Head jumped in, and floated down with the current.[1]

11. THE MAN CUT IN TWO BELOW THE WAIST.

A long time ago, two war-parties started out, one many days before the other. Then the other party went out, and after travelling for several days came to a river where they camped for the night. One of the young men went after some water. As this man was about to dip for the water, some one spoke to him. Looking all around, he saw a man without any legs. This crippled man said that he was one of those who started out first, and that all of his party were killed off except himself. He promised to pay the listener well if he would take him home. To this the young man agreed, picked up the crippled man, and packed him to camp. When the others learned of this, they all made up their minds to go back: so the next morning they all started for home. The young man carried his crippled friend on his back. The other men tried to keep the young man from taking the cripple home. They said that he would scare all the children in the camps if they saw him. Now when they would feed this crippled man, his food would drop through to the ground. At last they came to a big river which they had to swim, so they put the cripple on a raft, and all the rest swam. Soon they all got tired, and, dropping the ropes of the raft, swam to the shore. Then the crippled man and his raft floated down the river. The end.[2]

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[1] There is in this the suggestion of an incident in a Sun and Moon myth recorded by Grinnell (Journal of American Folk-Lore, Vol. VI, p. 47); further we are reminded of the Rolling Head found among various Indian tribes. See Dorsey and Kroeber (op. cit., p. 70). Also Wissler, Dakota Myths (Journal of American Folk-Lore, Vol. XX, p. 198).

[2] Recorded by D. C. Duvall.

12. The Ghost-Woman.

One time a young man travelling alone was sitting by his camp-fire at night eating. When he had finished, he took off his old worn moccasins, and, thinking to himself how it would be if he were at home, he threw them to one side, saying, "Old woman, mend them for me." After a while he looked around for his moccasins, but they were gone. Then after a while he saw them again, and noticed that they had been mended. "Now," he thought to himself, "this is strange. I will try it again." So he said, "Old woman, get a lot of wood. The fire is about to go out." After a time some wood was piled up in the lodge. After a while he said, "Old woman, I am going out. You get some bedding and fix up a bed while I am gone." When he came back, he saw a bed made up of sage-grass. He lay down as if to go to sleep, but determined to watch to see who this person was. Now, when the fire was out, he heard a person come in. This person said, "At which side shall I sleep?" He replied, "At the side next to the lodge." This person was a woman and she seemed very nice. Now he had a wife. In the morning the woman said, "Now I shall get up and make a fire, but you must not look at me." After a while, when the fire was burning, the woman said, "Now you get up and cook." After a while the man was ready to get up, but he saw no one. Then he said, "Old woman, get some water." And, although he saw no one, the water was soon there.

Then the man started home, but when night came, he camped. He said, "Old woman, fix up a war-lodge."[1] Then he lay down to wait. When this was done, he said, "Old Woman, make a fire and cook." After a while, when the fire was ready, some one said, "Now the fire is ready. You can cook." When the man had cooked, he offered some meat to the woman, but she said, "No, I shall not eat yet." Then the man asked the woman to get wood and make a bed. Everything happened as before. The next day they went on, and camped as usual. On the fourth night the man was to see her for the first time. She said, "In the morning I shall eat." Now, when morning came, the man looked around the lodge, and saw a very handsome woman sitting there. The woman said, "I shall live with you, but you must never strike at me with fire."[2] So he went back to his people, and all went well with them. He lived with the woman for a long time, but one day he became very angry at her, and, taking a stick from the fire, made as if to strike her. As he did so, the woman pulled her robe over her head. Then the man remembered what she had said, and quickly raised the robe. There was only a skeleton beneath it. Then he wrapped up the bones and buried them. Now it has boiled over. 539

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[1] A strong shelter of poles for security against a night attack.

[2] A similar caution occurs in a tale recorded by Grinnell, op. cit., p. 131.

13. FED BY A GHOST.

Once a man was camping alone [with his family]. He had gone out to hunt by himself. In the night they heard a voice saying, "My mother wants to use your pail." Then the man said to his wife, "Woman, let them have it." After a time the pail was brought back into the lodge, and they heard a voice saying, "You can eat what is in it. It is meat." Now when they looked into the pail they found a piece of an old lodge-cover that had been boiled. After a while the Ghost came again and said, "You did not eat it. I will give you something else." "No," said the man, "we do not need anything else. We ate it." He said this because they had hidden it. "Well," said the Ghost, "I want to borrow the pail again." So the man said, "Woman, let him have it." After awhile the Ghost brought the pail filled, and said, "Here are some ribs and tripe." Now, when they looked into the pail, they found some very old bones and sticks of wood, with no meat. The man said, "I am hungry, but I cannot eat that." "Well," said the Ghost, "I shall send out a young man to kill some game." Now the next morning, as the man was going out of the lodge he heard some one say, "Here is meat." On looking around he saw a buffalo-cow lying on the ground. Then he began to butcher. Now he was happy because he had something to eat. Now it has boiled over.

14. FED BY A COYOTE.

Once a young man and his little brother were travelling, and got lost on the prairie. They were out of food and were starving. One day they saw a Coyote eating. They approached him. Both of them were thin, nothing but skin and bone. The young man spoke to the Coyote and said, "Give my little brother something to eat, and when I hunt I will always leave the entrails for you to eat." All right," said the Coyote, "you will be safe." Now the Coyote had very little left when the young man came up: so he said to them, "You stay here and eat until you are strong, then I will take you home." There was a ridge near by, and the Coyote said, "I will see that you get more food, but you must not watch me. Now shut your eyes." After a while they heard the Coyote singing, "I am looking to the west for something to eat." [This is sung in a low soft chant, like all songs in children's stories.] "Now come over here," said the Coyote. So they

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opened their eyes and went over. The Coyote had a buffalo-calf. He cut it open, butchered it, and then they ate. So it went on from day to day. The Coyote travelled along the ridge toward their home. Whenever the Coyote looked toward the west and sang his song, meat would fall over the ridge toward them. Thus the Coyote took them home.

15. RIDING THE BUFFALO.

Once there was a white man who was a rancher. He had a great many tame buffalo, some of which he rode as if they were horses. One day his unmarried daughter found a skeleton on the river-bank. It had been washed out during the high water. She took the skeleton home and requested her father to make a sweat-house and doctor the skeleton. She said, "If the skeleton comes to life, and it is a man, I shall marry him. But if it is a woman, I shall have her for a chum." Her father finally agreed to try his power. The skeleton came to life as the result of his doctoring. It proved to be a Piegan Indian. So the girl married him. Now these white people lived upon frogs and turtles. As the Piegan could not eat such meat, they asked him what he would like. He told them that his people always ate buffalo. So his white father-in-law killed some of his tame buffalo for him to eat. Now, after a time, the Piegan began to long to see his people. So he asked his father-in-law if he might go. His request was granted. So he set out with some of the tame buffalo. He rode one of them, and his wife another, while the other buffalo followed behind. As he came near the camp of his people, some one called out, "Buffalo are coming!" When they looked out, they said, "People are riding upon them." When they came near, some one said, "That looks like the man who went away and never came back." Now, the Indian staid with his people a while, and then decided to go back to his wife's father and mother. He took his old father and mother with him, and the Piegan never saw them again.[1]

16. THE KUTENAI BLACK-TAIL DEER-DANCE.

This story came from the Kutenai Indians.[2] Long ago in their camp one of them died. The one that died was a man true and good. After he died, his spirit went away to the land of the dead to find out what was there.

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[1] For a similar tale, see Grinnell, op. cit., pp. 25–28.

[2] For many years the Blackfoot and Kutenai Indians have visited each other and exchanged a few ceremonies. The most important one acquired by the Blackfoot seems to have been the Black-Tail Deer-Dance, a ceremony to aid in hunting deer. The narrator was the chief director of this dance among the Piegan.

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When he had been there a while, the spirit told him to return to his people and tell them what was there. He had been dead seven days, and his body was badly decomposed; but the spirit of the dead took his spirit down to its body and he came to life. He came to life in the midst of his friends. Now it was this way: the watchers around the body heard a noise inside of the corpse, but all the while the spirit of the dead man was sitting near, saying that he was trying to sing. So they quickly unwrapped the body. Then the man opened his eyes, and, looking at them, said, "I have come from the land of the dead. I have come to teach you more songs and prayers." Then he rose and picked up a small bell. Now all the people were very hungry, for they had nothing to eat for a long time. The man said, "Now we will dance." So he led the dancers round in a circle, and, keeping time with the bell, sang the songs he had learned when in the land of the dead. When the dance was over, the people rested while he prayed for them. Then they danced again. They all slept that night, and when they awoke, the man who had been dead said, "I know all about power. I saw it in my dream. You can believe that there is such a place." Then the men went out to hunt and brought home a great deal of meat, and after that the dance was called the "Black-Tail Deer-Dance." Now every one takes part in this dance before he goes out to hunt. They dance in the evening and at night they can see in dreams where game is to be found.

Once again when a Kutenai Indian was out in the mountains, he was buried in the snow, but his dog got him out. The man, however, was dead. The dog went home and by his action induced the man's wife to follow. The man had been dead four days. The woman carried the body home. There were two children in the family and they had nothing to eat. The woman said to the children, "Now your father is dead. We shall starve. We cannot get away." Now that night the woman remembered the story of the man who went to the land of the dead, that he came to life again by singing songs, etc. Then she prayed that her husband might be brought to life and food given them. While she was doing this, two young men came in suddenly and told her that the spirits would help her. They said, "Let us have a dance that your husband may get back his life." So they began to dance, and danced all night. When daylight came, they stopped. One of the young men stood at the head of the corpse and the other at the foot. The one at his head covered the face of the corpse with a black cloth. The one at the foot touched the dead man on the breast. Then the one at the head took off the black cloth and the corpse opened his eyes. Then one of the young men walked on his chest until he became alive. One of the

539 young men gave him a cross and directed him to pray to it and never to part with it. Now in the Black-Tail Deer-Dance they sing the same songs they sang that night.

Again, in very ancient times there was a woman who had the skin of an otter with the skull fastened to it. She was a medicine-woman. One day she challenged the others as to whose medicine was the strongest. She said, "Let us see who can kill others by touching them." Then the woman took a small pail of water, put in some earth, and, taking a mouthful of the mixture, sprinkled it upon the head of the otter. Then she stood by the door where the people were dancing, and, holding out the otter-skin, spat water from her mouth towards the dancers, and whoever was struck fell down dead. When they were all dead, she took some branches of the pine-tree, placed them on coals of fire, and held the otter-skin in the smoke. Then she rubbed the otter-skin and the people all came to life again.

One time last winter [1902] I visited the Kutenai Indians. I was dancing the Black-Tail Deer-Dance with them. One of the dancers said to me, "Now look at my body." So I watched his body, and as he danced a large cross appeared on his breast and a similar one on his back. As soon as he stopped dancing, the cross disappeared. Then we began to dance again. This time he said to me, "Now look above and below." When I looked down at his feet, I saw the cross on the ground: when I looked at his head, I saw the cross above, with rays like the sun.

17. THE HORNED-TOAD AND THE FROG.

There were two lakes near each other. A Horned Toad was going from one of them to the other to see his girl. His girl was a Frog. At last he got to the lake and coaxed the Frog to go back with him. So they started off. The Frog went very fast and the Horned-Toad was panting behind calling out, "Wait! Wait!" All this time it was raining very hard. After a while the Frog said, "Let us go back. It is too far. We shall never get there." "No," said the Horned-Toad, "it is not far." When they were about halfway over to the lake, it stopped raining. Then the sun came out very hot. It was very, very hot. The Horned-Toad began to give out. He seemed about to have a sunstroke. So the Frog passed water over his back. This revived him for a little while, but soon he began to weaken;

and the Frog did as before. In this way they managed to get along until 539 the Frog reached her limit. Now the Horned-Toad was nearly dead. The Frog was holding him up, and struggling along, crying. When they were nearly dead, it began to rain again. Then they started on much refreshed. At last they reached the lake. Then they were married. Now it has boiled over.

18. Turtle Goes to War.

Once there was a lake with many camps on its shores. This was a long time ago. One day a Turtle came to the shore. He went up to a lodge, crawled into it, and found a woman asleep. When the man came home, he saw his wife's head in the centre of the lodge. Her head had been cut off by the Turtle. He saw the Turtle trying to pull it toward the back-rest, but it was too heavy for him. As he pulled he sang, "Turtle has hair [head]." The Turtle held the head by the braids.

Now, the people laid hold of the Turtle. One of them said, "We will make a big fire and burn him in it." Then they began to make a big fire. All this time the Turtle was trying to get away from the people who were holding him, to get into the fire. Then the people said, "He must belong in there. The fire must be his place." Then some one said, "Let us smash him between two rocks." When the Turtle heard this, he ran and got upon a rock himself. When the people saw this, they said, "He must have come out of the rock. He is too willing. Let us hang him." So they brought a piece of sinew and made a loop; but the Turtle took it out of their hands and put it around his neck. Then the people said, "He is too willing. We cannot kill him that way." Then some one suggested throwing him into the deep water. As soon as the Turtle heard this, he began to cry and pull back. The people said, "Now we have it. We have found out what will kill him." So they threw him into the deep water. When the Turtle was in the centre, he came to the surface, floated on his back and then on his breast, singing, "Turtle has a scalp! turtle has a scalp!"[1]

19. The Warrior's Dilemma. 539

577 One time when a war-party went out, they sent a young man ahead to scout. It was dark. As he was going along he saw a lodge all by itself. He went up quietly and looked in. There was no one in the lodge except a man, his wife, and a little child. The little child could just walk and was amusing itself by dipping soup from the kettle with a small horn-spoon.

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[1] This is a common myth in the Mississippi basin. See Cegiha Myth, J. O. Dorsey, p. 271; Wissler, Dakota Myths, (Journal of American Folk-Lore, Vol. XX, p. 128). (171)

539 577 The man and his wife were busy talking and paid no attention to the child. Now the child happened to look up and saw the man peeping through the hole, and at once toddled over to the kettle, dipped up some soup in the spoon and held it to the man's lips. He drank it and the child returned to the kettle for more. In this way the child fed him for many minutes. Then he went away. As he was going along down to his party, he thought to himself, "I do not like to do this, but I must tell my party about this lodge. When they know it, they will come and kill these people. Now this little child fed me, even when I was spying upon them, and I do not like to have it killed. Well, perhaps I can save the child; but then it would be too bad for it to lose its parents. No, I do not see how I can save them, yet I cannot bear to have them killed," etc. So he sat down and thought it over. After a while he went back to the lodge, went in and sat down. While the man was getting the pipe ready, the child began to feed him again with the spoon. After he had smoked, he told the man all about it. He explained to him how he had come as a scout to spy upon them, and that he was about to bring up his war-party, but that they had been saved by the little child. Then he directed the man to go at once, leaving everything behind him in the lodge.

Now, the man was very thankful, and offered to give him a medicine-bundle and a suit of clothes; but the young man refused, because he knew that his party would suspect him. Then the man suggested that he might place the bundle near the door, behind the bedding. When the war-party came up and dashed upon the lodge, he could be the first to capture it. (All the important property of the lodge is always kept at the back, opposite the door, and, when a war-party rushes in, the swiftest runs to this place.)

Now the young man went back to his party, told them he had found a lodge, but that he had not been up to it or seen any one. Then they started out at once, and, when they came near the lodge, they set up a whoop and rushed upon it. Now the man kept to the rear, and as his companions were counting coup on the various objects in the lodge, he stood at the door looking around. At last he picked out the bundle and counted coup on it. Now his companions were suspicious, and they said, "Oh! we know how you did this. You warned the people so that they went away, and then you hid these things by the door, that you might get them." They accused him and threatened him, but still he denied any knowledge of the people, or as to how the bundle came to be there. Yet the people were always suspicious of him, and he was always looked upon as the man who betrayed his war-party in order to make a capture.[1]

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[1] This narrative and the one that follows usually provoke a discussion, in which some condemn all or parts of the scout's acts, while others defend them. Such tales are looked upon as ethical puzzles to which no satisfactory answers can be given. So far nothing of this kind among other tribes has come to our notice.

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20. A WARRIOR'S DUTY AND HIS LOVE.

Once a scout going out from his party saw a camp. There were just two lodges. He stole up, and in the smaller one he saw a woman alone. She was beautiful, and struck his fancy. He went back and waited. At midnight he crept into the lodge and spent the night with her. In the morning he went away.

He was the leader of the war-party, and on one pretext and another kept them under cover while he made nightly visits to the woman. He did this for four nights. Then his feeling for the woman began to assert itself. He thought of plans to save her. He might lead her away and kill the others; but they were doubtless her relations and she would mourn for them. Then, if he married her, they would be his relations. Yet he was the leader of a war-party, and had discovered an enemy. At last he brought the woman and her relations to the camp of the war-party, telling them that he had married the woman. Then they went home, and though she was of hostile tribe, they lived together.

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21. THE WOLVERENE-WOMAN.

These Indians have a belief that there are animals with power to change into human beings. Of these the wolverene is one. It often happens that when a man is out hunting, or sitting alone by his campfire, a very handsome woman will come up. Now if he offers her some of the entrails from his butchering, she will take them daintily between the thumb and the forefinger and then throw them away. This is the sign by which she may be known. Should the man take up his gun, the woman will run away as a wolverene. On the other hand, should he allow her to come into camp and engage in familiarities, evil will follow. As soon as he gets home and smells the fire of the lodges, he will fall down dead. Sometimes he will only faint when he smells the fire of the lodges; but even then he will never be the same person again. When men go out to hunt, they are often reminded to keep a lookout for the Wolverene-Woman. When a woman is out alone, the Wolverene-Woman will appear as a fine young man. If the woman permits herself to be seduced, it will be bad for her. As a rule, her people will never hear of her again; but, should she start back to camp and smell the fire of the lodges, she will surely die.[1]

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[1] For another example of the effect of camp-smoke, see Grinnell, op. cit., p. 133. This is not a formal narrative. While the wolverene is a well-known mythical character, there are no specific myths in which it appears. The Deer-Woman of the Dakota, and the Wolf-Woman of the Pawnee, described by Bush Otter, seem to embody the same conception as is expressed in the above (Eleventh Annual Report of the Bureau of American Ethnology, pp. 480, 481).

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22. Seven-Heads.

These Indians have a myth of a seven-headed person who made a business of devouring young women. One time a man came along where some animals were disputing over a piece of meat. The man settled the quarrel, and in return they gave him some power. With this power he went and killed Seven-Heads, after which he married a princess. Then the thunder stole her, but he rescued her by killing a lion, then an eagle which flew out of the lion, then a rabbit which came out of the eagle, then a dove which came out of the rabbit, etc. This story is believed by the Indians to have been brought in by the French.[1]

23. The Sand Hills.

Once a man was hunting buffalo near the Sand Hills. That is where the dead go. He killed a buffalo, and when he went up to butcher it, he saw a man come towards him, whom he knew to be a dead man. He was very much afraid so he said to the dead man, "Now I will divide up this buffalo with you, but first I must go back here and bring up my pack-horses. You can go on with the butchering." The man lied, for as soon as he reached his horse he mounted and galloped away. A long time after this, the man was back in the same part of the country, and thought to himself, "I will go to get the arrow-points I left at the place where I killed the buffalo." When he came to the place, he found the skeleton of the buffalo and also his arrow-points. As he looked up, he saw the same man he had seen before. The man spoke to him, and said, "My friend, where have you been? I have been waiting for you all this time." This frightened the man so much that he sprang upon his horse and galloped away at great speed. Shortly after he returned to his camp, he took sick and died.[2]

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[1] The above abstract was recorded by D. C. Duvall. For note on the distribution of this narrative, see Kroeber, Gros Ventre Myths, p. 57. It is interesting to note that our Blackfoot informant expresses the same opinion as to the origin of this myth as attributed to Mrs. La Flèche, an Omaha, J. O. Dorsey, op. cit., p. 128.

[2] See Grinnell, op. cit., pp. 125, 132.

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teeth. A new travois must be provided for moving the medicine woman 793
outfit. Sometimes she herself rides on it. This travois is made by the [493]
past medicine woman, her attendant in the ceremonies.

As previously stated, the natoas ritual in the sun dance has for its 796
mythical basis the Elk-woman and the Woman-who-married-a-star, though 773
Scar-face, Cuts-wood, Otter-woman, and Scabby-round-robe are said to have made minor contributions. Versions of these myths may be consulted in Volume 2, part 1 of this series. The Woman-who-married-a-star is credited with bringing down the digging-stick and the turnip, together with the songs pertaining thereto (p. 61), also a wreath of juniper formerly worn in place of the natoas and the eagle feather worn by the man.

It is also interesting to note that the Crane-woman who transfers the 796
ritualistic attributes of these objects makes a formal declaration of her 773
marital virtue. In the case of Elk-woman, we have again the incident 778
of the Crane and the digging-stick where it is implied that the latter symbolizes the bill of the former. We are informed that many animals were present at this transfer, each contributing something to the regalia. We also find it suggested that the bunches of feathers on the natoas represent the horns of the elk, the elk robe and elk teeth wristlets further symbolizing that animal. In one version of this myth is the antagonistic implication that Elk-woman was not quite up to the standard of marital virtue. In the Cuts-wood myth the "going forward to the tongues" is accounted for. Scabby-round-robe is credited with adding the necklace and the arrow point to the natoas and Otter-woman with the wild cat-tail.

The following statement of an informant has a bearing upon this point:— [539]

The natoas is said to have come from the Elk. It was first owned by beaver bundle men, but it was the custom for the medicine woman in the sun dance to borrow it for her ceremony. This continued for a time, but ultimately the medicine woman bought it and kept it in a bundle of her own. The feathers on the front of the natoas are said to represent the horns of Elk and the plumes at the sides, the leafy top of the large turnip. This is the same turnip which the woman who went to the sky land is supposed to have dug up. The digging-stick which accompanies the natoas also represents the stick with which she did this digging. Some of the songs in the natoas ritual speak of little children running about and this refers to the ball-like image on the front of the natoas, for this image is stuffed with tobacco seeds, which, as you know, are often spoken of as children, or dwarfs (p. 201). The broad band upon which the natoas is mounted is said to represent the lizard. All these things, it is said, were added to the natoas, one at a time, by some of the beaver men. So it came about that we have the natoas as it is.

Now, as to the story about the Elk giving the Natoas the robe and the wristlets used with it. The objection is sometimes made that this first woman who ran away from her husband to join the Elk was not a true woman and that the facts are therefore inconsistent with the ideal of the natoas ritual. Yet, some of our people claim

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773 that the woman was true and that though she went away with the Elk it was merely
778 for the sake of receiving the ritual and that this is evident because in the story it
[539] tells how she was able to hook down trees by her magical powers and it is not conceivable that she could do this if she had not been a true woman.

796 The ceremonial transfer of the sun dance bundle really begins with the
778 fasting of the medicine woman on the first day. Neither she nor her husband
793 are supposed to eat or drink while the sun is visible, and then but
[785] sparingly. On the evening before, they are put to bed by the father and mother. The mother places the daughter on the south side of the fire and the father the son on the north side. They must remain in the same position until morning. Before the sun rises the father and mother go to the medicine woman's tipi, stand by the door and sing. They sing as they formally enter, the father raising up the son; the mother, the daughter. The man is taken out by the father and the daughter by the mother for the morning toilet. When they return a small amount of food is fed to the son and daughter, after which the father and mother take a little food and drink. This must be before sunrise. During the day the son and especially the daughter must sit quietly in their places with bowed heads and eyes cast down.
[292] She wears a buffalo robe, hair side in, painted red, covering her head as well
[302] as her body. Her hair is not braided, but hangs down freely except for a horizontal band around the head. The hair may be allowed to conceal the entire face.

796 The daughter must do nothing for herself. If she wishes to speak it must be in almost a whisper in the ear of the mother or other attendant, who in turn will announce the import, if necessary. A fire is kept burning in the middle of the tipi, the ears are closely drawn around the smoke hole, the door closed, and the tipi cover securely staked down at the edges.
[237] Though this keeps the temperature high, the medicine woman cannot use a fan, but may use the skin of a muskrat to wipe the perspiration from her face and hands.

796 During the fasting period no noise must be made in the tipi. All the
785 attendants must avoid unnecessary conversation and speak in a very
784 subdued tone; utensils must not be rattled or struck together. Visitors may enter, but respectfully and quietly. No noises should be made in the vicinity of the medicine tipi and boisterous acts abstained from in all parts of the camp circle. If water is brought in the vessel must be covered. No one should spit in the tipi nor do the other things forbidden at the ceremony of the tongues.

796 Throughout the whole period there is a male attendant. He keeps the
[372] fire alive during the night and until camp is moved. He can only start the
[781] fire with an ember from some other tipi, striking fire in the tipi being strictly prohibited.

796 343 The following account of the evening ceremonies in the medicine woman's tipi was given by Red-plume:—

539 In the evening, after sunset, the first sweathouse is made. All those who took part in the ceremony before and a few other old men are invited. The man who fills the pipes and tends to the smoking during the ceremony remains on duty during the whole sun dance ceremony. Four-bears is told to tell the mosquito society to sing [575] that night in their own tipi which is inside of the circle. This society is to sing the [533] sun dance songs, the weather-makers dancing songs, the rest of the people remaining quiet through the night. In the medicine lodge they sing until a little before daybreak.

The smudge place in the medicine lodge on the first day and for the first sweathouse is a square marked in the soft earth with a crescent in the middle of it. It is not painted. Under the crescent is a dot where the smudge is made.

796 539 533 When all the guests are assembled in the tipi the ceremony for the evening begins. Food is given to all; the medicine woman and her husband have their meat cut up for them. While a song is sung a piece of meat is held over the smudge, four passes made with it, and then fed to the man and woman. The same thing is done with water. After this they may help themselves to the food. After the meal is over the singing begins. The sweetgrass is taken up and a song sung: "Old man, takes spring grass. Old woman comes in with her body." Another man takes the smudge stick and places a live coal on the smudge place. The singer holds the grass over head and then brings it down on the coal. This song is for the morningstar. "Morningstar says let us have a sweathouse." Seven songs are sung for the sun and moon which are spoken of as the old man and old woman. These with the seven sung for the morningstar make fourteen sung thus far.

796 533 539 302 Since the men have been in the sweathouse where the paint has all washed off, five songs are sung to re-paint the man and woman. As the man sings, he takes some red earth paint with a ball of fat which he rolls in the palms of his hands. The song is: "Old man says red face I take." He makes a streak crosswise on the man's forehead, vertically on his cheeks, and across the chin. The entire face is then covered with the same red paint. The robe is then taken from the man's shoulders. He sings another song as he takes up the sagegrass and brushes one side of the man's head, his arm, and then his body. At the same time, the woman is painted on the other side of the tipi. Another song is sung and he takes the paint, rubs it in his hands, and sings: "This man I am making his body holy, powerful." The same words are sung for the woman. The man's body and robe are then painted.

796 533 539 237 When the tongues were first taken in to be sliced, two round buffalo dungs together with a ball of sweetgrass were given to the man and woman. They keep these to wipe the paint from their hands. A song is sung for the dung. The two men and the two women hold their hands over the dung. They make four motions with the closed fists and then touch the ground to the southeast, southwest, northwest, and northeast of the dung. The words in this song are: "This may help me to live long, and help me through life." There is also part of a buffalo dung. The smudge stick is taken up, with the song: "Timber I am looking for? Timber I have found and taken." The two men and the two women all grasp the forked stick. They sing as they take up the dung with it and gradually move it up the stick until it rests on the fork. Then it is held over the fire. Someone knocks the dung into the fire and it is covered with ashes. The song is: "Powerful, I start. Powerful

796 533 539 where I sit." To throw the dung off into the fire is a sign that enemies will be conquered.

237 Four songs are now sung for the muskrat skin used to wipe the faces of the man and woman: "Man says, my medicine, I am looking for. I have found it." The skin is taken up. Two songs are sung for the parfleche with tongues in it. It is taken up very slowly and the singing continues during all the movements made with it. It is held over the smudge and placed to one side, the cords untied, and the tongues taken out and distributed to all who are now in the tipi. The two medicine-men and women also eat. The song when first taking up the parfleche is: "Buffalo [782] I am powerfully starting. It is powerful where I sit." When undoing the cords the words are: "Buffalo I take some." When the first tongue is taken out, a little [262] piece is held up by everyone, prayers are said, the small pieces are placed on the ground, and they begin to eat them.

Seven songs for the eagle tail feather with which the sun is supposed to have brushed off the scar from Scar-face's face and is supposed to be the feather brought down from the sun by Scar-face follow: "Old man says, hand me a feather." The feather is passed to the man. Another song follows: "Old man says he wants a hundred feathers. Old woman wants different kinds of feathers." Seven more songs are sung, the words of some of them are: "This man says that above have seen me. It is powerful. The ground I see is powerful. Old man, says, white buffalo robe I want. Old woman, says, Elk I want. Old man says, don't fool me. Old woman says, don't fool me." The meaning of this is to be sure and give them what they ask for, that is, offerings made at the sun dance to the sun, moon, etc.

796 533 539 Seven songs are sung before they take up the rattles and the rawhide and five songs for the raven. At this time, the man takes hold of one of the rattles by the ball part touching it to the ground, while he holds the end of the handle straight up. The raven songs are: "Raven says, buffalo I am looking for; buffalo I take. The wind is our medicine. The brush is our home. Buffalo I take." The man pecks the rattle handle with one finger on both sides and crows. Then they begin to beat the rattles on the rawhide and shake them in a circle once.

Now seven songs are sung for the smudge which is made of a species of fungus that grows on a kind of willow. The songs: "Old man says, all right, may my lodge be put up. Old women says, all right may my lodge be put up or built." These words mean that the sun and moon are speaking and want the sun dance lodge built without any accidents.

The next songs are for the natoas bundle which is not opened. The songs: "Old man comes in, he says, I am looking for my bonnet. I have found it. It hears me. It is medicine." The old woman sings and uses the same words in her songs. There are six of these bonnet songs. The songs for the badger skin follow: "The man above hears me; he is powerful. The ground is my home; it is powerful." There are four songs for the badger. The badger skin and other things are not handled, the songs about them are simply sung. The songs for the natoas are: "Old man says I am looking for my bonnet. I have found it: it is powerful." The woman then sings a song with the same words, which is followed by a song about the stone arrow points on the natoas. There is a song for everything which makes up the bonnet which is as follows: the leather band, the blue paint on the band, the stuffed weasel skin tied crosswise on the bonnet, the weasel tails hanging from the bonnet, two feathers in front, and two behind, two plumes on each side of the bonnet, a flint arrow point, a buffalo calf tail, a snipe, and a small doll the head of which is

796 stuffed with tobacco seed. The song for the doll on the bonnet is: "Children are
533 running about. They are running from us. They are running towards us. They are boys. They are powerful." The man says, "Give me the child," and makes the
539 movement of reception. Another song is sung: "Child is crying," and the man imitates the crying of a child. The song for the little birds is: "Bird says water is my medicine; it is powerful," for the calf tail: "Man says calf tail I want," and for the arrow point: "Sharp points are on both sides." Then follows the song for the leather band which represents the lizard: "Yonder man, I am angry and mad at you." This song of the lizard refers to the prairie dog chief. The blue paint on the band represents water and the song for it is: "The blue waters are our medicine." The song for the feathers is: "Feathers I want." Another song for the plume on the feathers: "Red I want." This closes the evening ceremony. The man and woman are put to bed and all go home.

796 This is the ceremony after the first sweathouse is made. Three more moves of
539 the entire camp and three more sweathouses must be made. The fourth move and
343 sweathouse is where the sun dance takes place. Nowadays, only one sweathouse
[489] is made for the sun dance.

796 It seems that the final camp is marked out by a society laying rocks around its bounds, according to which the arriving bands find their proper places.

796 At the fourth camp and on the fourth day, the natoas bundle is opened,
778 or its formal ritual demonstrated. Early in the day another tipi is pitched before the medicine tipi and the covers are joined, thus enlarging the space and providing for a few spectators. A few men and women are invited to assist in the ceremony: the men use the rattles and with the women aid in the singing. The father and other men sit on the north side
[793] of the tipi, the former next the medicine woman's husband; and the other women sit on the south side, the mother next to the medicine woman. She directs the medicine woman and the singing of the other women. The ceremony opens at about ten A. M. with the first series of songs in the ritual.
[534] Three men hold a rattle in each hand, beating them upon the rawhide by a vigorous downward forward stroke, the seventh rattle is used by the father.

796 The ritual of the natoas will be found in Volume 7, pp. 215–220. Nor-
778 mally, this ceremony transfers the natoas to the daughter. She may,
432 however, waive the right, in which case the bundle returns to the former owner. Yet, she seems to enjoy all the privileges accorded to one having been an owner.

Theoretically, no one can perform a transfer ceremony without having first owned the bundle in question. In case of the natoas, even now, a beaver owner is regarded as competent to conduct the proceeding, though he may never have gone through the ritual with his wife. This is consistent with the tradition that formerly the natoas was a part of the beaver sweathouse procedure now follow while the stones and a pail of water are passed in by an attendant. The covers are then drawn down and the vapor bath taken. 796 343

After the ceremony the procession returns to the medicine woman's tipi. The cover is removed from the sweathouse and the buffalo skull placed on top where it remains.

Should there be more than one medicine woman, another sweathouse is made on the east side of the camp circle and the others grouped around them equally. [793)

Since after the sweathouse ceremony there is formal singing in the tipi until far into the night, it may be said that during the four days of the fast the ceremonies begin with the sweathouse at sundown, while on the fifth day the ceremony begins in the morning and ends at sundown. [533)

To this generalized statement the following account from a Piegan may be added:— 796 343 539

> Now, when the first sweathouse is to be made, orders are given in the morning to one of the societies to get the willows to make the hundred-willow sweathouse. Another man is to get the creeping juniper to use in the smudge place in the medicine lodge, and still another is to cut out the smudge place. The moves are short. The people all move camp, as before, and the society goes on ahead and stakes out the camping ground. When the tipis are pitched at the new camping ground, the society comes in with the willows and the rocks for the sweathouse. They circle once around to the right of the lodges and stop outside of the circle, west of the medicine lodge. They must neither eat nor drink while building the sweathouse. They gather wood from among the tipis until they have enough to heat the rocks. Robes for covering the sweathouse are borrowed from the people of the camp. One man goes to the medicine lodge and digs out the smudge place.
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> When the sweathouse is ready for the medicinemen, four of the men who helped in the construction go and inform the men and women. They carry the parfleche with the tongues in it on a robe, each man holding a corner. The two medicinemen take the lead, the two women follow, then come the four men with the parfleche. Four stops are made before they reach the sweathouse. The instructor leads, and is followed in single file by the other man, and the two women walking very slowly and singing. They march once around the sweathouse in the direction of the sun. The other old men who are to join them and the two medicinemen go in while the two women remain seated on a robe just west of it with the parfleche beside them. A smudge is made with sweetgrass, and a crescent-shaped place marked out between the square hole and the rear of the sweathouse and live coals are placed on the dot in front of the crescent. A song is sung while the smudge stick is taken up and a man goes after the coal for the smudge. The sweatgrass is placed on the live coal and the two songs for the smudge are sung: "Spring grass I take. Where I sit is powerful." A pipe is handed in and the pipe bowl and stem painted red. The man holds the pipe over the smudge and prays for the one who gave it to him and then passes it to the last man to his right who lights it and all smoke it. When the pipe is all burnt out, the man who blessed it, takes it, and with a red-painted stick loosens

796 343 the ashes and empties some of them on the southeast corner of the square hole in the sweathouse, then on the northwest corner, on the northeast, and finally in the center.

539 After this the buffalo skull is brought in and the songs of the buffalo sung while the same man paints it with black and red dots, the left half black and the right half in red. Grass is stuffed into the eyes and nose of the skull which is passed out through the west of the sweathouse and placed on the earth taken out of the hole in the sweathouse. An extra buffalo horn wrapped with swamp grass is brought in and given to the man who paints it red and sings while doing so: "Chiefs of other tribes I want to hook." He throws the horn out and all the men of this society who remain near the sweathouse try to catch it. The one who captures it is considered lucky and he is supposed to capture a gun in the next battle he witnesses.

The men in the sweathouse all undress and as they pass their robes and moccasins out through the west of the sweathouse and the door, the buffalo songs are sung. The two medicinemen only wear a robe and moccasins when they go into the sweathouse. While singing, the forked stick is taken up and one of the outsiders goes for the heated stones, stopping four times before he brings them in. One of the men who is inside takes the stone with two straight sticks and places it on the southeast corner of the hole, the same is done with four more stones which are placed on the southwest, the northwest, the northeast corner and the fifth is placed in the bottom of the hole at the center. When a sixth stone is placed in the hole, they are all rolled to the bottom of the hole. Water and a horn spoon or wooden bowl is brought in.

A little water is thrown on the stones to wash them, the curtains are lowered, and prayers to the sun, moon, and stars, and earth begin. In groups of four, sixteen medicine lodge songs are sung. The curtains are raised and four more songs are sung; the sweathouse is opened and four songs are sung, until the sixteen have been completed. The two medicinemen go out through the west of the sweathouse while the rest go through the door. The men dress, and the parfleche containing the tongues is opened and the tongues given to the members of the society who made the sweathouse. The medicinemen and women do not eat. After all are provided with the tongues a piece is broken off each and while all hold the pieces up a prayer is said and the piece of tongue placed on the ground. Then they all begin to eat. After this the robes are all returned to their owners, the buffalo skull placed on top of the frame of the sweathouse with the nose pointed towards the east and the medicinemen and women return in single file while four men follow behind carrying the empty parfleche. The men who belong to the society may now eat and drink as they wish.

THE DANCING LODGE.

796 346 The dancing lodge may be said to take its origin on the fourth day, by which time the medicine woman has her tipi in place near its site and the camp circle has been formed. In construction, nine forked tree trunks about nine feet in height are set in a circle. Across their tops, except the eastern face, are laid stringers about fifteen feet long of the same

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of resistance. He is then led up to the hides near the front of the medicine woman's shelter. In former times, four such men were brought up for the ceremony. They must have coups to their records, otherwise they would not have been selected. In the ceremony of 1904 we observed an attempt to "catch" a man on horseback, but the struggles of the horse enabled him to escape. In former times, the friends of the interested party would have gathered around the rear and sides of the horse forcing him forward in the lead of the "catcher". This whole catching procedure is said to symbolise the capture of an enemy.

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In order to understand the ceremony that now takes place, it is necessary to know that the right to cut the thong is to the Blackfoot a medicine to be transferred for gifts of property as in case of other medicines. The men who did the cutting in the previous year are to "sell", or transfer, this year. It is they who do the "catching", either in person or by deputy. Should no one be brought forward, those who performed the rite on the previous year must again serve. As soon as a man is caught, his relatives are notified; they come out with all kinds of property to support him in the transfer. The initiate is brought into the presence of the present owner of the right, his hands and face are painted, accompanied by ritualistic prayers. While this proceeds, an old man (usually a relative) stands somewhat apart and shouts out praise for the initiate. However, this may be done by a woman, if no man comes forward. A horse and other property is then given to the former owner of the right, whence it ceases to be his. The deputy "catcher", if there is one, then receives a small present or two from the former owner.

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The cutting of the thong then takes place. The new owner of the right, standing up by the hide, shouts out his coups. He holds the knife in his hand and while pointing in different directions with it, he tells of a war deed. At the end of each tale he makes a pass with the knife as if to cut the hide. After four deeds are told, he cuts the hide. For example, he may say, "At such a place I captured a horse which gives me the right to cut this, etc." If there are other men with the right, they follow in turn. After this, the thongs are cut with the assistance of other men and distributed at the places where they will be needed. A thong with the tail attached is used to bind the bunch of boughs to the sun pole, the tail hanging down.

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While this ceremony is going on, gifts of flour, beef, etc., made by white people are distributed among the old poor people. This is regarded as a recent intrusion.

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The following extract from an unpublished version of the Scar-face myth accounts for the thong-cutting ceremony:—

796 Her husband could tell by her eyes that she had been crying and he said, "I
346 told you not to dig up that turnip, but nevertheless you have done so. Since you
are lonesome and wish to return to your people, I will take you back." Then Morn-
773 ingstar went out and killed some buffalo. After he had skinned all of them he cut
539 the hides into long strands, fastened them together, and tied the woman and her
child to one end and let her down from the sky to where her people were.

Before she reached the earth, a little sore-eyed boy was lying on his back, looking up at the sky and saw a very small object coming down. The boy told the men who were playing the wheel gambling game what he saw, but they laughed at him and threw dirt in his eyes and said, "You must see the gum on your eyelids or lashes." As the falling object came closer others noticed it and when it came among the group they knew that it was the woman who was missing from the camp. They untied the rawhide strand and noticed that some of the buffalo tails were on the ends of the long rope which lay piled up high before them.

This woman came down with her digging-stick. As she was not a wicked woman and only lived with Morningstar as her husband, she gave her digging-stick to the medicine lodge woman and the natoas was named for the turnip she dug up. When the sun dance was held, this woman told them always to cut up a rawhide into strands and tie the posts with them. Also that the center post and the birch on it must be tied with them. The tail of the hide is to hang down from the center post. These rawhide strands are a representation of the rawhide rope with which this woman was let down to the earth. Later, the moose hoofs are tied to this digging-stick. The plumes on the natoas are to represent the leaf of the large turnip this woman dug up while in the sky.

RAISING THE SUN POLE.

796 While the hide is being cut, all the woman who made vows to take some
782 of the tongues come forward to the parfleche placed near the medicinemen
[783] and women. Each woman takes one of the tongues and stands with the
person for whom her vow was made and makes a confession to the sun in a loud voice, so all may hear. Then she prays to the sun for the beneficiary. After all the women have taken their tongues, some of the men tie the cloth offerings to the ends of the poles and a bunch of birch is tied between the forks of the center pole.

796 The preceding ceremony comes to a close as the sun gets very low.
346 About time for the sun to set, a procession of pole raisers starts from each
of the four quarters of the camp circle. Tipi poles are tied near the small ends in pairs, each pair carried by two men. The four parties advance in unison by four stages and at each pause sing a special song. In the last move, they rush upon the sun pole and raise it in place. In the meantime, the father and son go and stand on the center pole while their wives stand to the west. The men make wing movements with their arms toward the east. According to some informants, the medicine woman may make hooking motions at the pole, to symbolize the mythical Elk-woman.

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Instead of being a time of feasting and pleasure, the Sun-Dance is a military and religious festival, in connection with which there are occasions for joy, and the feast enhances the pleasure.[1]

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It may be well to note that the offering of bits of flesh to the sun was a general practice not necessarily associated with the sun dance. Many comparatively young men now living (1904) bear numerous scars testifying to such offerings. When in perilous situations a finger would sometimes be struck off with a call upon the sun for help. Among the Blood, such sacrifice of a finger by women as well as men was common at the sun dance.[2] These facts concerning the more general practice of mutilating the body to win the approval of the sun suggest that if the cutting ceremony is intrusive, it either found on hand a series of analogous customs or brought with it a concept that afterwards gave birth to them. It may be observed [178] that the form of costume and dance is strikingly like that employed by the present weather dancers.

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Since there seems to be no good published data on the sacrificing of skin and fingers we append the narrative of Split-ears:—

Sometimes, when warriors are on an expedition and come in sight of the enemy they will sit in a circle while the leader, or the oldest member of the party, offers prayers that they may succeed in their undertaking. Then they proceed to offer bits of their own skin to the sun. The one who prayed sits down by one of the party, takes up a needle or bodkin and a knife, thrusts the former under a small section of skin and raising it, cuts off a small slice with a knife. This leaves a circular wound a quarter of an inch or less in diameter. It is understood that the operator pulls the skin up with the needle and slices off a small section underneath that instrument. He then takes up some black paint and dips the bit of skin into it. Then he holds it up to the sun and prays for the success of his victim. The bit of skin is then placed upon a piece of cloth and another is removed from the victim in the same manner and so the operator goes to each of the party in turn, each time removing a piece of skin, dipping it in black paint, and holding it up in a prayer to the sun. While each person is expected to give two pieces, they are not limited to the maximum number, some men giving four and some still more. The bits of skin thus collected are tied up in one corner of the cloth which is mounted upon a stick wrapped with wild sage, the whole being fastened in a tree or set up on the top of a high hill as the

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[113] [1] McLean, John, "The Blackfoot Sun Dance" (*Proceedings of the Canadian Institute*, third series, vol. 6, Toronto, 1889), 235–237.

[2] McLean, as an eye-witness to such a sacrifice, gives the following:—

"As I stood outside the lodge, a young Indian friend of mine, went to an old medicine-woman and presented his sacrifice to Natos. During the year he had gone on a horse-stealing expedition and as is customary on such occasions had prayed to Natos for protection and success, offering himself to his god if his prayers were answered. He had been successful and he now presented himself as a sacrifice. The old woman took his hand held it toward the Sun and prayed, then laying a finger on a block of wood she severed it with one blow from a knife and deer's horn scraper. She held the portion of the finger cut off toward the Sun and dedicated that to him as the young man's sacrifice." (p. 235.)

782 sun's offering. This sacrifice is always spoken of as feeding the sun with flesh from
304 one's own body. The cloth is fastened to the stick in the form of a flag or banner
so that it waves in the wind with the flesh offerings tied in one corner. This sacrifice
785 is considered one of the greatest a man can make.

726 Now, as I have said, some men only give two small pieces of skin, while others
give a great many more, but as they do this each time they go on an expedition,
539 it so happens that a man who made many war expeditions has many small scars
on his arms and legs. Thus, we can still tell those of our old men who went upon the
warpath many times in their youth. We can tell by the scars made from feeding
782 the sun their own flesh. But, again, it so happens that men while at home may have
304 dreams in which they are commanded to feed the sun. Now it is believed that
785 unless a man heeds such a command, he is certain to be visited by misfortune or
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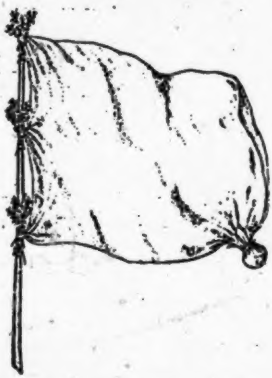

Fig. 1. The Offering of Human Flesh. The bits of flesh are tied in the corner of the banner. Drawn from a native sketch.

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304 even death, so he always makes haste to comply with the command. After such
785 a dream he makes a sweathouse and invites in an old man who prays and makes the
539 offering. The procedure here is the same as previously described and the offering
is made into a banner and placed in a tree or upon a hill. Then again, the men who
[787] are at home in the camp but who have relatives in a war party may so wish for the
safety of these that they themselves offer bits of skin in their behalf. Thus, you see,
[726] there are many times when people will offer bits of skin, so that it was not uncommon
for a man to have one hundred or more scars upon his body. These are generally
arranged in rows up and down the arms, down the legs, down the breasts and the
back. I have even heard of cases where a man is said to have offered one hundred
pieces of skin at one time. This, however, was unusual.

[726] Sometimes, instead of offering skin, the warrior would offer a finger. Thus,
if beset by very great danger on the warpath a man may make a vow to the sun

stating that if brought home safely he will sacrifice a finger. This sacrifice can be 782
made at any time; either when on the warpath or when at home in camp or at the 304
sun dance. In such cases, the finger is offered to the sun in the precise manner as 785
the pieces of skin described above. 539

There are, however, occasions upon which fingers are cut off that are not offerings [726]
to the sun. Thus, people who are in mourning sometimes sacrifice a finger. In [765]
those cases it is usual to call upon some old woman who is skilled in the amputation.
She cuts off the finger, usually reciting a kind of ritual, but it is not offered to the sun.
It is simply thrown away. Then again babies' fingers are sometimes cut off to give [777]
the child good luck. Thus, if a woman lost many children she would call upon an
old woman to make the sacrifice for her newly born. In this case, the tip end of a
finger is cut off and wrapped up in a piece of meat which the mother is required to
swallow. This is supposed to insure the child's living to maturity. It had no
connection with the sun.

I have told you how men are called upon to cut off pieces of skin and how certain 539
old women were selected to amputate fingers. You should also know that in olden 763
times there were some women and men who might be called upon to cut open dead
persons for various reasons. Sometimes they did this on their own account in order
to get information as to the cause of death.

These accounts show for one thing that the cutting ceremony in the sun 782
dance is but one of a type of blood and flesh offerings made to the sun, in 304
fulfillment of a vow. The sacrifice of a finger is more frequent and less 785
specialized, though frequently done at the sun dance. Then comes the
very frequent offering of bits of skin, a sacrifice common in war raids at all
times. The offering of bits of skin in the precise manner described here is [171]
found elsewhere in the Plains. The writer has observed men so scarred
among several divisions of the Dakota. The method of removing the skin
was here the same as followed by the Blackfoot. The thrusting in of the
awl has a curious similarity to the cutting and skewering in the sun dance;
one may even be pardoned for wondering if it did not so arise.

SUN DANCE SONGS.

Two songs have a special place in the ceremony. They are sung by 796
the men as they ride into camp with the willows for the hundred-willow 533
sweathouse. They are sung again when the procession of pole raisers
moves up to raise the sun pole. Formerly, they were sung by any considerable body of the tribe approaching the camp of strange Indians.
Likewise, when they approached a post to open trade.[1]

Red-plume, a Piegan, has a smudge stick on which are notches said

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[1] For musical notation see McClintock, Walter. *The Old North Trail, or Life, Legends and Religion of the Blackfoot Indians* (London, 1910), 311. [113]

773 study of rituals in Volume 7 will recall that tradition recognized the obvious
796 fact that rituals were not produced all at once, but grew by accretions. This is so marked in the mythical accounts of ritual origin that we may suspect its appearance in the mythology of the sun dance. On page 241 we have enumerated the myths accounting for important features of the ceremony. Among these are not included the parts taken by societies or the cutting sacrifices, they, as we have stated, not being regarded as integral parts of the sun dance.

For the sake of completeness we offer some extracts from an unpublished version of the Scar-face myth:—

We will take up this narrative at the point where Scar-Face has killed the cranes and reported with their scalps. We are told that had not Scar Face killed these birds, they would always have killed people, but that since he overpowered them they now fear people and have done so ever since.

> 539 Now, the Sun, the Moon, Scar Face, and Morningstar had a scalp dance while
> the Sun and Moon sang the praise songs in honor of Scar Face. The Sun addressed
> 773 Scar Face: "When your people kill enemies they should scalp them and then give
> 796 a scalp dance. Whenever anyone counts coup or recounts his war experiences, the praise songs should be sung." We have followed this custom ever since. Whenever anyone related his war deeds, some old men or old woman sang the praise songs, repeating the narrator's name during the singing.
>
> The Sun was pleased with Scar Face. He directed Morningstar and Scar Face to build four sweathouses, standing side by side, with their entrances facing east. When they were completed, the Sun, Morningstar, and Scar Face entered one of them, the Moon remaining outside to close the door. After the Sun had worked over Scar Face, he ordered the moon to open the door and they went into the next sweathouse, again choosing the moon to be the door attendant. Now, the Sun asked the Moon to point out her son. The Moon designated Morningstar. They moved into the third sweathouse where the Sun had Morningstar and Scar Face exchange seats. Again, the Moon was asked to pick out her son. Though she noticed that the scar on the young man's face had disappeared, she pointed to her own son. They proceeded to the fourth sweathouse. Again, the Sun had the two men exchange places. The Moon looked in and pointing to Scar Face said, "This is Morningstar." The Sun replied, "You have mistaken him for Morningstar, the other is our son." Ever since that time, Scar Face has always been called Mistaken Morningstar.
>
> Then the Sun gave Scar Face a buckskin suit decorated with porcupine quills. On the breast and back of the shirt were quill-worked rosettes representing the sun; the side seams of the leggings and sleeves were covered with strips of quillwork three or four inches wide. In addition, the sleeves and leggings bore hair fringes representing the scalps of cranes killed by Scar Face. The Sun also gave Scar Face a bow with a lock of hair fastened to one end, a whistle made of a hollow reed, a bladder, and the robe worn by Scar Face. To represent the scalping, the Sun painted the upper part black. The whistle and the bladder were to be used on the woman who had refused Scar Face. The bow too, is a reminder of the killing of the cranes and is still used in the sun dance lodge. The Sun gave Scar Face a circle of creeping juniper which the women that build the lodge (the sun dance or medicine lodge) are to wear on their heads.

539 793 796 The Sun told Scar Face of the sun dance, the lodge, and the sweathouse, and added, "When you return to your people and wish to make an offering to me, you must first build a sweathouse and there make your offerings. Then I will hear your prayers and accept them. You may also make offerings to me in the sun dance lodge. He covered Scar Face's face with the "seventh" or red paint, drew a black circle around his face and a black dot on the bridge of his nose, and a streak of black around each wrist. He said to Scar Face, "This is the way the people must paint when they make offerings to me in the sun dance lodge. For the victory or scalp dance they must paint their faces black." The Sun also gave him a necklace, in the center of which were strung two small shells and a pendent lock of hair, flanked on either side by four beads. This is the necklace worn by the husband of the woman owning the natoas. The Sun's lodge was made of white buffalo robes and some the color of beaver skins. The door of the Sun's lodge faced the east. For this reason, tipis were always turned so the doors faced east. Now Scar Face decided to return to the place where Spider waited.

The narrative then proceeds in the usual way, except that the hero calls all the men of the camp to take revenge on the young woman after which he by magic turns her into a cripple.

The Blood and North Blackfoot.

796 184 The writer has upon two occasions seen the ground where a Blood sun dance had been held. The dancing lodge, the sweathouse, etc., were still standing and all these were just as noted among the Piegan. The Blood lodge was a little larger, but the Piegan said that it was formerly so with them, they now having very poor timber to work with. We have in addition two brief published accounts of eyewitnesses.[1] The chief dif- [575] ference we could detect was in the secondary dances of the society where the Horns and the Matoki[2] took a very prominent part. As there are now no such organizations among the Piegan, this gives merely an outward appearance of difference.

The Northern Piegan, as may be expected, also had the same form. As to the North Blackfoot, we have only the statement of other Indians 796 171 that the sun dance was the same. The Sarsi[3] also had the very same form and we may suspect the Kutenai as well. At least, my Piegan informants asserted that the Kutenai had the sun dance from them. The problem here, however, must rest until we have more data, though Hale is of the opinion that the Blackfoot gradually displaced the Kutenai and took over many Plains traits from them.[4]

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[113]

[1] McLean, *ibid.*, 231–237; McQuesten, *ibid.*, 1166–1177.

[2] This series, volume 11, 410–418, 430–435.

[3] Goddard, Pliny Earle, "Sarsi Texts" (*University of California Publications in American Archaeology and Ethnology*, vol. 11, no. 3, Berkeley, 1915), 193–195.

[4] Hale, H., "On the North-Western Tribes of Canada" (*Report, Fifty-seventh Meeting, British Association for the Advancement of Sciences*, 173–200, London, 1888), 194.

morning. Constantly keep looking at the plain and the valley, far 721
and near. It is that we may be close to the camp of the Cutthroats.
If so, you should discover riders out from it in quest of meat."

Taking up his rifle, Heavy Runner at once set out for the rim of the plain, and Many-Tail-Feathers as always strode off into the timber to rest apart from us. We others smothered the fire and stretched out to sleep.

The sun shining hotly on my face through a parting in the tree branches awakened me. Very thirsty, I went to the river to drink and was surprised by Many-Tail-Feathers coming and joining me on the shore. Stepping noiselessly across the sand and to my side, he startled me. Looking up, I knew at once from the worried expression of his face that something was wrong with him. "*Kai yiwahts?*" ("What troubles you?") I asked.

"My vision. It was bad. I heard women wailing for their dead. It 787
was night. The lodges were just dim shapes in the darkness. Though 721
I could not see them, I could plainly hear the women mourning for
their dead. You know what that means. It is warning that there is
trouble ahead for us."

"But your good vision, your vision of us killing enemies; and then the raven circling over us, beckoning us eastward—all that, you said, meant good luck for us."

"So it did, but this, my new vision, brings all that to nothing; it is sure warning that we are heading into danger."

"Well, what are we to do about it?"

"Be more than ever cautious, watchful; pray now, all of us. Pray 721
to the Above Ones to keep us safe, to give us success against our [276]
enemies," he answered. With that he led back to our sleeping com-
panions, awoke them, told of his bad vision; and soon we were gath- [533]
ered in a circle, smoking in turn his pipe, singing his elk-tongue pipe
songs after each of his fervent prayers to the sky gods for our safety
and success. And so to the last one of his songs:

> *Raven says, my medicine, it is strong, it is powerful.* [533]
> *Enemies I seek. I have found them.* [539]
> *Dead on the ground they lie.*
> *My medicine, it is powerful.*

another look at the herd of buffalo; they were about a mile from us 000 and a half-mile from the valley, grazing slowly in to water.

Riding leisurely back down the slope and on up the valley, we twice more climbed to the rim of the plain to see how the herd was progressing and at last dismounted in some willows by the creek, right where the herd would come to water. When its leaders appeared we would get into our saddles, be ready to speed out and into it when it was close. Time passed. Again and again we exclaimed upon the slowness of their coming. At last we heard a sudden thundering of hoofs, and with it came the herd, compactly, a brown torrent of heaving, shaggy heads and humps pouring swiftly over the rim of the plain and down the slope of the valley.

"When I go to water I run," I sang as I sprang up onto my horse. [539]

"Cease singing that sacred song of the buffalo bull, else you will [777] bring us bad luck. You know that only our medicine men may sing [424] it!" Eagle Head yelled to me.

The buffalo were coming so swiftly, so compactly, that it would be suicide for us to ride into them; our horses would be gored, we would be overthrown, trampled to death in the twinkling of an eye. So we fled across the creek, through the willows bordering it, and came to a stand. The leaders of the herd endeavored to stop at the creek, but the irresistible pressure of the dense mass of thirsty animals in their rear forced them across the stream, through the willows, and almost upon us. Since cows with calves were poor at that time of year, we each shot a yearling, and at the report of our rifles the whole herd affrightedly whirled around, crashed back through the willows, and turned down the valley, we after them, in among them; and what excitement—yes, and dangerous sport—it was! There was always the chance that one's horse would stumble and fall, or be gored by the sharp horns of an angry cow. That would be the end for the rider; he would be cut to pieces by the hoofs of the dense crowd of buffalo coming on in his rear.

I headed my excited, eager, well-trained horse after a two-year-old bull, broad and rounded of rump and therefore fat. With ears turned back and champing his teeth as though he were going to bite him,

"Again tell me the number of winters since the white traders were 323
with our long-ago people and saw those dishes."

"It was 175 winters back that he saw the dishes and wrote about them."

"And now our people have no knowledge of it. Why, even my grandfathers and grandmothers did not know that our people once made earth dishes, else I would have heard them tell of it.[2] *Ha!* But
see: There is a song that our women sing to their little ones that may 533
be about those dishes. Listen. This is it: 323

[539]

Ponokahyo, aksa kitahwatop?
(Elk, what do you eat?)

Kahsimi ni tahwatop.
(Sage I eat.)

Ponokahyo, aksa kitsi taiswitan?
(Elk, what dish do you use?)

Okwitok sota nitsi taiswitan.
(Stone dish I do use.)"

He finished, gave me a questioning look, and I said: "They made the dishes of sticky clay, then burned them so that they became very hard, like stone."

"*Ha!* Then the song is surely about those dishes, and we of today do not know it, do not know that our long-ago people made them. We are poor minded; we lose, we forget our past. You whites, how wise you are. You write about the things that you do, you see, and
the knowledge of it is always with you. Well, tell me how long ago 648
it was that that first white trader came to our people."

"*Ha!* It was 183 winters back, and the Entrails People had come [177]
to us for protection before that time. Well, I am of eighty-four winters. I was in my tenth winter when our long friendship with the Entrails People ended."

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[2] It seems strange that Big Brave would not have known of the Blackfoot traditions of pottery-making. Wissler, Kidd, and Ewers all obtained such traditions among
the older people. (See John C. Ewers, "The Case for Blackfoot Pottery," *American* [113]
Anthropologist, Vol. XLVII, No. 2 (April-June, 1945), 289-99.

my father sent Heavy Runner up onto the ridge, close ahead of us, 726
to look for enemies.

As he neared the top of the ridge, Heavy Runner climbed very 702
slowly. At last he got onto hands and knees, crept to the top, looked [201]
over it for some time, then crept back down a little way, and stood
up and signed to us: "Four men with one horse, coming." *Ha!* Good
news. At once we began singing that war song, "Enemies are coming. [533]
We shall kill them." [539] ●

Heavy Runner crept back to the top of the ridge, and my father sent Buffalo Child to scout farther west on the ridge. Heavy Runner soon signed to us: "Another enemy has appeared. He is coming straight toward me." And then Buffalo Child signed: "The four men with one horse, they are heading to strike the coulee close above the point running to it from this ridge."

At that my father named some of us to remain right where we were and led the rest up the coulee; I, of course, kept close to my father. As we moved on Buffalo Child came down off the ridge, joined us, and said that we must hurry up to where the four enemies would strike the coulee. We did hurry and when past the point my father had us scatter out along the coulee, lie at the top of its slope, and cautiously look off upon the plain. We soon sighted the four enemies, one of them on the horse.

They were coming at a fast walk, guns ready to fire, looking for deer or antelope, as no buffalo were anywhere in sight. Presently they stopped, appeared to be arguing about something, and after a little one of them struck off by himself, heading to strike the coulee farther west than would the three. Meantime, Heavy Runner had come down off the ridge and joined those whom he had left below; the lone enemy first discovered was nearing them.

I was terribly excited as I watched the three enemies coming nearer and nearer to us. My father had ordered us not to fire at them until he gave the word for it. But Owl Child, always very strong willed, suddenly shot and killed one of the three, and then we all fired and killed the other two.

The fourth one of these enemies, farther to the west and still some distance from the coulee when he heard us shoot, saw his friends fall,

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best of it," my old friend continued. "He came into my lodge, sat 177
down beside me, and said, 'Ahko Pitsu, my real friend, I have just 797
now learned that you Pikunis believe that, in the very long-ago, one of your ancestors went with the help of certain animals and visited the sun. My friend, such a belief is craziness. No one, white nor Indian, ever did that. It could not possibly be done.'

" 'Noon Eater,' I answered, 'Though you whites are very wise, you are pitifully ignorant about some things that we Indians absolutely know. One of our kind did go to Sun, got great help from him, as I shall now tell you.'

"In that long ago time there was a poor young man whose face 539 ●
was badly scarred. He loved a beautiful girl, and after long seeking for the chance met her one day as she was going to the river for water and said: 'Oh, beautiful one, I love you. I want you to be my wife.'

"Said the girl: 'Oh, you poor, nothing-man, you make me laugh. Well, this I tell you: Get the scars off your face, get it smooth, then I will marry you.' And with that, happily singing, she went on to the river and forgot the poor one's request.

"The poor young man was very sad. After long thinking of his trouble, he said to himself: 'I can get no help here; even our most sacred, powerful, Sun's men cannot help me. I will leave. Travel far. Ask all whom I meet to pity me; smooth my face. Perhaps some one of them will do so.'

"Telling none of his intention, not even his poor father and mother, he set off, traveling west. It was in that very long-ago time when people and animals had a common language. So, meeting a wolverine, he said: 'Oh, you beautifully furred, powerful meat-getter. As you love your woman, your children, I beg you to pity me; help me to get my scarred face smoothed.'

"Said Wolverine: 'Man, that I cannot do. I am sorry that I can't help you. But there are others who have great power. Go see Lynx. Maybe he can help you.'

"Scar-Face met, one after another, Chief Lynx, Chief Elk, Chief Buffalo, and other four-footed chiefs, but not one of them could help him. At last he met Chief Badger, and that striped-faced, wise

539 one said: 'Poor man, I haven't the power to smooth your face, but I know of one who can do it: Sun, himself. Keep on going westward, and somewhere off there you will find him.'

"Day after day that poor Scar-Face traveled on and at last arrived at the shore of a lake. It was so large that, look as he would, he could see no land to the west, the north, the south, so farther he could not go. He sat down upon the shore and wept. This was the end for him, he thought. Useless to turn back home, there to keep on seeing that beautiful girl, never to be his wife. Better, far better for him to die right here. As he sadly wept, came swimming close to shore two swans, and one of them said to him: 'Man, why are you weeping, why so sad?'

"Said Scar-Face: 'It is that I have traveled far, seeking someone of power to smooth my face, but none whom I met could do it. At last, however, I met Chief Badger and he advised me to go to Sun; said that most powerful one would help me. But here I am, at the end of land, can go no farther, never meet Sun to ask his aid. So is it that here I die.'

"Said the male swan: 'Not so. You shall not die here. Take courage. Get up on our backs and we will take you to Sun, to his island home, out there.'

"Scar-Face waded out to the swans, lay across their backs, and they swam off with him. Swam a long time; swam far into the West, and at last brought him to the shore of an island in that Everywhere Water, told him that there Sun lived. As he stepped out upon the shore, came running toward him a beautiful young man, pursued by some huge, long sharp-billed birds, and the young man shouted to him, 'Help me! Help me! These angry birds are about to kill me!'

"Scar Face ran and met the birds, began stabbing them with his spear, soon killed them all. Then came the handsome youth and said to him: 'You have saved my life. Who are you, why are you here?'

" 'I am a poor man of the plains. I am here to try to meet Sun,' Scar-Face answered.

" 'Good! You are brave; you saved my life. I am Morning Star. Sun is my father; Night-Light (Moon) is my mother, is in our lodge.

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Come, we will cut off the heads of these bad birds and take them to her.' 539

"When Scar-Face saw the lodge it was so large, so perfectly made, and painted with birds and animals so strange that he could hardly believe his eyes. Before its doorway, Morning Star called out: 'Mother, I have with me a young man from the earth. Those big bad birds were chasing me, about to overtake me, but he ran and met them and killed them all.'

"Said Night-Light: 'Oh, my son! How often your father and I have told you never to go near those powerful birds! But now this stranger has killed them and you are forever safe from them. Bring him in, the brave one.'

"They went in, dropped the birds' heads before the fireplace. Night-Light, wearing a beautiful gown, was sitting upon her couch. She was perfect of form and face; her hair was long, and smoothly braided. She sprang up, hugged and kissed Scar-Face. Said to him: 'Oh, earth man! You have done a great favor to us this day. Tell me, why are you here?'

" 'It is that I want to meet Sun; ask him to help me,' Scar-Face answered.

" 'Meet him you shall, but we must be very cautious about it. Just do as I tell you, and I think that all will be well.' she told him. Then she set food before him and Morning Star. When they had finished eating night was near, and she made Scar-Face lie down, covered him with a soft tanned robe of strange fur, and told him to be quiet.

"From his day's travel across the blue Sun came home; in the doorway of the lodge stopped short, sniffed, and said, '*Ha!* A strange odor in here. It is the odor of earth people. I don't like it.'

"Said Night-Light: 'An earth man is here, but you must not be angry. He is a young man and you must pity him, for he saved our son from those terrible, long-billed birds. They were chasing him, were almost upon him, when this newly come youth ran and stopped them, killed them all. See, there are their heads before you.'

" 'That is good; our son can now safely wander everywhere about. This newly come one, where is he?'

" 'Here. Here he is,' Night-Light answered and pulled the robe

539 off Scar-Face. He sat up, and there stood Sun, the best appearing man that he had ever seen. His skin was white, his hair yellow, his face and hands red painted. He was tall, slender. His white, soft leather shirt, leggings, and robe were beautifully painted and fringed with ermine skins. His quilled moccasins were red painted. His weapon was a long spear. He moved on to his couch, sat down, and said to Scar-Face: 'I am glad that you are here with us. I know why you came. Well, I will help you, I will remove your scars, but you must remain with us for some time as I have much to teach you, that you, in turn, must teach your people, so that they may have long and successful lives.'

"So! Evening after evening Sun taught Scar-Face how he and his people should pray to him for help; how sacrifice to him of their belongings; how to build, every summer, to honor him. White buffalo, he said, belonged to him alone. When the people killed one of them, they were to make a soft tanned robe of its hide and tie it to the center post of the next sacred lodge that they would build for him. Also, they were never to eat the meat of a white buffalo; they must leave its carcass right where they killed it, saying that they sacrificed it to him and praying for his help.

"Finally, Sun had Night-Light build a small sweat lodge, and that evening he went into it with Scar-Face, and Night-Light rolled into a pit in its center some stones that she had heated. Sun then sprinkled them with water, and as steam arose from them and filled the lodge he rubbed some black medicine on the young man's scarred face, taught him some sweat-lodge songs and prayers. Day after day, Night-Light built three more sweat lodges, and in the evenings, in them, Sun rubbed more black medicine on the young man's scars, taught him more sweat-lodge songs and prayers. Then, in the fourth and last one of the sweat lodges, He said to him: 'Four is my number; it is sacred. When, in every summer, you, your people, select the place for building the great lodge for me, you will put up and use a sweat lodge to the north of it; on the following day, have a sweat lodge to the south of it; on the third day, a sweat lodge to the west of it; and finally, one to the east of it; and so, lastly, you will build the big lodge.

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"During those four sweat-lodge evenings Sun taught Scar-Face much else that would be for his benefit, for the long life and happiness of his people. After he had for the fourth time put on the black medicine, he told him to go wash his face. The young man did so, then felt of his face. *Ha!* Its scars were gone; it was as smooth as on the day he had been born. 539

"Came then the time for the cured one to return to his people. Night-Light had made beautiful clothes for him, Morning Star had given him a shield, and Sun said that such were to be the war clothes of the people, and shields their protectors in battle. 'So now you go,' he said, and with Night-Light and Morning Star led him to a very large turnip not far from the lodge. Sun grasped it, pulled it out from the ground, told the cured one to look down into the hole he had made. *Ha!* That hole went down clear through the ground, and below it the Wolves' Trail (the Milky Way) was plainly in sight.

" 'You are to take to that trail, follow it; so will you go to your people. And now shut your eyes,' Sun said to the cured one. He did so, Sun lifted him, dropped him into the hole, and when he opened his eyes, oh, wonderful! Wonderful! There he was upon the white shining trail. Swiftly, happily he followed it, and near morning came down upon the earth, not far from the camp of his people, his own Pikuni people. Day had come when he entered it, and men, women, and children, they stared at him, did not recognize him, now smooth of face and wearing strange and beautiful clothes. He had to tell them who he was; where he had been; and all that Sun, Night-Light, and Morning Star had done for him. Then soon he had the girl who had refused to marry him because of his scars. Soon had a lodge of his own. And having taught the people all that Sun had taught him, they prospered in all ways.[2]

[2] Several versions of the legend of Scar-Face have been recorded, each one differing in many details from the others. See George Bird Grinnell, *Blackfoot Lodge Tales* (London, 1893), 93 ff.; Clark Wissler and D. C. Duvall, *Mythology of the Blackfoot Indians* (New York, 1908), 61 ff.; Walter McClintock, *The Old North Trail* (London, 1910), 491–501; C. C. Uhlenbeck, *Original Blackfoot Texts* (Amsterdam, 1911), 50–57 (with Blackfoot and English texts in parallel columns); J. P. B. de Josselin de Jong, *Blackfoot Texts* (Amsterdam, 1914), 80–82. 113

Walter McClintock, *op. cit.*, 518–19, relates how he induced Arthur Nevin to compose an opera on the theme; "Poia" was completed in the spring of 1906, with a 000

539 "That, *Apikuni*, is what I told to Noon Eater, the Black Robe.[A]
177 And then I said to him: 'Noon Eater, you whites are very wise, but
[797] of course you don't know everything. You said that no white, no Indian, ever went to Sun. Well, I have now proven to you that one of our ancestors actually did visit him and his family in their island home. So now you can tell your Black Robe and other white friends about it. People are always glad to learn the truth about the various matters that interest them.'

"*Ha!* That Noon Eater! He realized that I had bested him. He looked at me, and strangely, then arose and silently went upon his way. I really felt sorry for him."

782 Again I filled the big pipe with the fragrant mixture, passed it to
[276] my friend to light. A match would not do: it was not sacred fire. He
[372] knelt before the fireplace, with a pair of willow tongs plucked out a coal, placed it upon the pipe, drew in smoke, wafted it skyward, and solemnly chanted: "Oh, Sun! Oh, you Above People! Have
[778] pity on us. Give to my friend *Apikuni* here long and full life. Help me to go to my Blackfoot friends when summer comes; be with them when they plant their sacred gardens, for they will then powerfully pray for me."

"So you intend to go up there," I said.

[575] "If I possibly can go. My friend Running Rabbit, a member of the Planters' Society, has invited me. As you know, I suffer from pains in my breast. Daily I pray Sun to give me strength to make the journey."

249 My friend's prayer requires explanation. It is that, from remote time, the Blackfoot Indians have annually planted and harvested, with most impressive ceremonies, a variety of tobacco that they call
[171] "*meahwakosis*" (*nicotiana attenuata*). The Blackfoot historians relate that the Mandan Indians, living on the Missouri at the mouth of Knife River, were the original planters and users of it, that the Crow

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000 libretto by Randolph Hartley, was played first in concert form on January 16, 1907, in Pittsburgh, and produced in Berlin by the Royal Opera House. The premier performance there was on April 23, 1910, while the second was attended by the Crown Prince and Crown Princess. The opera had an Indian setting, used Indian musical themes, and was "superbly staged, both as to scenery and costumes."

A,[i.e., a Catholic priest--Analyst]

24: Schultz F-3 (1877-1947) 1980 NF6 Blackfoot NF6

CHAPTER TWENTY-FOUR

A Bride for Morning Star (Told by Charles Rivois)

ONE OF MY DEAR FRIENDS of the long-ago buffalo days was Charles 000
Rivois, affectionately named by the Blackfoot "*Utsena Pwoyit*" ("Gros Ventre Talker").[1] Born in St. Louis in 1803, he spent most of his long life on the northwestern plains, and died at the age of ninety-six on the Blackfoot Indian Reservation. He was a fascinating storyteller, and here is one of his best:

"Men for the war trail, women for the home lodge." An old, old 562
saying of the Blackfoot Indian tribes, and true, as I well know. Be- 701
cause of a woman member of a war party that I once joined, we all [539]
got into plenty of trouble, as you shall learn.

I had been wandering, hunting, trapping with the Pikunis for four 439
years when, in the spring of 1856, we moved in to Fort Benton to trade our winter gatherings of furs and buffalo robes for white men's goods. Soon after we arrived there *Pinukwiim* ("Far-Off-in-Sight"), 721
with whom I was living, decided to organize a war party to raid the 726
horse herds of the far-south tribes, and asked me to join it. I would 000
likely have refused had it not been for a fine and forceful Tewa Indian, a great wanderer, named Far Pine, who had been with us for two years. He had told me much about the southern tribes, and I was eager to see them, see their ancient pueblos, learn something of their ways of life; so, as he was going, I would, too. The camp crier spread 726
word of the war party; and came in to us, among others, Red Wolf,

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[1] See "Charles Rivois' Tale of Hardship," in *Friends of My Life as an Indian*, 134–47, where his Blackfoot name is given as *Uttsenakwan* ("Gros Ventre Man").

701 horses we gathered before *Pinukwiim*'s lodge to sing, as was the
726 custom of all war parties when ready to leave. From their father's
[533] lodge came Red Wolf and Lance Woman, and all eyes were at once
[714] upon her, for she wore the clothing and accouterments of a man: buckskin shirt and leggings, blue breechcloth, beaded moccasins, red blanket wrap, powder horn and ball pouch at her sides, sheath knife
[821] in her belt, light smoothbore gun in her hand. Red painted were her cheeks, and on her forehead, in blue paint, was a +, the symbol of Morning Star. At once several of the women around us began voicing disapproval of her costume, whereat *Pinukwiim* roared: "My friends, our young woman companion is dressed as I requested, for in woman's clothing she would be the one of us most wanted by our enemies. You all know that to them the capture of a fine young woman is more than the taking of many scalps."

In answer to that we heard on all sides shouts of approval: "Take courage, Lance Woman." "Perfectly clothed one, heed not the talk of these few jealous women."

726 "And now the Wolf Songs," *Pinukwiim* ordered, and we sang
[533] them with good will, for they were believed to bring good luck.
[777] Lastly we sang the Going-Away Song, very solemn, very slow, the
[539] burden of which was: "We go. But still the women will bear children; our tribe shall not end." With that we mounted our horses and were off. None of us spoke, and silent was the crowd watching our departure. Sun was setting as we passed the fort, its inmates gathered before it to see us pass and doubtless wondering as did we—myself, anyhow—how many of us would ever return. Fording the river just above the fort, we climbed up onto the plain and struck off southeast for Arrow Creek. Night came on clear, almost frosty. A full moon enabled us to see the herds of buffalo and bands of antelope that now and then fled from our approach. The howling of wolves and the muffled barking of coyotes were ever in our ears.

It was dawn when we turned down into the deep and narrow valley of Arrow Creek, killed a cow buffalo, took some of its meat, and unsaddled in a grove of cottonwoods. Over a fire of dry, all but smokeless wood, we broiled and ate our fill of the meat, Lance Woman broiling the tongue of the cow for *Pinukwiim*. Very happy

> 539 276 778 Both of the men who received the first buffalo-painted lodges were given straight pipes by the water spirit. Once when the Indians came to the river from which these painted lodges were obtained the water was so high that they could find no place to cross. Then Weasel Heart, who had been given one of the buffalo lodges, took his straight pipe, filled it with tobacco, prayed to the water spirit, lit the pipe, and walked into the water. As he walked he puffed upon his pipe, sang, and prayed. He walked all the way across the stream in water only knee deep. To the people on shore, the water appeared to be holding him up. Weasel Heart had placed a stick upright in the bank to mark the spot where he had entered the water. When he reached the far shore he planted another stick to show the place he stepped ashore. Then he turned and called to the people, telling them to follow his path between the two sticks. They all crossed the stream, never getting in water above their knees.
>
> [823] Ever since that time there has been a rock shelf across that river at that point, by which the river can be forded easily.[1]

Short Face went on to say:

> Weasel Heart told the people they were forbidden to light the straight pipe with a fire stick. He showed them how to light it by dipping the bowl into the fire and catching a live coal in the end of it. But later on an Indian disobeyed Weasel Heart's instruction and used a burning stick to light a straight pipe. When Weasel Heart learned of that man's action, he told the people that the water spirit was displeased with them for abusing his gift to them. Therefore, the straight pipe would disappear among them.

[178] Short Face added, "Now, as you know, these straight pipes have completely disappeared among the Blackfeet."

276 778 [115] [695] Green-Grass-Bull regarded the straight pipe as a very holy object, used in beaver bundle rituals but not in those of the medicine pipe bundle. He also said that it was the straight pipe upon which the Blackfoot Indians used to take their oaths when they "swore by the pipe" that their testimony was true or their lives would be forfeited.

[625] Within the memories of my elderly informants, the straight pipe survived only in the form of ceremonial pipe bowls preserved in medicine bundles. It was smoked only at such times as those bundles were opened and ritually manipulated. Weasel Tail recalled having seen one of these ceremonial pipes which was of red stone, about 3 inches long, and tapered from the bowl end toward the stem end. A lump of mud or charcoal was placed in the tube to keep the tobacco from filtering through into the stem. Green-Grass-Bull said that he had repaired a straight pipe from a medicine bundle owned by Chief White Calf (the last of the Piegan head chiefs, who died in 1903). He recalled that this bowl was shaped like a man's phallus with a rather bulbous end.

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[1] Wissler (1912, p. 232) cited a shorter version of this myth which identified the river as High River and the location of the ford as near the present Northern Blackfoot Reserve in Alberta, Canada.

were unwrapped and the transfer ceremony was 787
performed. Four times he thus dreamed, and on 778
each occasion was taught the ceremony and the 575
songs. The buffalo-stones are placed in the pipe bundle because the first owner was a caller of buffalo; and for the same reason a buffalo-tail is fastened to the pipe.

The pipe bundles, therefore, as well as the Catchers Society itself, had their origin in the dreams of the original pipe-owner.

The following song belongs to the bundle: 533
778

This is my pipe; it is powerful. 575

This is sung while dancing with the pipe, which [539]
is held first in the crook of the right elbow, and [535]
then transferred to the left.

The following buffalo song also belongs to the pipe:

This man chief, he says he wants to eat rump fat. [539]
This woman, she says she wants to eat rump fat.
This is the piskun; leader do not turn.

While singing this song the left arm is held in a half-circle, indicating the rim of the *piskun*, while the right hand is moved edgewise over the curve of the left arm, representing the buffalo going over the edge.

The leader is powerful; I want to eat. [539]

778 (To this point the account of the origin of the
575 Catchers Society bundle is by Mountain Chief.
115 The following was communicated by Split Ears.)

796 Before the opening ceremony begins, a blanket
778 is spread at the head of the lodge, beneath the
575 bundle, which is suspended from one of the tipi-
425 poles at the back of the lodge. On this blanket
[431] are placed four gifts, usually pieces of trade
cloth. A fire is made in front of the pipe-owner
and his wife, and the latter brings from it an
ember with tongs. The owner sits at the right
of the bundle, facing the opening of the tipi;
[824] his wife is seated at the left. The woman places
incense (sweet balsam) on the ember, and both
man and wife alternately hold their hands in the
smoke, after which they pass one hand over the
other, and rub their hands alternately on the
arms, head, and body. During this process the
incense song is sung, with the following words:

● [539] *The man says the incense is powerful.*

Before the smoking ember four buffalo-chips
[237] were placed in a row, but now cow-dung is used
for this purpose.

After this the following song is sung four times:

[539] *The man says we are taking the buffalo; it is powerful.*

32: Wildschut E-5 (1923) 1928
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Montana

This is followed by the following, sung four times: 796 778 575 425 [539]

The woman says we are taking the buffalo; it is powerful.

During the singing of the last song, the woman again holds her hands in the incense, blesses herself, and rises. She stands ready to take the bundle down, and after the last repetition of the song actually does so and holds it over the incense, four times making a feint as if to put the bundle down, and, after the fourth, actually placing it on the blanket and the gifts.

The following song is now sung four times:

The blanket, it is powerful. [539]

With each singing of this song the wrapper is partially removed, and after the fourth time the bundle is entirely uncovered. The wrapper here referred to is a red shawl, such as covers every important Blackfoot bundle.

The woman now again holds her hands in the incense four times, and while the following song is sung, she begins to unite the strings of the parflèche containing the buffalo-stones.

Woman says we are taking the buffalo; it is powerful. [539]

32: Wildschut E-5 (1923) 1928
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796
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575
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[782] The woman takes the largest buffalo-stone from the parflèche bag and hands it to her husband, who prays to it. He then takes the pipe, still in its wrapper, holds it first against his left, then against his right shoulder, blesses himself with it, and puts it down again.

The woman now begins to untie the strings around the pipe wrapper, while the following song is sung:

● [539] *Now you will see my pipe; it is powerful.*

After the covers are removed, the woman holds it four times over the incense and gives it to her husband, while singing:

[539] *I am giving you your pipe now; it is powerful.*

During this part of the transfer, the owner holds the incense stick and with it indicates the manner in which the pipe should be held by the new owners, changing it four times from one hand to the other. During this performance the following song is sung:

[539] *Old Man Above says he sees me; the earth is my medicine.*
Old Woman Above says she sees me; the earth is my medicine.

[782] The new owner of the pipe now prays to it,

after which he hands the pipe to his wife, who likewise prays to it. 796 778 575

The following song is now sung: 425

Old Man Above says my paint is medicine. [782] [539]

The transferrer now paints the new owner with red paint and charcoal—a circle of red around the face, two black dots on each temple, and a black streak over the nose; a black circle is painted round each wrist and reaching three or four inches up the arm. The painting is done after three hesitations, and while singing the following song: [302]

I am giving you my paint; it is powerful. [539]

The new owner now removes his old clothing and the transferrer hands him a new suit, after again hesitating three times and while singing the following song: [291]

My clothes are medicine. [539]

The new owner gives his old clothes to the transferrer and dons the new ones.

The following song is next sung:

The man says my top feathers, they are powerful. [539]

During this singing the transferrer ties to the new owner's hair the hair attachment which is [301]

34: Michelson E,L-5 (1910) 1911 NF6 Blackfoot NF6
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PIEGAN TALES[1]

BY TRUMAN MICHELSON

101 While with the Piegans of Montana last summer, I collected the following tales in English. This was merely incidental to obtaining some first-hand knowledge of the language to determine its general 124 position among Algonquian languages. Though Mr. D. C. Duvall in- 114 terpreted but one of these tales himself, and related the last one, I have to thank him for providing interpreters for the others when he 115 was not available. The informants were Big-Brave, Mrs. Julia White Swan, George Pable.

I. HOW THE BEAVER-BUNDLE WAS INTRODUCED[2]

539 A boy was an orphan, and his grandmother reared him. He was very poor, very ragged. He had sore eyes, and was very dirty. After he was washed, he was a very decent-looking fellow.

In those days the Piegans had no horses, but only dogs, with which to travel about the country. The head chief then had three wives; the youngest was a girl.

In those days Piegans were not jealous of their wives. The women had a dance-society, and at those dances they would imitate the dress of their lovers. So it appears, now and then the head chief's youngest wife had had connection with this boy.

The women started to have one of these dances. They began to dress up as they were going to the dance. So the head chief said to his wives, "Some one of you must have a lover. Why don't you dress up and go to the dance?" For a long time none of them got ready. Finally the youngest began to fix up, asked her husband if he had any coyote-skin. So the old chief began to dress her up as her lover looked. Her lover was very fond of carrying coyote-skin around his arms and legs and on his head. So she dressed just as he used to dress. He always wore the bottom of his robe round in front, so she cut her robe round in front. As soon as the chief saw how she was dressed, he knew who her lover was; and it made him ashamed that she had had connection with such a poor fellow with sore eyes, and so dirty; but he said nothing. So after the girl went to the dance, all who were in the dance knew whom she was imitating.

So when they commenced dancing, this young fellow told his chum between-times, "I've been having something to do with the chief's youngest wife." His chum didn't believe him. He laughed at him.

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[1] Published with permission of the Smithsonian Institution.

[2] Compare Wissler-Duvall, pp. 81-83.

"Well, partner, I don't think that girl would have anything to do with you." — "Chum, let's go down to where they are dancing, and see who is there!" So they went down there. When they arrived there, he saw the girl dressed just as he was; and his partner saw her too. So his partner believed him, and said, "You're right, partner; you have had something to do with her; she's dressed just like you."

They were dancing at the time; so the girl spoke out after she had finished dancing, and told the people, "When the river gets warm, I'll float to the shore."

So it made the fellow ashamed to see her dressed as he was, because everybody knew then that he had had connection with her. They walked away, this fellow and his partner. He said to his partner after they had walked away, "Partner, come with me! I am going to some of these lakes to search for a dream, so that I may be a medicine-man. You will know where I am, then you may go home." His partner went with him to the side of a lake where there was a beaver-dam. He said to his partner, "In four days come back after me." So his partner went home and left him there.

He lay there four days, but didn't get his dream. He got up and left the place, and his partner came back in four days. He searched diligently everywhere for him, but could not find him anywhere. He went home. He thought his chum had been killed by the enemies.

The fellow that was searching for a dream went to the river and lay on a high cliff. He lay there crying, and acted in such a way as to inspire pity. He looked, and saw a boy near him. This boy said to him, "Partner, my father wants you to come down to his lodge. Shut your eyes." He shut them. When he looked up, he found himself in a beaver's lodge. He looked around. He saw the old man and old woman, who were Beavers. The old Beaver said, "My son, what are you sleeping around here for?" — "I'm sleeping around trying to find a dream to lead me through life." The old Beaver said, "My son, that's not very hard to do. Some day you will be a head chief of your tribe, but you have to stay here all winter with me." The old Beaver said to him, "What do you eat?" The young fellow said, "Well, I eat meat, and I eat pemmican." So the old Beaver said to his own son, "You go out and get me some buffalo-dung." So the young boy went out and fetched a lot of buffalo-dung. The old Beaver went through his performance of medicine-man, and covered up this manure. When he took the cover off this manure, it was all pemmican.

The young fellow lived on pemmican that winter. All around the inside of the lodge the old Beaver had different medicines tied up, — birds, beaver, weasel-skin shirts, and other medicine-shirts. At the exact rear there was a round pool of water. In that pool of water there

34: Michelson E,L-5 (1910) 1911 NF6 Blackfoot NF6
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539 was a stick floating. That was supposed to be the old Beaver's son, but had turned into a stick. The old man said to the young fellow, "My son, when the river goes out three times, you may go home."

Every moon (i. e., month) the old man sent his own son out to see if spring had come; and every moon the old man sent his own son up and down the river to invite all the Beavers on the river and creeks; and every moon all the Beavers used to come and sing beaver-songs. At last the old man went out himself. He came back. He said to the young fellow, "The river's breaking up; in four days you may go home." He said to his own son, "You go and invite all the Beavers you can find to come. I want them to sing for your brother here, so he can take them (the songs) to his tribe." So the boy invited all the Beavers; and all the Beavers came, and sang for four days and four nights for the young fellow. They taught him the songs. The morning after the fourth night the old man said to the young fellow, "Well, my son, you may go home to-day." The next morning (after the fourth night?) the old man and old woman went outside. When they went out, the old Beaver's son told the young fellow, "You see all these medicines which are hung up around here? When my father comes in, he is going to ask you, 'Now, my son, look around all through these medicines here, and pick out what you want to take along with you;' and don't you take any of them. When he asks you, you tell him that you want the stick in the water here. The stick that's in the water, that's the chief of his medicines. He is going to ask you that four times. Don't you pick out anything but that stick. When he asks you that the fourth time, he will let you have it. He will try to put you off and get you to take something else; but don't you take anything else. When he sees he can't put you off, then he will give it to you." The old man came in. Well, the old man sat down. "Now, my son, you're going home to-day. You see all these medicines hanging around my lodge. They are all strong medicines. Pick out your choice, — anything you want to take home with you." The young fellow said, "I don't want any of them. I want that stick in the water." The old Beaver said, "Well, my son, that stick won't do you any good; there are all these other medicines hanging around here. They are better than that stick: you will get some benefit from them." The young fellow said again, "No, I don't care for any of them; I'd rather have that stick." — "Well, my son, you're very foolish. That stick will do you no good. You'd better take something else hanging around here." — "No, I'd rather have that stick in the water." The old man said, "Why, my son, that's foolish; there are other medicines here; they're better than that stick; they'll be of some benefit to you." The young fellow said, "No, I don't want anything else, only that stick." Well, the old man thought long

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before he said anything more. Finally he gave a grunt, "Anhahan" (this means it was against his will; he didn't wish to part with that stick). The old man said, "All right! Take your brother, then—take your brother, and look out for your ears. Do not leave him down: always wear him around your shoulders. If you leave him down, that's the last you'll see of him. That stick there is your youngest brother." Then he gave him a bone whistle. "Now, when you are on your way home, you will meet this big river here. When you cross it, it is going to be pretty deep: you can't wade it. Just put your stick down and sing one song. That stick will turn into a beaver. He'll cut some trees down for you, so you can make a raft to cross with."

Meanwhile he was fixing up the young man's face, and made a good-looking man of him. He cured his sore eyes, and everything like that. He made a fine-looking young man of him.

Well, the boy started out for home, bade him good-by, and kissed him.

When he came to the river, he couldn't wade it: it was high water. He put his stick down, sang a little song, and the stick turned into a Beaver. The Beaver walked off and chawed on a tree for him with his teeth. The young man threw the tree into the water. They got on, the Beaver and the young man, and they got across. The Beaver turned into a stick again.

The young man walked and walked; and, as luck had it, when he got to the top of a big hill, he saw a big camp-circle, — a camp of Piegans. He staid on that hill all night. Next morning, when it was early, the Piegans were searching for their horses all over. A Piegan saw the fellow sitting on the hill. This Piegan thought he was an enemy. He rode over to see who it was. He said to the young fellow, "Who are you?" The young fellow said, "Well, I'm so and so." He called his name. "Are any of my people still living? — my sister, grandmother, my brother-in-law, and my chum?" This Piegan said, "Yes; they're alive yet. They were looking very pitiful. They camp outside the circle there. We thought you were dead, that you had been killed. They're mourning for you. Their hair is cut off, and their legs are gashed. They're mourning for you." The young fellow said, "Will you tell my chum and my sister and my brother-in-law to make me four sweat-houses just as soon as they can. When they get the sweat-houses finished, send some one after me." So the fellow went back to camp and notified the people to build four sweat-houses just as soon as they could; and he notified them to invite several old men to be sitting there when he (the young man who had been with the Beavers) came.

The sweat-houses were finished, and the young man was sent for. The young fellow came up and went into the first sweat-house. He

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539 invited the old men to take a sweat with him. He said to the old men, "I'm going to sing you songs that you never heard in your life, beaver-songs." He started in with his medicine beaver-songs in this sweat-house, and these old men were very much surprised. They had never heard these songs in all their lives. They went from the first sweat-house into the second, and went through the same performance. When he went from one sweat-house to the next one, he always left a pile of sand where he had been sitting until he went into the fourth sweat-house, and then the sand was all out of him.

From the sweat-lodge he went home, to his lodge where his brother-in-law was; and all his people came there to see him. They kissed him. They were all glad to see him.

Next day after he had got home, in the morning, a war-party was starting out. He said to his partner, "We don't want to keep where the bunch are: we'll keep to one side, just the two of us together."

After they started for war, he began to tell his chum what a medicine-man he was, and his dreams, and all that was given to him when he wintered with the Beavers.

When they had been out two days, they saw the enemy. They walked up to the river. The enemy were on one side of the river, and they were on the other. The enemy were the Cheyenne. The river was so broad and high that they couldn't get at one another to fight. The Cheyenne's chief would come down to the water, and would go up on the hill again. He was talking to his own people, but the Piegans did not understand what he was saying to his people.

The young fellow said to his chum, "Partner, I am going to play at beaver; I'm going to swim across under the water; and I am going to kill yon Cheyenne chief. You watch me when I get across. When I kill him, I'll dive down stream. But don't go away from here. When the Piegans all rush down stream, I'll come up here. We'll divide his scalp between us two." That's what he told his chum.

The young man jumped under the bank to make his medicine. He started in with this song [a beaver-song; I couldn't take it down]. When he was about to cross, his partner saw his head above the water. When the Cheyenne chief saw him jump in the water, he ran to the river. He jumped down the bank. He had a big spear. When the young fellow came out of the water to his waist, the Cheyenne chief waded in after him to strike him with his spear. When the Cheyenne chief waded in, the young fellow walked backwards to coax the Cheyenne to come in a little farther. The Cheyenne struck at him with his spear. The young fellow threw up his stick, and the spear struck the centre of the stick, and did not strike the young man at all. As the Cheyenne struck the stick with the spear, the young

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man grunted "Anan!" He took the spear away from the Cheyenne and killed the Cheyenne with his own spear. He took the Cheyenne and dove down the creek with him. The Piegans saw him dive down the creek. They all rushed down the creek. He dove up stream to where his partner was sitting when he was halfway across. He pulled the enemy out to his partner, scalped the fellow, and divided the scalp with his partner; and took all that was on the Cheyenne, and divided that with his partner. When the Piegans rushed up again, they had taken everything the fellow had on him.

Well, he and his partner led the way back then. They were chiefs. When they got pretty near home, the Piegans saw the war-party coming over the hill, singing scalp-songs. Some of the leaders of the camp began to cry out, "The war-party is coming back! You had better go out and meet your relatives. There are two fellows in the lead. I don't know who they are. They must have done something wonderful: that's the reason they're so far in the lead." When they got a little closer, then the Piegans saw who it was. The leaders cried out again, "It's so and so and so and so. They're leaders; they must have done something wonderful; their relatives had better go and meet them."

When the head chief heard it was so and so, he said to his wife, "Where's the girl?" Her sister looked for her, and found her in the brush, picking rosebuds, and told her, "There comes your lover; you'd better go change your clothes and go to meet him." She spilled her rosebuds right there on the ground, and started running home. The girl changed her clothes, ran back to her lover, met her lover with a kiss. Her lover gave her that spear and that scalp, and told her, "Give that to my partner. [You see, when one has connection with another's wife, they call him 'partner']."

So when the girl went home with this spear and scalp, she told her husband, "This is what your partner gives you;" and the old chief was very well satisfied. The old chief said to his oldest wife, "Go ahead and cook some grub; I want to invite my partner over here to supper."

When supper was ready, he cried out for his partner to come over and eat with him. When his partner, the young man, came in, the old chief said to him, "I'm the head chief of the Piegan tribe here, but I'm going to give away my chiefship; you shall be the head chief now. There's our wife (pointing to the girl); I give her to you. You shall have her for good. And this lodge, I give you this lodge; and I'll move out. There's my roll of beavers, I give that to you. I have four dogs and four travois; I'll give you two dogs and two travois to haul you around. And now you're the leader of the Piegans. You're the head chief now."

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539 That young fellow introduced the beaver-bundle. The arrow-point on the turnip-bonnet is the arrow-point the young fellow got from the Cheyenne.

2. THE WOMAN WHO TURNED INTO A BEAR

A woman had seven brothers and one younger sister; that made eight beside herself. The seven brothers went to war. The woman was in a tepee in a big camp. One evening she told her mother, "I must take a walk." Every evening she told her mother, "I am going to take a walk." The old lady said to her younger daughter, "You must follow your sister next time she takes a walk."

So the younger girl followed her sister that evening, when she took a walk. Her sister went into a thick woody brush. The younger sister crawled up to her. She saw a large bear playing with her. The younger girl became frightened and ran home. She said to her mother, "O mamma! What did I see down there? I saw a big bear." The old woman told her husband, "Your daughter has been with a bear down in the timber." The old man said, "We will go down there and kill him the next time our daughter goes down there."

The girl took a walk again that evening. The old man got a lot of young men to get their guns. They all followed the young girl down to the brush. They sneaked up. When they looked, the bear was playing with her. The girl just started home when they shot at the bear. The elder sister went home, crying, with her younger sister. She sent the younger sister back. "Here, you go back; get me the bear's paw; don't let any one see you." So the younger girl went back and got a paw. When the Indians were cutting the bear in pieces, the girl sneaked up and got one of the paws. She went back with it. "Here you are, sister!" The elder sister was glad to get that, because the bear was her sweetheart, you know.

That evening she sat down crying. The younger sister said, "What are you crying about?" — "I was lonesome for my sweetheart," she said. "To-morrow get all the boys and girls together. We'll go down the brush, and I'll play bear."

So the younger one gathered all the boys and girls, and they went down to the brush. The elder girl, who lay in the brush, said to the girls, "You must take little arrows and tickle me." The boys and girls came up and tickled her. She jumped up and cried out like a bear. The boys pretended to shoot at her. She went into the brush again. The girls tickled her again. She called to her younger sister, "Don't tickle me on the hips; you can tickle me any place else; you must all look out." The younger girl went to the boys and girls. "What did your sister say?" — "My sister says you must not tickle her on her hips." The youngest said, "She can't do anything; let's tickle

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her there." So they all sneaked up; and the youngest one tickled her on the thighs. So the elder girl turned into a bear. She ate them all up except her younger sister, and her seven brothers who were at war. The bear ran into the tepees and ate everybody. She went into her mother's lodge and turned into a woman again. She called her younger sister. "You must come. I shall not kill you." So the younger sister came out from the brush. The elder sister said, "Here, sister, you're my servant." — "All right! I'll wait on you, and do anything you want." So she cut wood, got meals, and did everything a girl can do.

One morning the younger one went after water. Somebody called her. "Sister!" She looked all around. It was the seven brothers who had come back. "Come over here! We want to see you," they said to her. "What has become of all the people?" — "Don't talk loud! Sister will hear you. Our sister turned into a bear and killed off all the people." — "You go ask your sister what will kill her." The girl went back. When she came in, her elder sister sniffed around, and said, "It smells as if a person were around." — "Don't say that! There's nobody around." — "Come up here!" the elder one said. "Look on my head and put me to sleep." The younger sister said. "All right!" So she looked on her head, and felt around her face. "Poor sister!" she said, "I love you! I'll be an orphan if any one comes along and kills you." — "Oh, don't be frightened about that, sister. Nobody can kill me with a gun, nor can a fire burn me, nor can I get drowned; I'm a medicine-woman." — "What can kill you, sister?" — "Where I walk on my paws, an awl will kill me there." — "Is that so? I didn't know that." So she put her elder sister to sleep, and went after water again. Her brothers called her again. "What did your sister say was going to kill her?" — "Oh, yes! She'll die by an awl, brothers. You go around the camp and pick up all the awls." They did so.

The next day they went down to the river when the younger sister went to the water. "You take these awls," they said to their sister. "Here's a rabbit for you. You cook it when you get home. Don't give her any, even if she asks for it. Stick all the awls close to the tepee." So the girl went and hid the awls outside, and went into the tepee. She said to her elder sister, "I've got a rabbit for you." — "Cook for yourself alone," the elder sister said. So the younger one started cooking the rabbit. Her sister said, "Look on my head! Put me to sleep again." So she did so. Then she went out and put awls all around the tent, near the door and all around. The girl went back to the lodge. The rabbit was done, but she didn't eat it; she was waiting for her sister to wake up. She woke up. The younger sister said, "The rabbit's done; do you want a piece of it?" — "No! Eat

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it alone. Go ahead and eat it. It smells like persons. Somebody must be around." — "No, there's nobody around." So the younger started to eat the rabbit, but hid half of it. "I guess my sister must have eaten all that rabbit," the elder one said, "I had none of it." — "No, I've got some more here for you." — "Eat it all up; don't save any for me," said the elder sister. The younger was putting away the dishes. "Did you eat it all up?" said the elder sister. "Yes; I don't care; I ate it up." — "I'll eat you up," the elder said. "I don't care; you may eat me up," the younger said. She ran out of the lodge. The elder sister turned into a bear again, and chased her. When she jumped out, she stepped on one of the awls and could go no farther. Her brothers shot and stabbed her, and made a fire, and pulled her into it. So the bear was nearly dead. "Let's make a bigger one, so that she will burn up well!" said the brothers. Then she burned to death. Then all left. At the time a little piece of her finger blew to one side. So she came together again. When the brothers and sister looked back, the bear was coming at them again. The oldest one told the middle one, "What do you think? Do you know of anything [that will be advantageous]?" — "I'll save all of you. I'm stronger than sister [i. e., the bear]; I'm medicine," he said. He took out a little feather. He blew it up into the sky. All seven brothers went up into the sky. They became the seven stars [the dipper]. "You run to that rock over there!" they cried to their sister. She ran there. Old-Man sat there making arrows. "Save me, save me! my sister is coming to kill me! She's a bear." Old-Man raised the rock up. "Sit under there!" She crawled under. He shut the rock down on her. He sat there making arrows. The bear came. "Where is my sister?" Old-Man said nothing, but kept on fixing his arrows. "Where's my sister, before I swallow you?" — "Get out!" he said. He took a butcher-knife, cut off her ears and tail. "I'm not going to kill you, just make you suffer," said he. "You're going to look like that." He opened the rock again. "Come out and be happy!" he said to the younger sister. That's the end of it.

3. THE BUFFALO-ROCK[1]

There was once a very poor woman who was married. She was the second wife. She had a buffalo-robe. It was all full of holes, it was so old. Her moccasins were as old and ripped as mine.

This woman went after wood. While she was gathering wood, she heard some one singing. She found a buffalo-rock that was singing. It sang, "Take me! I am of great power."

The camp of Indians was about starving. They were near a buffalo drive. She told her husband to call all the men, and they would

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[1] Compare Grinnell, Blackfoot Lodge Tales, pp. 125 et seq.

sing and bring the buffalo back. Her husband asked her if she was in earnest. She said, "Yes," and asked him to get a small piece of the back of a buffalo from the Bear-Medicine man. She told her husband how to arrange the lodge inside in a kind of square box with some sagebrush and buffalo-chips. She told her husband to ask some men to come, and to ask for the four rattles they used.

It is a custom for the first wife to sit close to her husband. After the second wife had told him this, he had her dress in the first wife's dress and sit next to him.

One of these buffalo-rocks began to sing, after all the men were seated, "The buffalo will all drift back." So this woman asked one of the young men to go beyond the drive and put a lot of buffalo-chips in line; then they were to wave at them with a buffalo-robe about four times, and at the same time to shout in a singsong. At the fourth time they (the buffalo-chips) would all turn into buffaloes and go over the drive, which they did.

The woman led in the singing at the lodge. She knew what the young man was doing. A cow-buffalo took the lead. The woman was singing about the leader that would take them over the drive. All the buffalo went over the drive and were killed. She sang a different song: "I have made more than a hundred buffalo fall over, and the man above the earth hears me."[1]

4. OLD-MAN AND HIS STEP-DAUGHTER

Old-Man had a step-daughter. He fell in love with her. One day he became sick. He said to his wife, "I am going to die to-morrow. Don't wrap me up in blankets: just bury me on the top of the hill." When he was dying, he called his wife and step-daughter to him, and said, "If any young man comes around here, make your daughter marry him. He will help you along. I'm sorry I'm going to die."—"I'm sorry. All right, Old-Man, I'll make my daughter marry any one who comes along."

Old-Man pretended to die that night. They buried him on the top of the hill. They covered him (not wrapped him) with a blanket. The old lady and her daughter were crying all day. That evening somebody came along. The daughter said, "Mamma, some one is coming along." The old lady said, "You know what your step-father said. You'll be married to that fellow if he comes here." Old-Man, changed to look young, and painted up, went into the old woman's lodge. He said, "Where are you travelling to?" The old lady said, "I've just lost my husband, Old-Man. I buried him over on the hill."—"What are you folks going to do?" Old-Man said, "I feel sorry for you folks.

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[1] I suspected Christian influence in this last, and asked Big-Brave (Mountain-Chief, father) what the name of the man above was. He replied, he didn't know.

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539 You ought to get your daughter married." The old lady said, "Old-Man said the first man that came along should marry my daughter. You may have her."—"All right," said Old-Man.

The old lady fixed up a tepee for them to live in. The next morning, when Old-Man was sleeping, the girl got up first. He had a scar on his shoulder. The girl saw it. She looked hard at him. The paint had rubbed off his face. She knew he was Old-Man. She went to her mother's lodge. "That's Old-Man; that's your husband. I'm not going to stay with him." The old woman said, "I'm going over and fix him." Old-Man heard her. He took his blanket and skipped out. The old lady went to the top of the hill where they had buried him. There was only the blanket there. He was gone. She said to her daughter, "Trick on us."

5. OLD-MAN AND THE GEESE

Old-Man saw some Geese. He went to them, crying. They asked him what the matter was. "So and so, the chief of the Geese, is dead." — "We never heard of him." — "Well, to think that you don't know about your own chief, while a stranger does! All the Geese know about him." They became interested. He got them to agree to smoke a pipe with their eyes shut. He took a curved stick and killed several by hitting them over the head. The rest peeped and flew away. Old-Man cried out, "What fools you were to think there was a chief of the Geese!"

Bureau of American Ethnology,
Washington, D. C.

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times; but when he went to tip him, the white man ran away. Then the White-Man-Buffalo chased him, and they had a race. There was fight, for the White-Man-Buffalo outran the white man. At last, however, he tipped him; but, instead of turning the white man into a buffalo, the White-Man-Buffalo turned into a man again; but he still had the buffalo's beard, and all white men have had it ever since. 000

2. *Why the White Man has Short Hair.* — There were two big camp-circles, one on each side of a river. In one camp-circle lived a white man who had married a wife from the other camp-circle. One day he said to his wife, "I will go visit my brother-in-law and see how he is getting along." At the same time the brother-in-law started out to visit the white man. The white man did not know this. Pretty soon the white man met two girls. They called him, and said, "Come on over here, white man!" He did not want to go. He was bashful and selfish, and lived by himself. He said, "No, I'm in a hurry. I can't stop to talk now." The girls kept calling him and beckoning to him. So pretty soon he went over to them. After a while he sat down with the girls, and they got him to lay his head in the lap of one of them. Then they said they would louse him. But he said, "No, there are no lice in my hair." The girls had some hack-berries; and when they would louse him, they would crack them in their teeth, and pretend they had found lice in his hair. All the time he was saying it was not so, but finally he went to sleep. Then they played a trick on him. They got cockle-burrs and stuck them into his hair as tight as they could, close up to the head, just as thick as they could. Then they went away, but not before brother-in-law had seen the white man with the girls as he came over the hill.

Pretty soon the white man woke up and felt of his head, and found it full of cockle-burrs. He didn't know what to do. When he went to scratch his head, he found it full of burrs. So he cut off his hair with his knife close up to his head. Then he started home again. He gashed his cheeks and tore his shirt and cried. His wife saw him coming, and sent the children out to meet him. They ran back and told her that their father was crying and had cut off his hair. She went out and asked why he was mourning. He told her that his brother-in-law was dead. But just then brother-in-law came along. So then white man said it was his uncle that was dead. But the brother-in-law said no, his uncle was alive. And then he told how white man was playing with the strange girls. So white man's wife took a club and drove him away. Ever since that time the white man has lived alone, and always wears short hair.

STANLEY CAMPBELL.

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A PIEGAN TALE. — During the stay of the Piegan delegates at Washington last winter, I heard the following tale of their hero "Old-Man," which apparently does not occur among the published collections. 539

Old-Man was travelling. He heard some one clinking on ice, and he saw two large wolves who had tied large rocks on their tails. When the rocks made holes in the ice, fat would come up; then they turned around and ate it up. So the old man saw them. He was pretty hungry. And 539 826

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he was crying, "I was longing to do the way you were doing." So the 539 Wolf told him, "My brother, it is an easy matter." Old-Man had a long 826 tail too. And the Wolf told him, "You tie a rock to your tail too. You can do it; but do not do it more than four times a day." So Old-Man started off. When he got around the bend, he picked up a rock and tied it to his tail. And he started off singing, "Now the ice should crack." Then the ice began to crack, and the fat began to come out. Then of course he started off. Every now and then he would do the same thing over again. Then, after the fourth time, he said, "I am going to do that the fifth time to see what will happen." Then the rock broke through and fell into the water. The night was so cold that it froze up on him, and he could not pull his tail out; and he lost his tail, and became bob-tailed. And he said, "I see! The rising generation are going to all become bob-tailed." That is the reason we do not have long tails now.

TRUMAN MICHELSON.

PIEGAN TALES OF EUROPEAN ORIGIN. — From some recent work with 538 the Piegans, it appears that they have incorporated a fairly large body of 177 European tales in their folk-lore. However, they are fully conscious of the fact that these tales are European in origin. It is of the highest importance that they claim that some of these are old, and some only recently acquired. A few are not specified as regards age. Tales which are said to be old are "Seven-Heads," "Rabbit runs a Race with Turtle," and "Big Fool and Little Fool." Tales only recently acquired are "Cinderella," "Blue-Beard," and "Jack and the Beanstalk." Tales whose dates are [171] not stated are "Joseph and Jacob: How his Brothers sold him to the Egyptians, the Seven Fat Cows, the Seven Lean Cows, and the Four Ears of Corn;" the interminable adventures of "Little-John" and "Anthony."[1]

TRUMAN MICHELSON.

THE HAWAIIAN HULA-DANCE. — In the death in August, 1915, of Nathaniel 000 B. Emerson, M.D., the territory of Hawaii loses one more of that older generation of native-born foreigners who knew from childhood the language and the people of old Hawaii, and interested themselves in its ancient lore. Dr. Emerson was a constant student of Hawaiian folk-lore. In 1898 he translated the "Hawaiian Antiquities" collected by David Malo in the thirties; his translation of the myth of the volcano goddess, Pele, and her sister Hiiaka, appeared just before his death; and in 1909 a study of the Hawaiian *hula*-dance was published as Bulletin 38 by the Bureau of American Ethnology in Washington. The *hula*, in its ancient and classical form, is analogous to the Japanese *Noh* dances and to other like institutions throughout the South Sea Islands. It was conventionalized into a real school of dramatic art. The object of this note is briefly to outline the facts collected by Dr. Emerson from the old Hawaiians about these ceremonial dances, as the practice and tradition have survived into modern time.

A *hu'a* performance consisted in a series of dramatic dances accompanied by song, sometimes by rhythmical instruments. It was given under the

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[1] The informant had forgotten the names of these last two. I have supplied them, as the tales correspond extremely closely to the Fox stories of Pitcicä'^{a} (= Petit-Jean) and Ātwä^{a} (= Antoine) (see American Anthropologist, N.S., vol. xv, p. 699).

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surpassing anything written on the subject before or since and yet still largely neglected. 114

The Woman of Stone

Once there was a man well along in years who had a wife much younger than himself. He was constantly jealous of her, constantly accusing her of having affairs with younger men. Even after she gave him a son, he nagged her. Even as her child grew, he nagged her. But to all his accusations she would reply, "No, my husband, I am innocent. I am faithful." And indeed she was telling the truth. 531

Yet his jealousy raged on day after day till at last she could endure it no longer. She ran away. She left even her son and tried to reach another camp.

After a while her husband and her son set out to look for her, following the beaten trail that was deeply rutted by the many travois. They came at last to a high place, and looking down, they saw a strange rock that no man had ever seen before. It had the very form of the old man's wife. His son said to him, "You see what has become of her! This is because you were so surpicious of her and nagged at her so much!"

Do you believe it?

The Pleiades

Once there were seven little boys, very poor children. In the fall of the year, when the young buffalo calves begin to turn dark, the boys of the camp went out to kill the calves and to get themselves winter robes. Everyone got a calf-robe except these seven poor little boys. So as the winter came on, they would go about the camp shuddering and shivering.

"Where can we go?" they said. "We have no robes and winter is soon upon us."

One night the chief of the camp went out to look for all the stars he knew so well, and lo, there he saw a new constellation. It was seven stars all bunched up together like little boys trying to keep warm. Then he had a dream. After the dream he told his people: "These stars were the seven poor little boys who had no calf-robes. I know it is true. For I have had a dream and they have told me."

Even today you can see these stars appear when the buffalo calves turn dark. And in the spring, when the calves are born, the seven stars vanish. That is why we still call these stars Myohpokoiix (The Bunched Boys).

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The Frog and the Rain

Once there was a little frog sitting by the water bank. And he looked up into the sky and saw it was dark. A drop fell. "Quickly!" he told himself. "It's going to rain! I must jump into the water before I get wet!" 539

Old Man and the Rock

Once old Napi was wandering about with his coyote, when lo, they passed a large rock. Napi was tired carrying his blanket* and threw it over the rock. Then they both went on their way.

Soon it looked like rain. Old Napi thought, "I must get my blanket back again." So he sent the coyote back to the rock to get it. But the rock said, "No! You shall not take it back. A gift to a rock—can one recover it?"

Two or three times old Napi sent his coyote back for the blanket, but always in vain. Then for the fourth time, back he went himself. He snatched it up and then continued on his way with the coyote.

As they proceeded on their journey, they heard a bad noise behind them. It was the sound of pounding, coming closer, closer. So Napi sent the coyote back to peer over the hilltop and see what it was. "It's the rock coming after us!" cried out the coyote. So they both ran up onto a hill. There the rock could not follow.

That's why a rock cannot roll uphill. And that's why people say, even today, when someone asks for a gift to be returned: "A gift to a rock—can one get it back again? (Taa ohkotok ihkotapi atskotsihpa?)" *Kyene.***

The Ghost Wife

Once there was a young man who loved his wife very much. When she died, he was desolate. "I cannot go on this way," he said to himself. "I must find her."

So he rode away from his camp on his horse until at last he came to a *spatsikol a sandy place. "Perhaps," he told himself, "this is the Sand Hills, the Omahkspatsiko."*A [103]

And as he looked around, he saw a chief hunting near by, a man whom he recognized and who was long since dead. The man was gray or black-

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*Presumably, this is a modernization. In the old days a robe or a buffalo robe specifically would have been referred to here.

***Kyene* or *kenni* is a traditional way to say "The End" at the close of a story. It may derive from "I have finished speaking." The letter H in my transcriptions represents a guttural sound like a Greek Chi or a Parisian R.

A, [See note placed in middle of text, p. 41-B--Analyst]

[P.41-A]

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white all over. "Hau!" exclaimed the young man. "There is a gray rider chasing buffalo! I'm hungry so I'll go ask him for some entrails." But as he tried to follow the chief, the very tracks of his horse seemed to vanish. "Ha!" he cried again. "Where are the tracks now? I saw them and now they are gone!" But then the chief came riding up to meet him.

"*Oki!*" called the gray rider in greeting.

"But . . . but you died long ago," exclaimed the young man.

"Yes, I died. But I could not come to you as a spirit, so I took this body to talk to you. What are you wandering around looking for?"

"I am looking for my wife."

"Well, then, shut your eyes and come with me."

So the young man shut his eyes until, of course, the gray chief told him, "Now open them." And there before him he saw a lodge, the kind of lodge the Piegans put up for the Sun Dance. The gray chief said, "Over there she is—your wife!"

They both went into the lodge. Out of the many people gathered there, the woman arose and came to her husband. For a long while they talked.

But at last the gray chief said, "Now it is time for you to go—back to the land of people with bodies."

"But I must take her back with me!" protested the husband.

"No. That cannot be," declared the gray rider.

"Then let me stay here with her."

"No. That cannot be. It is not yet time for you to live here. You must go back."

There was no help for it, and when at last the gray rider told the husband, "Shut your eyes!" he shut them. And when the gray rider bade him "Open your eyes!" he opened them.

He looked about everywhere, in all directions. There was no one to be seen, not even the gray rider, the Sikapiohkitupi. There was nothing—nothing at all. *Kyene.*

The Half-Man

Once a war party of Piegans was traveling through southern Montana around the Yellowstone River.^A The warriors were badly beaten by the enemy. One of them, indeed, had both his legs cut off, both his arms too, and his scalp was taken. Yet he lived. Helpless, he lay in the brush by the river.

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*This may be near the Cypress Hills in Canada. It means "Big Sand." [103]

A, [See footnote on p.42-A--Analyst]

[P.41-B]

How long he lay there I don't know. But in time another war party came by, also Piegans. They camped near the spot where the half-man lay. When one of these warriors was going for water, he heard the calls of the mutilated one. "I am Piegan," cried he. "Help me! *Spumokit!*"

"We are Piegans too, replied the man who was going for water. and he had the mutilated man moved into the camp.

Now, it was night, and no one expected to see a sight so horrible at any hour, much less at the hours of darkness. When the half-man was brought among them, fearful to see and no doubt equally horrible to smell, many warriors withdrew, sick in heart and stomach. Only one man was kind to him. One took care of him. That one alone ignored the protests of the others.

When the war party started for home, northward, this one friend had the trunk of the man carried along with him. So it was till at last they came to the great river which they must cross in bull-boats (perhaps the Missouri). Then the enemies of the half-man said to one another, "It is a useless thing to carry that half-man back to our home. It is a terrible thing even to have him with us. When his friend is floating him across the river, let us seize that friend. Let us cut adrift the bull-boat, and that half-man will be swept away . . ."

And so it was. When the mutilated man and his guardian were in midstream, the other warriors came between them. They cut the half-man adrift while they held his friend fast. Away down the great river swept the bull-boat with the trunk of the man in it. His shrieks kept drifting farther and farther away, yet for a long time the warriors heard him cry out. In fact, long, long after the boat was far out of sight and miles away downstream, they heard the shrieks of the half-man.

Even as the warparty drew near their home, the enemy fell upon them. They were slaughtered to a man—almost to a man, that is. One survived. He was the one who had befriended the mutilated man.

Scarface

Once in the very North of time,** A there lived in the camp of the Ancient Piegans a very poor young man with a very ugly scar on his cheek. He had, perhaps, received this wound in battle, but no matter: the girls would have little to do with him. In vain did he borrow a love flute. Quite in vain did he go about the camp looking for a girl who would marry one so poor and ugly. People just laughed at him and called him Scarface.*A

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*Or it may have been the Missouri, though that is not in southern Montana!

A,[See double-asterisk footnote on p.43--Analyst]

[P.42-A]

Now there was a lovely girl, a chief's child, who caught his eye. But alas, she was one dedicated to the Sun or to the son of the Sun, and therefore she must turn away all her suitors. Yet when Scarface came to ask for her, she could not say No. She only said, "You must go to the Sun. If he releases me from my bond, he will give me a sign: he will take away your scar. Then I shall marry you."

Go to the Sun? How does one go to the Sun? Or was this girl too just laughing at him? But poor Scarface set out, not knowing which way to go. He sought the help of the great ones, the wise, the old people, the little birds and the hawks and the cottonwood tree that stood on the shore of the lake. He tried the North, but the wise ones told him, "Go that other way. Over there it looks blue . . ." And they pointed to a range on the horizon. He tried the East, but the wise ones said, "Go that way. Over there it looks blue." He went to the South, but again the wise ones said, "No. Go over that way where it looks blue. And wherever he went, each one told him to ask someone else. But the old cottonwood tree by the lake bade him build a sweathouse. And there he spent four days till he heard something singing. Two swans appeared and carried him into the West over the great lake. Over there it looked blue.

And so it was that Scarface reached the other earth, the one up there where the Sun and the Moon live with their son Early Riser the Morning Star. Ah! What a fine and handsome young man was that Morning Star! And he found Scarface near the shore and took him home to the red-black lodge of the Sun and the Moon.

But when the Sun came home in the evening, he refused to enter his lodge. "I shall not go in," declared he, "for there's a person in there!" So Morning Star had to take his friend away. But in the evening, when the Sun came back, it was the same thing all over again. This happened four nights.

The fourth time, though, the Sun relented. He said, "Now I shall help that person." So he took Scarface into four sweatlodges, and he painted his face with holy red paint. The scar was gone. "Now," said the Sun, "you must go back to the earth and to your people."

So Scarface, now clean and handsome too, set out to return to his own country. But first he must take leave of the Morning Star. And Early Riser gave him a love flute and said to him, "My friend, I want that woman, that chief's child. I do not want

A, [See single-asterisk footnote on p. 43--Analyst]

44: Holterman U-3 (no date) 1970
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to give her up to you. Now you must give her up to me." 539

And Scarface descended by the Wolf's Trail, the Milky Way, and returned to his own country and his own camp of the Ancient Piegans. And he played the flute for the lovely girl, the chief's child. He took her to the lake, to the head of the lake, to the giant rock at the head of the lake which is the Sun's own rock. And there he looked into the sky and said, "Morning Star, my friend, here is the woman."

And he saw her no more. *Kyene.*

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*Pai , Poia, Akski are the various forms of this name.

**The traditional way to begin a story is "(omil) apatohsik" and the root APAT- relates to "back," "old-time" and "north."

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[p.43]

49: Allen & Kuka Q,I-4,5 (no date) 1972 NF6 Blackfoot NF6
Piegan
Montana

King D. Kuka

"A TASTE OF HONEY"

539 True: nor love or loving is ultimate.
A doe, free in the valley,
that but her head concealed by green,
hoofs cleansed by artesian waters,
Is harnessed by love that shuns her.
While beauty slumbers, tonight love travels afar.

Love is nay but thatching in storm,
for a wind tears damp and cold,
cruel and ruthless.
A fallen traveler like weather-beaten gaff
shall sink, rise, sink, rise, thrice sink,
rise ne'r from love experienced in icy depths.
The thickened lung is so with breath,
Not satisfaction of love.

Love is peace, yet it is mortal.
Plead release.
Console yourself with sorrow;
Tantalized you shall be by love.
Treasure love's memory.
Sell it to tears, regret, self-pity.
Love's outstretched arms seek to destroy you.

Love is the venom of a reptile;
A wasp, fitter to kill than keep.
Within the venom dwells death;
Without is honey.
Gamble carelessly venom's deadly game
and you'll be dealt a losing hand.
Carefully give, and in return
Will be "a taste of honey."

49: Allen & Kuka Q,I-4,5 (no date) 1972 NF6 Blackfoot NF6
Piegan
Montana

King D. Kuka

EGO SWAMP

539 Fool be he who walks my track
Midst a dark of dampened hush and fog.
Ha! Ha! Track to swamp and him to doom.
Bog, mire, smother and spare not his soul.

Ego ensnares him in a sticky web of boast.
Conceit, complacence, confidence. Deep are the tracks.
Deep and deeper then he sinks. A most secure foothold!
Ego Swamp soon for him has debt unpaid.

Nearer . . . Unsure steps now. Hark!
Cricket snaps, "Forbidden."
Slowly! Listen . . . Toad's deathly gasp!
Heart drums fear!

No. Yet, yes. Too late! True, he is enspun
And Ego's cunning snicker . . . "I've got you!"

[p. 1]

Names of Clans.

1. Iχ´púχsimaiks iχ´tsíniχ´kàsimiau apαtóχtsik, otάkometsisau ototsinánoχsoai. Isáists otáumàpipuχpùχsimatoχs, imaksínokapis 8χpúχsimaii.

2. Kαtáiimiks iχ´tsíniχ´kataiau apαtóχtsik, otsímepitsau. Matápi otápokαpiniχ´kakoaie Kαtáiimiks.

3. Apαtóχtsik omá nínau ánistaua Mekyápi. Omí nínaiinai itsístsipuχtuyiuaie otoχkémaniaii. Isapói itapóiau. Otáitotoχsau omím Isapói, itanístsiu omí otoχkéman: Tsánistapi kitákoχpakitopiχ´pa? Otsítaniχ´kaie: Saámiskinètsimanists ki áuotani ki náχkautoapimaχpi. Ki tsánistsinami kitákiχ´kitopiχ´p? Ki kitákiksisksimaχpi? Siksíkekaie nitákitoχkitopi. Aisă´kuyisikekaie nitákitisksìmau. A´χsa kitákietatoχp? Nápuiiksaie nitáket. Ki tαmótapaχkaiiau. Otáaistoχkisau okóauaists, itokékaiau. Omá akéu itstúnnoyiu omí ákàiòm. Itanístsiu Mekyápi: Nitsitsáikop nóma nitáksinik. Itanístsiuaie: Sá, kimátaksikiχ´tòkats. Amóistsinie kàmiχ´táie. Matsítau. Ainíkimainiki,

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1. Fat-melters they were named long ago, because they liked to eat fat. As they were always melting fat, even when they had supplies [of meat], they were melting.

2. Not-laughers they were called long ago, because they were laughers. People reversed their name, [calling them] Not-laughers.

3. Long ago there was a chief, called Red-man. Then there was another chief, with whose [literally: his] wife he [Red-man] ran away. They went to the Crows. When they got there to the Crows, he said to his wife: What is it you will ride with? She told him: Medicine-bags, and a shield, and something to cover [those things]. And — [he asked her] — what colour [of horse] will you ride on? And what colour [of horse] will you put your pack on? I shall ride — [she said] — on a black-striped back. I shall put my pack on a bay-striped back. What — [he said] — will you use as a saddle? I shall use as a saddle — [she said] — a saddle with two sides up. And then they started

A [Errata: See Category 116, p. 94 and source 53: Uhlenbeck, p. vi--Analyst]

539 614 túkskaie, istáisuiatapiksistsit istaí. Auánit: Amóia kàmiχ´táu. Aisapánnistsosau, nisóaiau, kimátaksikiχ´tòkats. A`kaχsítakiua otoχkótàs ki otoχkáuotànis ki omístsi saámiskinètsimanists. Púχsapuχtsik stámitanistsìniχ´kataiau Kàmiχ´táiks.

home. When they were close to their camp, they camped. That woman was afraid of her former husband. She said to Red-man: I fear, my husband will kill me. He said to her: No, he will not do you any harm. Here are buffalo-chips. Take them. When he is angry, throw then one into the fire. Say every time: Here is a buffalo-chip. When all have been thrown in — there are four of them — he will not do you any harm. He will be glad, that he got horses, and that he got a shield, and [having got] those medicine-bags. Since that time they [that means: the clan of the former husband] were called Buffalo-chips.

4. Ináksiks iχ´tsíniχ´kataiau, otáinakstsis maiáiuauaiks.

4. Small-robes they were called, because their robes were small.

[164] [753] 5. Isksínaitapìks otsínaimoai ikápsiiχ´kin, iwátaiiχ´kin. Kénniχ´knie iχ´tsístapanistàiniχ´kataiau amóksi Isksínaitapìks.

5. The chief of the Bug-people was bad [he had syphilis], he was eaten [by bugs, which according to the Indians were the cause of syphilis]. Then these were called Bug-people.

6. Nitáuyiks iχ´tsíniχ´kataiau otsítauauakimànoauaists ki otsítauχsoauaists. Sikímoietapìau.

6. Lone-eaters they were called, [because of] their chasing [the buffalo] by themselves, and their eating by themselves [without inviting others]. They are stingy people.

7. Motátosiks iχ´tsíniχ´kataiau, otå´χkanauaituiχ´kàsau. Imaksínakstsimiks anistátsokìnakii. Motúiinaiks matåχtsíniχ´kàsimiau, otå´χkanainiχ´kàsau. Imaksínakstsimiks anistátsìnaiχ´kasiau.

7. All-medicine-men they were called, because they all acted as medicine-men. Even the young ones doctored. They got All-chiefs as another name, because they all acted as chiefs. Even the young ones acted as chiefs.

52: Uhlenbeck L-5 (1910) 1911 NF6 Blackfoot NF6
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8. Aápaitapìks iχ´tsíniχ´kataiau omík apætóχtsik, otsínaimoai otǽkometsimani otáuakimani ki opskáni. Mátsitsitokiu òtâχkanauáuakimànists, anistsípiskau, áiaχsauatòm. Aápaists nánauχtàinikasìmiauaists Aápaitapì.	8. Blood-people they were called a long, long time ago, [because] their chief's pleasure was his chasing [the buffalo] and getting the blood. He never failed in all his chases [of buffalo] to save the blood, [because] he liked to eat it. From the blood they were called Blood-people. 539 614
9. Sikátsìpamaiks iχ´tsíniχ´kataiau itsíkoχpuiinatsists. Omâχtauátsìpamàniau.	9. Black-patch-people they were called, because they were dirty-looking. They used to patch their moccasins.
10. Siniksístsauyìks iχ´tsíniχ´katajau, otsínaimoai mátauatsimauats, sauumáipuausi kanáitapiu, ǽkaitaiksistsikskanyòoyis. Soós amóksi uskáiks, áisikχksauyiau. Amóksi otoχpúksimoàuaiks kaiskænépuaus, otáutæmsóksinokòsiau^ ǽkaitaiksistsauyiau. Nánoainistainiχ´kataiau Siniksístsauyìks.	10. Eat-before-others they were called, [because] their chief never invited [anybody to feast with him], as before all the people got up, they had done eating. When his younger brothers were going to war, they ate by themselves. When their companions [belonging to other clans] got up early, they were suddenly seen by them, [that] they had already done eating. They are called from it: Eat-before-others.
11. A´pekaĩiks imátâχkansisòpokokàpsiau. Akaiímmiχ´ki námàkeks mátâχkanàukapsiiχ´kiau. Otáipæχksìmisau, nánoatoχtàiniχ´kataiau, iwátapiau, amóksi A´pekaĩiks.	11. The Skunks were nearly [164] all bad [that means: they had syphilis]. There were many single women; they were all bad. Be- [759] cause they smelt bad, these people were called Skunks, [for] they were eaten [by bugs, that were supposed to be the cause of syphilis].
12. Moχkámiks, otoksinásaunie ki otsítskanauaie, iχ´táitapaukuuàiau. Noχkítspistutsisau ǽkai-Pekàni, itóχkuitskaiau ki áistomatitaiistapistutsìau. Nánoatàiniχ´kataiau Moχkámiks.	12. Because they were mean and fighting, the Pelicans camped alone. When they moved to the [other] ancient Peigans, they got into fight, and they moved away. From that they were called Pelicans [the proper meaning

^ [Erratum: See Category 116, p. 94--Analyst]

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13. Myåχkínaiaiks iχ´tsíniχ´kataiau, otsínaimoauaiks kanáinaimskàni ki å`χkanåχkínaiiàiks. Nánoatanistàiiniχ´kataiau amóksi Myåχkínaiaiks.

14. Nitáisiksikimisimaiks iχ´tsíniχ´kataiau, omí otsínaimoauai otoχkámaniaii itáitaisiksikimsimaiinai omí inaksíksisuyiinai.

15. Síkoχkitsimaiks iχ´tsíniχ´kataiau, onítokoauaists otáinakoχkitsimasi. Aitsíkoχpauauaniχ´kimiauaists.

16. Itstsúyiks omá nínau imoióyiu, ki okósiks stǽmanistsìniχ´kataiau Itstsúyiks.

17. Saχkókiniks únnoai iíksaχkiu oχkokíniai. Iχ´kanáiekàunauyiauaie. Iχ´tanístsiniχ´kataiau amóksi Saχkókiniks.

18. Kaiékaukèkiniks otsínaimoai Míkskimisokàsimi ómoχpapiiχ´pìnai. [143] Omí áke ápopiiχ´kìnai. Makápakeiχ´kìnai, matsápakeiχ´kìnai. A´nistaiiχ´kìnai Kaiékaukèkini, otápopsini ki ápinyaukèkiniχ´k.

19. Nitáitskaiks otsínaimoai íksataitapìu. Á´skχsæstaiinai maχkåχkúitskàni. Itskásai, amóksi okósiks ki uskáiks otáistæmåχkànspummok. Matápi onánaiitæsksìnokoaiau, otsítskàpitsau. Iχ´tanístsiniχ´kataiau Nitáitsk.

of moχkámi 'pelican' is a 'bunch by themselves'].

13. Hard-top-knots they were called, [because] their chiefs were all medicine-pipe-owners and wore the top-knot. From that these people were called Hard-top-knots.

14. Lone-coffee-makers they were called, [because] their chief's wife used to make coffee for herself alone in a small coffee-pot.

15. Black-door's they were called, because their lodges had small doors. They made them black with grease [by rubbing them every time they went in].

16. There was a rough-mouth chief, [that] had a moustache, and his children were then called Rough-mouth's.

17. The father of the Short-neck's had a very short neck [literally: his neck was very short]. They all resembled him. Therefore these people were called Short-neck's.

18. The chief of the White-breast's, [called] Iron-shirt, had a sister. That woman was white-headed. She was a bad woman, she was a whore. She was called White-breast [on account of] her having white hair and [because she had] an albino-breast.

19. The chief of the Lone-fighters was very quarrelsome. He was always thinking of having a fight. When he fought, all his children and younger brothers helped him. They were then known by the people, that they were fighters. Therefore they were called Lone-fighters.

The people living in the north.

Á´kai-Pek*à*niua omík akóχtsi ap*á*toχsoχtsi *á*nnyaiè otáuaχsin. Itápoauatutsiuaie. Púχsapuχtsisie óm*a*χkaiåχkèu. Itáutsuistùtsiuaie. A´ist*a*matsistapistùtsiχ´kimaie. *Á*´nnyauk omátsipuχsapistutsini it*á*msoksinìm, amói óm*a*χkaiåχkè otsikokót*a*χs. St*á*mitaniu: A´kopatutsop. Omá nínau ítomo. Sot*á*msùyistùtsiu. Kanauánaukoχt áup*a*mo. Omá nínau otoχkéman ki omí okós áiχ´t*a*tsikistutskiχ´tsìmiau amói kokotúyi. Omá akéu omí okós otsítanik: Na'á, ómamaie íkanatsìn*a*m. Iχ´tsáiχ´tsiu amói kokotúyi. Kipínisauot, kaχkitsinániskoki. Omá akéu st*a*mínisauo. Op*a*ksátsis iχ´tsitákiu omím otskínaiìm. *Á*´nnyauk otak*á*nnaχsaie, itápåχpauaninai. Amói kokotúyi st*á*msikoχpi. *Á*´nnyim st*á*msaiχ´kinisò. K*é*nnyauk ótomàtapuχs, st*á*mikaiìstapuχtaupanyotsim amói kokotùyi. I´tsksinoyiuaie amó *á*kaitapìua, *á*nnaχkauk suiést*a*mikà. Auáukoχt amó *á*kaitapìu mátoχkotopàtutsiua, ki ánnoχk auáukoχt áχkumitop*a*mapaitapiu *á*kai-Pekàni. Ki ánetòyi imitáiks.

The country of the ancient Peigans was long ago very far north. They moved and camped about in it. On this side was a big water. They used to move to it. Then they moved from it again. When they moved one time again this way, they suddenly saw, that the big water was frozen over. Then [the chief] said: We shall move across. That chief went first. He then moved on. All the half crossed. The wife of that chief and his child were in the middle of the ice. His child said to that woman: Mother, there is something very nice. It is sticking out of the ice. Get off [from your horse] for a while, that you get it for me. Then that woman got off. She hit that [thing], [which was] his horn [of the animal which is mentioned afterwards], with a^ stone-hammer. When she hurt him, then he moved. Then the ice broke down. Right there he started with his head out [of the ice]. When he started, then he was tearing the ice ahead of him. Then this ancient people knew, [that] that one was the water-bull. The half of this people could not cross [the ice having broken down], and now half of the ancient Peigans is living about across [the big water]. And the dogs have separated [after having had their meal; that means: the story is at an end]. 539

^ [Erratum: see Source 53: Uhlenbeck, category 116, p. vi--Analyst]

The origin of the buffaloes.

539 Omák *á*kauχtàk kiníks k*a*pséks otúksksèiks mát*a*χkimist áuatsiuaie. Omá nínau nitukímiu. Omí otoχkéman itápauyisiiχ´ki kiní, ki omí manikå´pi itótatsimiu. Otsítanikàie omí manikå´pi: K*á*taiitstsìχ´ps kit*á*nnoai, kákoχkitoχkoki? Nitákaχkai, nitákitanistàiin únni nit*á*nna. Ik*a*máχsitakisàie, káksik*a*mitotànik. Omá akéua ómi mokákiìn. St*á*mitanitsitsìχ´tau: Nitákotoiàinoau, náksik*a*moχkoàimau. Itsitápòaie. Otsinóaχsaie, st*á*maχsimìuaie. Itanístsiuaie: Aχkúnåχpòkaχkaiop, kitákūsim. Omá nínau áistoχkimokoaie. Itsístsanistsìu otoχkéman: Míst*a*psaksist. A´maie kís. Mátaχsiua, káχkainoaχs. Omá akéu st*á*mist*a*psaksiu. Itomátapapìmau. O´m*a*χkotoiòpaists otúksksèiks suiópokskui ánistskàieiχ´tàpimau.

A´isoyìauaie. Amóistsi otáuatoχpiau, iχ´tsísoyiauaie. Omá saχkínau st*á*moχtsoyiu mát*a*χkimist ki matuyísts. Aistókaie kokuísts nituítsk st*a*máuatòm, k*e*nnístsi mát*a*skàksauatòm. Omá nínau itsipístsitakiu, ítsksinim, nitúyi mátanistapsiuats ksistúnuni, Mokákiu omá nínau. A´isooyi kokuísts itsitápoaie. Itanístsiuaie:

Long ago the ancient people used to eat roseberries, hard-seed-berries, bark, black alcali. There was a man, [that] camped alone. His wife was picking roseberries about, and there she met a young man. The young man said to her: Have you a daughter, that you are willing to give me? [She said:] I shall go home, I shall tell my daughter's father. If he is pleased, he will perhaps go and tell you. That woman's husband was wise. Then he thought: I shall go and see him, I shall perhaps have use of him. He went to him. When he saw him, he liked him. He said to him: Let us go home together, I shall have you as a son-in-law. That man came close to his lodge. He spoke ahead to his wife: Go outside. Here is your son-in-law. It is not good, that you see him. Then that woman went out. She began to build a lodge. She built the lodge with rye-grass, bark, [and] leaves.

They fed him. The things they used to eat, they fed him with. That young married man then ate of the black alcali and the hay. For two nights he just ate the same [black alcali and hay], those other things [the bark and the two kinds of berries] he refused to eat. That man had a suspicion, he knew, that he

Tsá kinå'χkanistapsp? Nistóa ǽnnye kimátanistapspa. Kímauksàuoχtauisks amóksisk otúkskseìks kiníks kæpséks, nitáuatai? Nátokaie annóχk kitáuatoχpi, matuyísts ki mátæχkimist, matuyísts nimátauatoχpinan, mátæχkimistaiks nitáuatananiau. Annóχk sámit. A', nitáksam. Ki itsámiu.

Itsítukskànniu, otsítapsàmiχ'pi. Ki itótapòtsiu. Matápiìnai. Ki áitapoaie omí úsi. Otáisksinòaχsaie omísk otæχkstánisk, itanístsiuaie: Amóistsim kitápotsists taksíkaistsàuoχsoiau. Kipǽtsàmit, annáχk kitsíχ'kauàuaχk tsínikit. Nitúkitskskàtsiχ'p, tsimáχtau ákaχsìuaχtau amóistsi kitákapòtsists. A', nitákoχtseniki nitsíχ'kauau.

Mátsitukskàuniu. Iχ'tsitotapotsiu otsíχ'keuai. Otǽkàu omí otsínitai. Omátsatsisaists omá mokákiua nínau, stæmónimaists, aiáketsiiau. Stǽmoχtsìtsoyiiau omístsim matómotapòtsists. Itokítskatòmiauaists. Nitåχtáuyiauaists, ki okósiks mátoχtsoyìauaists. Ki omístsim manótapòtsists mátoχtsìtsoyiau. Mátotokìtskatòmiauaists. Ki okósiks

[his son-in-law] was not the same kind of being as we are. That man was wise. After four nights he went to him. He said to him: What kind of being are you? You are not the same kind of being as I am. Why don't you eat from these bark, rose-berries, hard-seed-berries, [which] I eat? Of the two things, which you eat now, hay and black alcali, we don't eat the hay, but we [do] eat the black alcali. Now [go and] hunt. [He said:] Yes, I shall hunt. And he hunted.

He was one night out, where he went to hunt. And he brought the meat from a carcase. It was a person. Then he [the father-in-law] went to his son-in-law. When he knew [that] the one, that he [his son-in-law] had killed, [was a person], he said to him: These pieces of meat, that you have brought from a carcase, for a time I shall not eat of them. [Go] soon [and] hunt, kill some one of your tribe. I shall decide, which of the two, that you will bring pieces of meat from, is best. [He said:] Yes, I shall kill [some one] of my tribe.

He was one night out again. He brought pieces of meat from a carcase, [belonging to] his tribe. [It was] a partner of his, [that] was killed by him. That wise man looked at them again, he knew that they were of different kinds [these pieces and those he saw before]. They then ate of those pieces he had first brought

iχ´tsítåχkanàuyiauaie. Mátokitskatòmaiks. Ki omístsim sakóapòtsists mátoχtsitsìsoyiu otoχkéman ki okósiks. Mátokitskatòmaiks. Ki tsísoyiau omí űsoai. Iχ´taiáktsisoyìauaie otatómapòtsists ki sakóoχtsists. Ki áiksistsoyiau. Omá nínau itanístsiu otoχkéman: Amóistsi kítsauatoχpists tská kitáχsitsiχ´p, amóistsi kitsékitskatåχpists ki kikátaukitskatåχpists? Tæmáákaniχ´stainiχ´katauaeiníu? Matápiu omísk osákoòtapotsìnisk ánnæχkaie ákaniχ´stainiχ´katau einí, kennísk otatómotapotsìnisk ákaniχ´stainiχ´katain matápiu. Ki stǽmiksistsìniχ´katsìauaiks.

Itanístsiu omí űs: Tsimá kinå´χkitapaiitapiiχ´p? Otánikaie: Stáχtsik åχké nitsítapàitapì. Itanístsiuaie: Annóχk kitáiksistsìniχ´kako. A´nistsiuaie: Tská kinå´χksiniχ´kàsoau? Otánikaie: Nitsíniχ´kàsiminan suiéstæmik. Itanístsiuaie: A´χsa kitáuatoχpuai? Otsítanikaie: Ksistóaua kitáuatoχpinan, matuyísts ki ksáχkuyi, niuókskai nitáuatoχpinan. Omá nínau ánistsiu űs: Annóχk ksistóau kitákàuatoχpinan. Ki omá nínau stæmáukàsiu istsí. Iχ´tsitáu-

in. They vomited them up. They ate of them alone, but his children did not eat of them. And they ate again of those new pieces. They did not vomit them up. And his children ate, all of them. They did not vomit it up. And he gave his wife and his children again to eat of those last pieces. They did not vomit it up. And they fed their son-in-law. They gave him to eat of both, of his first pieces and the latter ones. And they had done eating. That man said to his wife: Which of the two [kinds of pieces] that you ate do you like best, these that you vomited up, or these that you did not vomit up? Which will be called buffalo? [She said:] The last pieces which that person brought, he [from whose carcase those pieces were taken] will be called buffalo, and those first pieces which he brought, he [from whose carcase those pieces were taken] will be called person. And then they had finished giving them names.

He said to his son-in-law: Where are you roaming about? He answered him: I roam about under the water. He said to him: Now you have got a name. He said to him [also]: Which may be your name? He answered him: Our name is water-bull. He said to him: What do you eat? He answered him: We eat you, [we eat also] hay and earth, we eat three things. That man said to his son-in-law: Now we shall eat you. And that man

auaiàkiu. Omí ús kakókasatòminai omí matápioksisàko. Kákoχpomòksakin, itsǽstsapàtakàiayin, itsíniuasiu, åχké stǽmitsùiåχpàuanin.

Matsépuyi omí otǽnni otǽmokosin. Einípokai omí okós. Omá nínau stǽmaniu: A´kopakìop. Mátaksìnitaua omá pokáu. Annóm ákstæmitskitau, må´χtstuyisop. A´, ánnamauk stǽmitskitau. Omík mistsísinai itótskitau. A´itstuyimiu. Omím otsitáupiχ´p, mátseniuats. Ki itsitápiuasiu.

Oksísta ómaχtapìtsikìmaχpi, stǽmoχktapo. Ki otsítoχkonok nátsitapi manikå´piks. Otsiiksíkimmokaiks. Osótæmaiùskænimokàiks. Osótæmaχkàpiokaiks. Ki átsepu itanístsiuaiks: Kitómaikimmokiχ´puau. A´χkunå`χkitapàuop nínna. Stǽmaniaiks: A´. Stǽmomatòiau. Itsitótoiau omím ómæχksikimiu. Itáupiau. Itǽmsòkåχtsaksìau anníksi einíau. A´upitsisoòiau. Itsitápiuasiau. A´ipisakapòiaiks. Annó omá saχkúmapiu iχ´tsítsapomaχkau. Einíuasiu. Otsítsinokaiks. Otsítaioχkokaiks. Otáistokoaχsaiks, noχkátsitapiuásiu.

picked up fire [that means: a burning fire-stick]. He hit him with it. His son-in-law just picked up that piece of human flesh. He just pressed it under his arm, he ran out, he turned into a buffalo, he jumped into the water.

Next summer his daughter gave birth to a child. Her child was a buffalo-calf. Then that man said: We shall move. That child will not be killed. He will be left here, we are ashamed of him. Yes, there he was left. There was a log, he was left by it. He got to be a year old. Where he stayed, he did not die. And he turned into a person.

He just went in the direction, [he thought] his mother was in. And he was found by two persons, young men. They pitied him very much. They treated him as their younger brother. They took him home with them. And next summer he said to them: You have taken pity on me. Let us go to my father. Then they said: Yes. Then they started. They came there to a lake. They stayed there. Suddenly [two] buffaloes [the boy's father and a companion] came out [of the lake]. They got ashore. They turned into persons. They got far from it [from the lake]. Here that boy followed running. He turned into a buffalo. Then they [the two buffaloes] saw him. They waited for him. When he got near them, he turned into a person.

539 Túkskam ánnyaukinai únni. Omí otoχpokómi áiàkoχkàtoχpàkomitsìχ'tau. A'utàtsiau omí oχkói. Ki omíksim skóχtsiks itsipúauyi. Itsitápoχtoòiau. Omíksim itátsiiks tukskámi sotámistapùkskasin. Omím ómaχksikimi stámitsùiomaχkàie. Ki áukanautatsìau omíksim matápiks. Omá saχkúmapiu ánistsiu omíksi ú'siks: A'mauk, annáχk nínna. Omá suiéstamik ánistsiuaiks: Annóχk kitákåχkåχkuipisiiχ'puau. A'kitapauop nínna stámiksìnaua. Åχké itastáχtaupiu. Omá suiéstamikà tukskám áutakàtsiu, ki itópiu, ki itsitámisupìnai. Omí oχkói nitúyi stámoχkàtanistsìinai. Mátsitamiàupatain. Otáumatapùkskàs omá suiéstamik ki omí oχkói, itsótomakiau åχké. Itsitánistutoiau omíksi iχ'kitópiks. Mátskainìmaiks, otsúiaukskàsau. Otánikosiau omí suiéstamik: Anínisauok. Ki manístsapsau, sotáminoyìau kanáitapi stáχtsik.

Stámitapòiau omím otsínaimi amó matápi. A'nautùyisaistòyinai, maχkstátsaks. Omíksi matápiks áuanian, máχksinitaχsàuaiks, ki máχksitsòataχsàuaiks. Omá nínau stámanistsiuaiks: Nimátakanistsi-

One of them was his father. He tried to influence him [his father-in-law] by means of [delivering] his companion [that they might eat him]. They met there his son. And those that were behind [the men with whom the boy had come to the lake] rose up. They went towards them [the buffaloes]. One of those who met just ran away. He just ran into that lake. And those people all met. That boy said to his elder brothers [the men he had come with]: Here is he, who is my father. That water-bull said to them: Now you will get something for your visit. We shall go to my father, the chief bull. He stays under the water. That water-bull, one of them, went around [one of the men], and sat down, and he [the man] got on him. Then his son did the same. The other one got on him. When that water-bull and his son started to run, they snorted water. They covered [literally: they did] the [two] riders with it. They [the two riders] did not know, when they [the water-bulls] ran into the water. They were told by the water-bull [the boy's father]: Now get off. And when they looked, they suddenly saw all the people under the water.

They went to the chief of this people. They [the bulls] cried out all over the camp, that they [the visitors] must not [be allowed to] go out. Those persons [the bulls that cried out] said,

toau annóm nókosæm. Annóχk ómim nitákitapotokèkamau. Kitoχkanòχkot annóm matapíuæm. Anáukoχt kítoχkot, ki anáukoχt kimátoχkòtoχp. Omá suiéstæmikà omí matápioksisakùyi, ǽkaumitauàsiu, æakχkspaumóksàkiuaie. Omí únni sotǽmisimioχkotsiu omí imitáii. A'nistsiuaie: Aisaksíniki, itsipótoχ^ amóin imitáuni. Omá suiéstæmik ki omí oχkói mátoχkitòpataiau. Omíksi nátsitapiks áisakapàtomiau amói ãχké. Omá suiéstæmikà únni itsipótoyiinai omí imitái. Kǽnnyauk, otoχkíkaisisinai, amó ótapìsin itoχkánainiuàsiu. Omíχ'k omíksi nisóitapìiks ómãχtoχpi, iχ'tãχkánaisapùkskàsiu. Otáukanaisàumaχkàni mátatoχkòtskitsipìmats omím ómæχksikimiim. Omí nínai otápiχ'kok. Omá suiéstæmik ki oχkói itsitápiuàsiau.

Suiéstæmikà mátatsikopumats. Sotǽmokamòtaitapò omí otoχkéman. Maáχsi omátatokìmokats. Sotǽmaχsitakìinai, einíu potomóχs. Omá nínau ánistsiu ísi: A'χsa ákokoχtàiinìtæχpi amóχk ieníuaχk^? Omá suiéstæmik ánistsiu

that they should kill and eat them. That chief then told them: I shall not consent to what my children here say. I shall now camp over there far away. I give you [that means: to the tribe of the two visitors] all the people here [the buffaloes]. I give you half of them, but I don't give you the other half [at this time]. [The old people nowadays still expect the other half of the buffalo-herd coming.] That water-bull [the son-in-law] had the human flesh, [that] had turned into a dog, always under his arm. He just gave that dog secretly to his father. He said to him: When I go out, you must turn that dog loose. The water-bull and his son were ridden again [by the visitors]. Those two persons [the visitors] came out of this water. The father of that water-bull turned that dog loose. That he barked running, that's why these many people all turned into buffaloes. The way those four persons went they all followed running. When they all ran out, they could not go back into the lake. They were given away by that chief. That water-bull and his son turned into persons.

The water-bull was not afraid any more [of his father-in-law, because now he had turned loose the buffaloes]. Then he went straight to his wife. His father-in-law was not angry with him any more. He thought it good,

^ [Errata: see Source 53: Uhlenbeck, p. vi and this source p. 94--Analyst]

539 maáχsi: A´koχtaiiniu apáukists. Nitúyistsk ákoχtaiìitau. Mistsísts ákitaisapìkaiχ´piau. Mistákskuists ki áksiksàχkuists ^A kitákaitapistsepisk. Kénnimaie ákitapåχpauàniu. Kitákitsitaiinitàuai. A´nistsìu omí maáχsi: Annóχk nitáksistsòatau amóχk einíuaχk. Nimátakatskitapòχp nínna. Nitsiiksíkitaiìmau nitoχkéman. A´uistsiu omí maáχsi: A'ininiki, noχkítsuiᵉpotòkit åχké. Nitákitoχkòtokàs. Kénnimaie áukakutsiu.

that the buffaloes were turned loose for him. That man said to his son-in-law: What can these buffaloes be killed with? That water-bull said to his father-in-law: They will die by flints. They will be skinned with the same. They [the flints] will be handled on sticks. You will build your corrals to cliffy rocks and steep banks. There they will jump into. You will kill them. He said to his father-in-law: Now I shall eat these buffaloes. I shall not go back to my father. I am very much used to my wife. He said [also] to his father-in-law: When I die, you must put me into the water. I shall turn into a rock. Then the boiling is ended [that means: the story is at an end].

The origin of the buffalo-stones.

Omák ákai-Pekàniua itápaukunaiiu. Autamákåχkanaìniu, máχksoatå`χpi. Mátsksinoìiuats, eini manistápoχpi. Omá kímmat isoχkéman itotóχkotau. Omím, otsitóχkotàχpi, itóχtoyiu amóiisk ainiχ´kín. Itápasaminiuaie. Omístsim ómaχkòtsipìists. Itsinóyiua omím einískiminai. Itótoyiua. Iχ´pítsapòkauàniuaie. Itaχkáiiua. Itanístsiu omí óm: A`mís nínaiks. Nitáiàkatoìinai. Omá nínau itanístsiu: Máksinais kisísa, sotámitsikimòpais.

Long ago the ancient Peigans were camped about. They were nearly all dead, for [want of] something to eat. They did not know, where the buffaloes went. There was a poor second wife, [that] went after wood. While she cut wood, she heard there some one singing. She looked for him. There were big willows. She saw, there was a buffalo-stone. She took it. She put it in her bosom. She went home. She said to her husband: Invite the men. I shall sing and pray. That man said [to his first wife]: Dress

A [Erratum: see category 116, p. 94--Analyst]

Amóksi nínaiks áukanaipìmiau. Omá nínau itanístsiuaiks: Amó nitoχkéman áiàkatoĩ̃naiiu. Omá akéua itaníu: Imaksínakâχtsì átsinaiiu amátâχkotakik. Itâχkótaua omí inákâχtsiu átsinaiiu. Itaníu: Nitáksiniχ´ki. Nitákoχponoau, nitáksikyotoau amói einískima. Itamátosimau. Itáiniχ´kiu. A´niu: Nitákotsitsìmists ánnoχkkàiokùiχ´k. Kanáitapiua anistók, otómitamiks kanáipotoiepistaχs. Apistútsik amó piskán. Nátsitapìua sáuumaisòpuyìnakusistotáuakisàu. Sotámiksìstaatoĩ̃naiiu. Stámataniu: Kokóaists mistútsik. A´iàksisťuyiu. Ksiskanáutunìi nínaiks otsipuâ´χsau, itsésapiau. Itámsokitsinoyìau, stámikiks otótuitsitòkepùyis moyísts. Támisòksinoyìau, einí omâχtâ´χpauànis omí piskán. Kénnyaie.

your younger sister up, set her at the upper end of the lodge. 539

These men all came in. That man said to them: This my wife will sing and pray. That woman said: Try to get even a small piece of fat. That small piece of fat was given to her. She said: I shall sing. I shall grease [and] paint this buffalo-stone. She made incense. She sang. She said: This night I shall cause to come [animals for food]. Tell all the people, to tie the mouths of all their dogs up [that they don't bark and scare the buffalo]. Harden this corral. Before day-light two persons must go out to lead the buffalo. Then she had finished her singing and praying. Then she said another thing: Fix your lodges well. It will be cold. When the men got up in the morning, they looked out. They suddenly saw, that there were bulls standing all over the camp. They suddenly saw, that buffaloes were jumping off [from the bank] into that corral. And that's it [the whole story].

[Cf. G. B. Grinnell, Blackfoot lodge tales, London 1893, pp. 125 sq., and C. Wissler-D. C. Duvall, Mythology of the Blackfoot Indians, New York 1908, pp. 85 sqq.] 113

The leader-buffalo.

Omá nínaiiχ´k nitoχkémiu. A´ipiskiiχ´k ákai-Pekàniua. Mátæskaksapìksisàua einíua. Omá

There was a man, [that] had one wife. The ancient Peigans were making a corral. The buffaloes 539

539 akéu itotóχkotàiiχ´k. Omíksi mátakeyi itsinóyiau omík einíinai. Omá nitoχkéman ániiχ´k: I´to, áχsauàuaksisàt, nitákitòm. Mátsis*a*mòa ită´χpauaniu einíua. I´toa mátoχkùiikiu. Omá akéua itáikaχkapikàii otsístsists. Omíksi otoχpokómiks otsítskik. Omík manikă´pi ápoksein, aitotóinai. Otánikaie: Okí, ákomatau. A´nistsiuaie: Kimáuksot*a*mauànisks? Kimátsksinoχp. Otánikaie: Anétakit, náχksists*a*msáuχtapatsimáua [A] ánnàk, nínnàk, niksístàk, niskáiks. Kitáni: A´χsauàuaksisàt, nitákitòm. A´niiχ´k omá akéu: A´, kitsém*a*n. St*á*mistapòiau. A´nistsiu ítoa omí aké: Nápistsàkit. Mátsis*a*mò ánistsiuaie: A´uke, is*a*pít. Einí it*á*msokitspiàupiiau.

would not run in [into the corral]. That woman went after wood. There were other women, they saw buffaloes coming that way. That only wife said [to the leader-buffalo]: Leader, run well, I shall marry [you]. [This was only meant as a jest.] After a short time the buffaloes jumped [over the bank]. The leader was not injured. The rope broke with which that woman had packed the wood on her back. Her companions left her. There was a young man, [that] wore his robe inside out, he came to her. He told her: Come on, we shall go away. She said to him: Why do you say that? I don't know you. He told her: Make haste, I did not care for those [buffaloes], my father, my mother, my younger brothers. [I only cared for you!] You said: Run well, I shall marry [you]. That woman said: Yes, you are right. Then they went away. The leader said to that woman: Shut your eyes. After a while he said to her: Come on, open your eyes [literally: see]. [When she opened her eyes,] they suddenly sat among the buffaloes.

Omáma nínau, otáisauòtoχs otoχkéman, itápsopòaχtsisatsiu. Omíksi aké otánik: Matúnni nítoχpokoχkotàm*a*nan. A´niu: I´to, áχsauàuaksisàt, nitákitòm. Omá nínau st*á*misksinim: Einí itapípiau nitoχkéman. St*á*mitapo einí. Aitotóaie. Itsiksásiu. Omí niét*a*χtai itsáupiu. Omá akéua

When his wife did not come, that man began to ask for her. He was told by those women: Yesterday we went with her to get wood. She said: Leader, run well, I shall marry [you]. Then that man knew: My wife is taken away to the buffaloes. He then went to the buffaloes. He came

A [Erratum: see Source 53: Uhlenbeck, category 116, p. vi--Analyst] otánik ítoi: Kipotótakòkit. Amóiauk notskínaus. Kuitapiménikiaki, ákoχtæm. A'isùiotakìu, omí ómi otsítanik: Kitsipúχsotæsàm. A'nistsiuaie: Kéka. A'nistàupit. Mátaisæmòa itáiokau. Ikáiiokau. Nitákatsipùχsapu. Sotǽmsko. Iχ'tǽminai omí otskínai. Otánik omí óm: Itstsíχ'p, kítsitsipsatsìmai. A'nistsiuaie: Sá, ómiks anníksaie kiskǽni. Nitáuanikiàu, naχkótakòaχsau. Otánikaie: Okí, ánnotonokit. A'isæmotonàiuaie. Itsókaiinài. Itsipúau omá aké. Stǽmitapò óm. A'nistsiuaie: Okí. Stǽmomatapìpiksiau.

A'iiksisæmò omá nínau ítsksapiu. A'nistsiu otoχkéman: A'unkòki. Otáaistoχkòko[illegible]uaie. Omá akéu matsikíni itsátapiksim. Omá einíua ǽnnyaukinai ítoi. Otápìpiok. A'itotaipìinai omím atsikínim. Itsókaipiin. Itsínstsìminai. A'ukanaisinstsìmaie amói einíu. Mátsitomatapìksisàu, áisæmo anním matsitsíkin. Nitúyi stǽmatanistutsìm. Stǽmatomatapìksisàu, átsisæmò anním atsísin. Stǽmatsi-

there. He concealed himself. He sat near the river. That woman was told by the leader-buffalo: Go quickly and get me a drink. Here is my horn. [Saying this, he took his horn from his head.] If you meet any person, it will sound. She was just dipping water, [when] she was told by her husband: I come to see you [and to take you home]. She said to him: Wait. Sit there. After a while he sleeps. He sleeps very soundly. I shall come back. She then went home [to the leader-buffalo]. The horn sounded. She was told by her husband [the leader-buffalo]: There was a person, you talked with him. She said to him: No, over there are your younger brothers. They told me, that I must give them a drink. He said to her: Come on, look for lice on my head. A long time she was looking for lice on his head. He fell asleep. That woman rose up. She went to her [former] husband. She said to him: Come on. Then they started to run off.

After a very long time that man looked back. He said to his wife: He is running after us. He was close to them. That woman threw away her moccasin. The [other] buffaloes were there with the leader-buffalo. He had taken them with him. He got to that moccasin. He stopped running. He licked it. All these buffaloes licked it. When they had started again to run, after a long while

53A noyiu. Nitúyi mátanistsiu. Stámatomatapìksisàu, mátsisamò anním asókàsim. Stámatoχkònim. Ōmá akéu ánistsiu óm: Nitáisauatoχkùiχ'kàs. Omím ómaχkaiistsìsim itamípiksiau. Amói einíua itsitótaipiu. Itáutaksiksisàu, áisamo mátsitomatapìksisàu, áipiχ'tsiu amói einíua.

Ki omá apiksístamikìχ'k, nítaχtsakoàumaχkau. Itaikstsikìkasiu omím mistsísim. Omá akéua ánistsiu óm: Nitáksinitsokòtatau. Otánikaie: Sá, pinsókotatsìs. A'koχtoχkusksinòts. Mikskítsinisokotáiiχ'k. Omá apiksístamik itspsápiu. Ítsinóyiuaiks. Itsíniχ'katsimau Mékyāksi: Amáuauk kitoχkémana. Nítsisamanàksiksìsau, Mékyāksiua áiskitòtaipiu omím mistsísim.

A'nistsiu amói einí: A'uke,

there was another moccasin [thrown by the woman]. They then did it the same [licked it]. When they had started again to run, again after a long while there was a legging [thrown by the woman]. He [the leader-buffalo] then saw it. He did it the same [licked it]. When they had started again to run, after a short while there was a dress [thrown by the woman]. He [the leader-buffalo] then found it again. That woman said to her husband: I cannot do any more. Over there was a big tree, they ran up into it [for safety]. These buffaloes got to it. When they had run around it, [and] after a long while had started again to run [not finding the trail, and not having discovered that the man and the woman were in the tree], these buffaloes were far away.

And there was a scabby bull, [that] was the last one running. He scratched his back on that tree. That woman said to her husband: I shall spit down on him. He [her husband] told her: No. Don't spit at him. We shall be known from him [by means of him]. Nevertheless she spit at him. That scabby bull looked up. He saw them. He called for Red-scar [this was the name of the leader-buffalo]: Here is your wife. When they [the buffaloes] had made a long run around [in coming back], Red-scar got back to that tree.

He said to these buffaloes:

A [Errata: see Source 53: Uhlenbeck, p. vi—Analyst]

52: Uhlenbeck L-5 (1910) 1911 NF6 Blackfoot NF6
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Montana

annóχk apaiáksikòχpatsòk amóm mistsísæm. Omíksisk stámikiks itȁ'χkiàpiksatsìauaie. Omá nínau itániaχkumatsìuaiks. A'iikskoχtòiinàminai initái. Mékyăksiua itsipúau. Otsípæχpòis, otàχkúyi itsipúyiu. Otsitápoχtooχs omím mistsísæm, áitsitastàkàsiu ksaχkúmi. Omá nínau ánistsiu otoχkéman: Kátauanìuats, ómȁχtàkoχkùieniχ'pì? Otánikaie: Apáukists ákȁχtseniu. Omá Mékyăksiua anístȁχkiàpiksatàs amóm mistsísæm, áistæmòmæχkaupitsìksotoyìu. Autæmáksikoχpatsiúaie. Ki omá nínau itsíniouìuaie. Okakíniai isikítsim. Amói einíuai itsístokipìksiụ. Omá nínau áinisòiau. Itsítatàuyiuaie Mékyăksi. Ánnimaiĕ, aitápaipuyiau. Omí otoχkéman itauásainin. A'nistsiuaie: Kitákomimàua Mékyăksìua. Otánikaie: A'. Ánnimàukinai, stámatsinitsìuaie. A'niụ omá nínau: Ánnyaiĕ ákauànistutoaii imáikimokàiks ki kitoχkémanuniks iskinóaiks. Ki ánetòyi imitáiks.

Come on, now try to knock this tree down, each in his turn. Those bulls were butting it [one after another]. That man was shooting at them. It looked, very many of them were killed. Then Red-scar got up. When he shook himself, yellow paint rose up from him [that means: the dust that rose from him was turned into yellow paint]. When he walked towards that tree, he sunk with his feet into the ground. That man said to his wife: Is he used to tell what he will die with? She answered him: He will die by flints. Every time Red-scar butted that tree, he then stripped off big pieces of it. He nearly felled it. And that man shot down at him. He broke his back with a shot [hitting it in a joint]. These buffaloes fled, making noise wit their feet. That man [and his wife] came down. He shot Red-scar more than once, while he was lying [on the ground]. Then there they stood about. His wife was then weeping. He said to her: You loved Red-scar. She answered him: Yes. There she was, then he killed her [that means: he killed her then on the spot]. That man said: That way will be treated the lovers of the wives of other people, and our wives that we know [as having a lover]. And the dogs have separated [that means: the story is at an end].

[Cf. C. Wissler—D. C. Duvall, Mythology of the Blackfoot

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Indians, New York 1908, pp. 109—116, and for some particulars J. O. Dorsey, The Ȼegiha language, Washington 1890, pp. 157 sqq.]

Blue-face.

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A´kai-Pekàniua paiískiua. Omúaχks matsoápanikâpiu, ánistau Otskúski. Amói einí otsitsípstauptæksiksisàniu. Omí apíkskeinìn. Otskúskiua òχpsíi iχ´tsitsíksiskaχkuyìu. A´niu: Aiá amói. Ki itáinitàii atsinnáiks. A´umòtsaiau. Piksíniks itsæ´skoaii. Kǽnnauk omá apikskéinin.

The ancient Peigans were corralling. There was a fine young man, [that] was called Blue-face. These buffaloes were running around inside [the corral]. There was a scabby buffalo-cow. Blue-face touched her with his arrow. He said [at the same time]: Look here this. And the fat ones were killed. They were all killed. Then the lean ones were driven out. There she was, that scabby buffalo-cow.

Otskúskiua mátoχkemìuats. Nítakokoyiu. A´isæmo mátsipiskiop. Otskúskiua átsimau. A´ikoko, sákiautsisìiau. Omák saχkúmapiu itsipím. Otsikóaniuai maiíi. Stǽmitapò Otskúski. Itótækaupiuaie. Amóksi nínaiks itáisaksiau. Omá Otskúskiua ánistsiu: Tsíki, kímauksipìsks? Otánikaie: Niksísta nitánik: Otskúskiua kínna. A´nniχ´kaie nímoχtsipi. A´nistsiuaie: Nǽnnaχk kiksísta? A´nistsiuaie: A´mo itsáupiu. Otánikaie: Anistsís, ǽχkitsipìm. Otsinóaχsi omík akéyik, stǽmitstau: Káiikitsoàpisiu. A´nistsiuaie: A´mo stópit. A´nistsiuaie: Tsáa kanistǽpapauàniχ´pa? Kimátsksinòχpa. Otánikaie: A´isæmòyi ámo ænníχ´kaie

Blue-face was not married. He had a lodge of his own. After a long time they had another buffalo-corralling. Blue-face invited [his friends]. It was night, they were still smoking. There a boy entered. His robe was a yellow calf[-robe]. He went then to Blue-face. He sat by him. The [invited] men then went out. Blue-face said to him: Little boy, why did you enter? He answered him: My mother told me: Blue-face is your father. That's why I entered. He said to him: Where is your mother? He answered him: She sits here outside. He told him: Tell her, that she should enter. When he saw that woman, piskán. Nitsítsipstauptakòmaχk. Kòχpsĩi kímoχtsitsiksìskaχkòki. Ánniχ´kaie nímoχtokòs. Otskúskiua ánistsiuaie: Kitséman. Kitáisksino.

A´isamò otsítoχkèmiχ´pi. Otánik omí otoχkéman: Kitáuksistotòki. Túkskau kitákanisto: Istsí pinoχtáuaiakiòkit. A´iiksisamò omá Otskúskiua otákài itsípstaupìn. Itáiaχkitsìu annóm okóai. Omí otoχkéman áumótapàistutsìminai annóm moyís. A´isokatanistsíuaie:[A] Matsáiàkstsit. Ki okánistaiaχkìtspiaie. Omí otákài áisaksìn. Itókasatòm omík istsí, iχ´tsitáuaiakiu otoχkéman. Itsáiksikoχpàipũnai. Oχkói paχtsikápatoχtsikàukin. A´tsiniuasiàiks. Otskúskiua iχ´pókisåχpaipìuaie tsikskáiks einí. Kanáitapìua nánoyiuàiks.

A´ipstaiksisamò Otskúskiua ánistsiu otákài: Napí, nitákotaχso. Aisauáuotòieniki, kitskánetàmiks atámanistsìsau, naχkitápsàmokiau. Imakétokuyitoχkònimàsau notokâ´ni, pótoχsauaie. Istsapúnstòkit. A´iksistapauàistamàtsiu, itomáto. Itáuto einí, áisamitàupiu,

then he thought: She is very fine. He said to her: Sit here. He said to her [also]: What are you talking about [to your son, telling him, that I am his father]? I don't know you. She told him: A long time ago, then here was a corral. I was running around inside. You then touched me with your arrow. From that I had a child. Blue-face said to her: You are right. I know you.

It was a long time, that he had her as a wife. His wife told him: You treat me badly. I shall tell you one thing. Don't hit me with fire. After a long time Blue-face's partner was sitting in his lodge [on a visit]. It smoked there in his lodge. His wife did everything, she could, to that lodge [to drive the smoke out]. He ever and again said to her: Go out and steer the ears of the lodge. And it was still smoking. His partner went out [home]. He grabbed there [a burning stick from the] fire, he hit his wife with it. She then jumped out. Her son was just a little behind her. They turned again into buffaloes. Blue-face, jumping, followed them, which were buffaloes. All the people saw them.

After a short time Blue-face said to his partner: Partner, I shall go to get my wife back. If I don't come [back], say then to your pets [these pets were magpies], that they must look for me. If they find only one hair of my head, let them

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[A] [Erratum: see Category 116, p. 94—Analyst]

539 mátsitainoyìuats otoχkéman. Stǽmautomatò. A'tsitotò omím einíim. Amói asétæχtàu, ómaχtaksisapsìmiχ'pi amó einí. Itsóχkopìu. Omíksik kanáunistaχs itúisimiĩ. A'isæmiuàiks. A'iksistsimiàiks. Itauámisòiaiks. Omí oχkói ápætòyin. Okáinòkai. Itsitapóyinai. Stǽmitapiuasìnai. A'nistsiuaie: Tsíki, kitsipúχsotæsæ̀moχpuau annáχk kiksísta. Otánikaie: Ǽnni ǽkaitaupit. Nitákotànistau niksísta. Stǽmistapomaχkàiinai.

Mátsisæmò omá akéu itsitóto óm. Otánikaie: Okí, aχkúnaχkàiop. A'nistsiuaie: Nínna ki ní'siks kitáuanik. Stǽmitapiχ'tsisòiau amóm einíim. Aitotóaie. Otánik omíksi ostamóχkoiĩks: Nisoái áksipæskàuop. Koχkóa istáunoàiniki, amóistsi pǽskanists àisapǽnistsosàu, kitoχkémana ki koχkóa ákatsitoχpòkiaχkaĩiau. Annóχk kokús áksipæskáuop.^

Omí oχkói otsisimyánik: Ninná,

bring it. Bring me back to life by magic. [After] he had shown him about [those magical performances, which would bring him back to life], he went away. [After that] he would come to buffaloes, [and then] he would sit a long time [looking at them], [but] he did not see his wife. Then he would go away. Once more he came where buffaloes were. There was a creek, where these buffaloes used to drink. He sat by. All the calves there went to drink. He was looking at them. They had finished drinking. They began to ascend. His son walked behind. He [the father] was already seen by him. He [the son] then came to him. He turned then into a person. He [the father] said to him: Boy, I come to see you [both], your mother [and yourself]. He answered him: Sit there for a moment. I shall go and tell my mother. He [the boy] then ran off.

After a while that woman came to her husband. He told her: Come on, let us go home. She said to him: My father and my elder brothers say to you [that you must come]. They then went in, where these buffaloes were. He came there. He was told by his brothers-in-law: We shall dance four times. If you recognize your son, then when these dances are completed, your wife and your son will go home with you. Now to-night we shall dance.

He was secretly told by his

A [Erratum: see Category 116, p. 94—Analyst] áipanipæskàu. Piniókat. Autsítskiχ´piènikiaki, nitákauanaukùpistokioχs. Itomátapipæskàiinai. A´iiksisæmò otánik omí maáχsi: A´uke, taiá koχkóa? Itsipíχ´kiniuaie. A´nistsiuaie: Ki ámauk. O´mæχkaikokùyi áipæskàiau. Nitúyi otáuanik maáχsi. A´pinakù otsisimyánik omí oχkói: Ninná, ekákimat, pinúnauaiokàt. Stǽmatomatapipæskàu annóm einíua. Omátanik oχkói: Autsítskiχ´pièniki, nitákauanàukapåχs. A´isæmipæskàu. Otánik: Taiá koχkóa? Itsipúyiniuaie. A´nistsiuaie: A´mauk. Otánikaie: Kitsémæn. O´mæχkaikokùyi nitúyi otáuanikaie. A´pinakù itsiksúoiau.

Stǽmatsikòko, omí oχkói mátsisimyànik: Autsítskiχ´pièniki, nitákauànauàksikåχs. A´isæmipæskàiau. Otánik maáχsi: Taiá koχkóa? Itsipíχ´kiniuaie. A´nistsiuaie: A´mauk. Otánikaie: Kitsémæn. O´mæχkaikokùyi nitúyi otáuanikaie. A´kapinakù itsókau. Omí oχkói otsítsekak. Ki ápinakù itsiksúoiau. Otánik oχkói: A´io nínna, kímmokit, piniókat. A´nnoχkaie nitúkska, aiáksipæskàu. Saiókai-

son: My father, they dance all night. Don't sleep. When I dance by you, I shall have one ear down. They then began to dance. After a very long while he [the father] was told by his father-in-law: Tell me, which is your son? He caught him as he went by [recognizing him by his ear down]. He said to him [his father-in-law]: And here he is. They danced all night. He repeatedly was told the same by his father-in-law. Next morning he was secretly told by his son: My father, try as well as you can, don't sleep at all. Then the buffaloes began to dance there again. He was again told by his son: When I dance by you, I shall have one eye shut. They danced a long time. [His father-in-law] said to him: Which is your son? He got up and caught him. He said to him [his father-in-law]: Here he is. [His father-in-law] said to him: You are right. All night he was told the same [by his father-in-law]. In the morning they stopped [dancing].

Then it was another night, he was again secretly told by his son: When I dance by you, I shall have one leg up. They danced a long time. He was told by his father-in-law: Which is your son? He caught him, when he went by. He said to him [his father-in-law]: Here he is. [His father-in-law] said to him: You are right. All night he was told the same [by his father-in-law].

niki, apinákwis ákaχkaiòp. Annóχk matsipǽskàuoki, autsítskiχ´piẹ̀niki, nitákaisekakiàpiks. Stǽmatsikòko, mátsitomatapipæskàiau. A´isæmipæskàiau. Otánik maáχsi: Taiákoχkóa? A´nistsiuaie: A´mauk. Otánikaie: Kitsémæn. Mátsịsæmòa itsókau, ki omí oχkói otásekak, tsítskiχ´pis. Ki maáχsi otsítauanik: Táa koχkóa? A´isokanistsìuaie: Ki ámauk.

When it was nearly morning, he slept. His son kicked him [to wake him up]. And in the morning they stopped [dancing]. He was told by his son: Oh my father, pity me, don't sleep. Now it is [only] one [night more], they will dance. If you don't sleep, we shall go home to-morrow. Now when we dance again, when I dance by you, I shall kick up. Then it was another night, they began to dance again. They danced a long time. He was told by his father-in-law: Which is your son? He said to him: Here he is. [His father-in-law] said to him: You are right. After a while he slept, and his son kicked him, when he danced by. And again and again he was told by his father-in-law: Which is your son? He always said to him: And here he is.

A´kapinakù otsékunaksekàk oχkói. Omí maáχsi itsitápoyinai. Otánikaie: Táa koχkóa? Mátsitsipætsìuats. Itanúinai: Kistamóaua ǽkaiokau. Omí oχkói onā´χkatsitaisèkak. Mátaipokakìuats. Amói einí iχ´tsitótatsiksisàiin. Itsínoχpatskoau.

It was nearly day, his son went on kicking him. His father-in-law came to him. He said to him: Which is your son? He did not say anything. He [the father-in-law] then said [to the buffaloes]: Your brother-in-law has fallen asleep. His son kicked him again. He did not wake up. These buffaloes ran over him. He was tramped to pieces.

A´isæmò omí otǽkài itanístsìnai omíksi mamiátsìkimiĩ: Matápsæmok nitǽkàu. Imakétokuyitoχkònimainoàiniki, otsípoχtok. A´isæmsisiks, iχ´pitótauaniau inákāχtsiu ótokep. Otǽkài otániiχ´piàie, ánistsiu. Stǽmatsitapiuasìnai.

After a long time his partner said to those magpies: Look out again for my partner. If you find only one hair, bring it here. They had gone a long time, they came flying with a small piece of his scalp. [Then] he performed, what

A´nistsiuaie: Nimátaktsìnoåχkè-miχ´pa. Ki ánetòyi imitáiks.

his partner had told him. He then returned to life [literally: he then again became a person]. He said to him: I shall never marry again. And the dogs have separated [that means: the story is at an end].

[Cf. C. Wissler—D. C. Duvall, Mythology of the Blackfoot Indians, New York 1908, pp. 117 sqq., and J. O. Dorsey, The Ꞓegiha language, Washington 1890, pp. 138 sqq. 141 sq. 145 sqq. 157 sqq.]

Belly-fat.

Omá nínaiiχ´k nitsitáuku-naiiχ´k. Namítsitapìau, ostói ki otoχkéman. Anistsíksistsìkuists áisamìiχ´k. A´isæmoyiχ´k aták-samìiχ´k. A´nistsiu omí otoχké-man: A´io, ǽnnistsaki koχtókis. Ǽnnáχkaie matápiu. Aistauánis „Naχtskáie”, pinsǽsæmis. Annóm kokúnun ákotækàtom. A´kauaniu: Naχtskáie. Pinsǽmis. Pinanístsi-ksìmistàt: O´miauk kitsími. Stǽm-omatò omá nínau. Tǽmsokoχ-tsimiu omá akéu, amóisk áuanìn: Naχtskáie. Mátsæmìuatsaie. Ná-nayitautòyinai. Stǽmautækàtomi-nai okóai. Nitúyi áuaninai. Itstáu omá akéu: Matsapsín. Kænník kitsím, áχkstaiaiàpiua? Ki itsi-pímiχ´kinai.

There was a man, [that] camped alone. They were only two, he and his wife. He hunted every day. After a long while he was going to hunt. He said to his wife: Listen, there is [a reason, to have] your ear [open]. There is a man. If he comes saying „Which way?”, don't look out at him. He will go round our lodge here. He will always say: Which way? Don't look at him. Don't think thus: There is the door. Then that man went away. That woman suddenly heard, [that] this man [of whom her husband had spoken to her] was saying: Which way? She did not look at him. He got there finally [to that lodge]. Then he went round her lodge. He always said the same. That woman thought:

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A´nistsiuaie. Ki ómi akimóχts. A´kaupìinai. Itsitótstoyiuaie. Otánikaie: A´moistsk nimátsitaisuiχ´tàχp. A´nistsiuaie: Natsísa istsisúiχ´tat. Otánikaie: Há'aiæ̀m. Mátanistsiuaie: Nisókàsimi kitákitsisùiχ´t. Otánikaie: Há'aiæ̀m. Mátanistsiuaie: Nókoani istsisúiχ´tat. Otánikaie: Kǽnnistskaie nitsítaisùiχ´t. Itákikàiχ´tsiu omá akéu. Itomátapioyìnai. Mátsisæ̀mioyìuatsinai, itsístsikskàiinai. Itsíniu omá akéu. Nátsimiokòsiua. Itsáutoyìinai tukskǽmi. Potáni stǽmitsuipotoyìinai. A´kanistàu Isókskitsìnai. Ki omí stsíki stǽmatsautoyiu. A´moiauk Oχsístækskaχtàinaua. Sotǽmsaksiu omá O´tsiskàpoχpa.

Ki omá nínau ki itótapòtsiu. Otsauásaks otoχkéman, stǽmæsksìnim: Ki ǽnnaχkàukaia O´tsiskàpoχpa. Nitáinauàikimmàtsistotòk. Otsipís, itsinóyiu otoχkéman, otsitáiχ´tsis, ki omistsím pokáiinai.

He is crazy. There is the door.^A does he not see? And then he entered.

She said to him: And over there in the upper part of the lodge [is a place for you to sit down]. He sat down. She sat before him. He told her: On these [wooden things] I don't put my food. She said to him: Put your food on my legging. He answered her: It is pretty near [the place I want to put my food on]. She said again to him: You will put your food on my dress. He answered her: It is pretty near. She said again to him: Put your food on my belly. He answered her: That is the kind of thing I put my food on. That woman lay down on her back. Then he started to eat. He had not eaten long, [when] he made a mis-cut. The woman then died. She had twins. He pulled oe^A out. Then he put him near the edge of the fire. He will be called — he said — Ashes-chief. And he then pulled out the other. This one — he said — is Stuck-behind-chief [because he put him behind the sides of the tent]. That [man called] Short-ribs then went out. [He had got this name, because he had no legs, and his body ended with the short ribs.]

And that man [the husband] came with pieces of the carcase [of the animal he had killed]. When his wife would not come out, then he knew: And that must have been Short-ribs. He

A [Errata: see Category 116, p. 94--Analyst]

Ki amóisk t*á*msokàtoχtoyìu, iχ´toχsássainìn. St*á*màkiχ´tsiu otoχkéman. Omistsíksi pokáiks iχ´pítsaksiu. Omíksim ksístst*a*kìi.^A´nistsiu: A´ïo, ámoi kipóχ^ksistàuatomòkit. Ki omí stsíki, omím óm*a*χkskìminai. A´nistsiu: A´ïo, ámoi kipóχksistàuatomòkit. Ki it*a*χkáiiu.

Mátsis*a*mò itsístapu. Itstúyìmiu. Matsépuyi it*a*χkáiiu. Omím otótoχs, *á*kauksikìnakìminai otoχkéman. Omíksi okósiks *á*kauom*a*χksìmiau. Itsáikoaniàiks. Itsitápoχtoòaiks. Otsítsipstsistapiksàkaiks. St*á*maχkaiiu. Itauánauyòsiu. Matapínakui itsit*á*stautsimaists omík, ómaχtauàuaχkaχp omíksi saχkúmapiks. Otátsaikoànsaiks, itsinímaiks omístsik àpssíists. Omá O´m*a*χkskimipokàua ítomo. Otánik ot*á*kài: Akitótsinotspiau. A´nistsiuaie: Sá, mátsitapiskò. St*á*mitaitapoχtoòaie, itsipúχpaipiu omá nínau. Itsínniu omí tuksk*á*mi saχkúmapi. A´nistsiuaie: Tsíki, isatópokit. Kitokósim. Qtsítsatopokai. Otánikaie: A´, kitsém*a*n. A´nistsiuaie: Kit*á*kàua amátatsìstotòs, púχsapuχs.

has made me poor. When he entered, he saw his wife, while she lay there, and that one child. He then suddenly heard this one, [that] cried from behind. He then laid his wife aside. He went out with those children. Over there were beavers. He said to them: Help me, quickly raise this one [Stuck-behind-chief] for me. And the other one [Ashes-chief], [he took him to] a big rock. He said to it: Help me, quickly raise this one for me. And then he went home.

After a short time he went away. He stayed out during the winter. Next summer he went home. When he came there, his wife had already turned into bones. Those children had already got big. They were playing outside. He walked towards them. They then fled inside from him [one to the beavers, and the other into the big rock]. He then went home. He then made arrows. Next morning he stuck them along the way, where those boys used to go. When they came out to play again, they saw those arrows. That Big-rock-child was on the lead. He was told by his partner: We shall be caught by them. He said to him: No, there is no person about. Then that man walked up to them, then he jumped up. He then caught that one boy. He said to him: Boy, taste me [by biting]. You are my child [literally: I have you as a child]. He was tasted by

A [Erratum: see Category 116, p. 94--Analyst]

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Omá saχkúmapiu st*á*mitapomaχkàu omí ot*á*kài. A´nistsiuaie: Okí, napí, ómiχ´k áχkunoχtàpsuàuaχkauop. Otánikaie: Nitsíkstùnnoau *a*nnáχka nínauaχk. Otánikaie: Kínnun, kim*á*taksikiχ´tòkats. Nánauauàtsistotoyiuaie. St*á*mistapoiau. *Á*´stamàikaχtsìau. Otánik omí Ksíststakipokài^ omá O´m*a*χkskimipokàua: O´makauk *a*nnáχka nínauaχk. Otánikaie: Sá, píkoχksiksím^ Otánikaie: Ki áχkunitstamàikaχtsòpi. Ìtauáχkumatsìauaie. A´iitsiniχ´kaii òχpsóaists. Otáumatapsekotsisàuaists, omá nínau itsipúχpaipiu.^ St*á*minniu omí Ksíststakipokài^ A´nistsiuaie: Isatópokit. Ki^tokósim. Otánikaie: Kitsém*a*n. A´nistsiuaiks: Okí, aχkúnaχkaiòpi.

Otáipisau, itanístsiuniks: Nokósaki, ómamàuk kiksístoaua. *Á*´kaisàmo itsínitaχpi. Anniskaie makápsin, otsínik. Otánikaiks: Ninná, samít. Nitákapistutòanan. St*á*msàmiu. Omíksi saχkúmapiks iχ´tsítspaχkumìau òχpsóai. A´nistsìau oksístoai: Níwaaki, na´á, káχtsisit. Omá stsíki ánistsiuaie: Kitópisàni aut*a*máksàkutsiu. Matsítspàχkumiu nitúyi. Matánistsiauaie. Itápàχpauanìn. O´moχtsokskaχpi

him. [The boy] told him: Yes, you are right. He said to him: Try to persuade your partner, that he comes here.

That boy then ran over to his partner. He [who had tasted his father] said to him: Come on, partner, let us walk about, that way. He answered him: I am very afraid of that man. He said to him: He is our father, he will not do you any harm. He finally persuaded him. Then they went away. They played arrow-sticking-game. Big-rock-child was told by Beaver-child: There is that man. He answered him: No, it is a rotten log. He [Beaver-child] said to him: Then let us play arrow-sticking-game on it. They would throw [arrows] at it. Then their arrows were all gone. When they began to gather them up, that man [their father] jumped up. He then caught Beaver-child. He said to him: Taste me. You are my child. He answered him [after having tasted him]: You are right. He said to them: Come on, let us go home.

When they entered [his lodge], he said to them: My children, there is your mother. It is a long time, that she was killed. There was a bad one, she was killed by him. They told him: Father, [go and] hunt. We shall bring her to life again [literally: we shall make her]. He then hunted. Those boys shot their arrows up in the air. They said to their mother: Go out of the

^ [Errata: see p. 94 and Source 53: Uhlenbeck, p. vi--Analyst]

otspaχkúmsauaie, námipaupìinai. A´´isòisists, itsipuáuyinai. A´nistsìauaie: Nínnana áχkautæmàkotapòtsiu. Anétsit iniχ´tánists. Itótòyinai únnoai. Otsipís, omá nínau ánistsiu otoχkéman: Kikáiaksìsài. Otánik okósiks: Túkskaie oχkíni nitsípæχtsoχtòχpinan.

A´´isæmò ánistsiu omíksi okósiks: A´´io, pináminakatòk annái itsíwanai. Omíksi saχkúmapiks itaníau: Máukaniu kínnun, aχkstáminakàtaχs amói itsíwanai? Ki itomátapinakatsìauaie. Sekunákstatsìauaie, máχksinisaie. A´´ipinakàsin. Itsitápaksinìnai. Omím òmæχkskímin. Námists iχ´tsípsinakàsin kitsím. Itsípstsatsimiauaie. Otsítæmsòkanikòaiau amóisk kipitáke: A´uke, nokósaki. Itsipímiau. Otánikoainauaie: Akótsisop. Omí otaχkúiinnimàniai nánautokán. Omá Oχsístækskaχtàinaua ánistsiu otǽkài: Napí, ákoχpokotsisìmau kipitáminuna. Omí otǽksiststàni itsáutsim. Omá kipitákeu ítstsim^ otaχkúiinniman. A´´isæmòtsisíau,^ Oχsístækskaχtàinaua esíim otǽk-

way [of the arrows falling straight down after having been shot up], mother, it might hit you. The other said to her: Your pot [of meat] is nearly boiling over. At the same time he [his brother] shot up into the air. They said again to her [:Go out of the way]. Then she moved. When they shot their arrows the third time up in the air, then she sat up. [They shot] four times, then she got up. They said to her: Our father might soon be here with the pieces of the carcase. Make haste with the boiled meat. Then their father came. When he entered, that man said to his wife: You are left-handed [being right-handed before]. He was told by his children: We put one bone wrong.

After a long time he said to his children: I pray you, don't roll that gambling-wheel [with which you are playing] eastward. Those boys then said: Why did our father say, that we should not roll that gambling-wheel eastward? And they then began to roll it. They continually wanted to stop it, that it might tumble over on its side [literally: that it might die]. It had rolled far. It was going round like a [wounded] buffalo. There was a big rock [to which it was rolling]. It rolled in into a door on the east-side. They looked in. They were suddenly told by an old woman: Come in, my children. Then they entered. They were told [by the

^ [Erratum: see Category 116, p. 94—Analyst]

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Omátanikoaiauaie: *A*nnáχkaiàki kiχ'tsípimiu sistsíu. Piníkskimàtok. Mátotàpikskimaiau. Omá Isókskitsìnaua itaníu: O'miaie kínnuna aχkauánistsiu. Nitáksikskimatàiu. Otánik ot*á*kài: Sá, kínnuna iχ'taníkiuaie. St*á*mitanis-

woman]: We shall smoke. That pipe of hers was a skull. Stuck-behind-chief said to his partner: Partner, we shall smoke with our old woman. He pulled out his round smoothed stone. That old woman lit her pipe. They had smoked a long time. [Then] Stuck-behind-chief rubbed his round smoothed stone. The old woman said to them: My children, are you still smoking? They said to her: We are nearly smothered from smoke. She told them: We shall smoke once more. After a very long time Stuck-behind-chief said to that old woman: Are you still smoking? She told him: My son, here is your gambling-wheel. It is enough, let us stop smoking. Now go home. He said to his partner: Sit there in the door. He smoked harder. He finally killed the old woman. When they had smothered her, then they went home. [The boys themselves had not been smothered, because they were saved by Stuck-behind-chief's rubbing the round smoothed stone]. They were told by their father: I said to you [literally: they were told]: Don't roll your gambling-wheel eastward. They said to him: We have killed that old woman.

They were told again [by their father]: There is a spotted bird. Don't shoot it. Again they went about, shooting [different animals]. Ashes-chief said: There is the one, our father told us about. I shall shoot it. He was told by his

A [Erratum: see Category 116, p. 94--Analyst]

tsiuaie: Nitáksikskìmatau. A'ksikèuaχtauts? Á'nnyauk otsísitoaχsaie, stǽmitsòksisìnai omí okaníksiu. Nitóa itamíso. Otánik otǽkài: Napí, ínisauot. Á'nni anisitáiχ'tsis. A'nistsiuaie: Sá, nitákotoau. I'kaistapàiikspiχ'tsiu. Otánik otǽkài: Napí, kitáutæmsauatàksino. Potóa. A'nistsiuaie: Kéka, napí, nitáutæmakotoau. Ki otsítsauatsinók [A] otǽkài. A'isæmò otsistotóχsists itsitótsinisìi otǽkài. Stǽmotsìminaists. Omík òmæχksiksíminai, itsitótsistoχkitsìinai. A'uasainìnai.

Ki omá ǽkai-Pekàniua itsítoχkanautsistutsìu. Omáaχks kipitákeu, itotóχkoχtau. Omík ómæχksiksìmik iχ'tsitóχtoyiu. A'moisk pokáiinai. Itápsæmiuaie tsimáie inaksípokàiin. Stǽmotoyiuaie. Itsápokoanatsìuaie. Otáutapoχkoχtàniu, ánistsiu omí otǽnni: Kókoa, amistóiaie. Nitoχkókoaisimiskàn. A'ipstsiksisæmo mátsitskomæχksìminai.

A'iiksisæmokùnaiiu amó ǽkai-Pekàniua. Omáaχks nínau. Nátokæmi otǽnniks tukskǽmi mátai-

partner: No, our father forbade us. He then said: I shall shoot it. What will it do? When he had hit it with an arrow, it [the wounded bird] then hung there on a branch. The same one [who had shot] went up [to fetch the bird]. He was told by his partner: Partner, come down. Let it lie there. He said to him: No, I shall take it. It was always getting higher [while Ashes-chief climbed after it]. He was told by his partner: Partner, I nearly don't see you any more. Let it go. He said to him: Wait, partner, I nearly take it. And then he was not seen by his partner. After a long while his clothes fell down by his partner. He then took them. There was a log, he lay down on the side of it. He wept [and by weeping he became a baby again].

And the ancient Peigans, they all came and camped there. There was an old woman, she went after wood. She heard him from that log. This was a child. She looked round for him, which was a little child. Then she took him. She put him in her bosom. When she came home with the wood, she said to her daughter: Girl, here is a little one. I got belly-fat [that means: a child sprung from an unknown belly]. It was after a while, he became big again.

The ancient Peigans had been camping a long time. There was a chief. One of his two daughters

A [Erratum: see Category 116, p. 94--Analyst]

53A òmiua. Itanúiχ´k: Ánnáχkaie kétokiu. A´mom mistsísim akitópiu. Initsíuaie, nitákŭsìmau. Itáukispakùnakatàin. Matáinitauats. Omá Okoésaua ánistsiu opitám: Kipúχkit, suyisksánoiòkit. Nitákoχkitikskìmatau ænnáχk kétokìuaχk. Omá kipitákeua ánistsiu oχkói: Aiáu, mátsàpsiu noχkóa. A´χkakitsàkaiainitsìuaie. Omí otænni itsitsípiminai. A´nistsiuaie: Anná kisísa ænnyauàniu. Ki itæχkáiiu omá akékoăn. A´nistsiu ómi: Annák nisísàk áuaniu, áχksuyisksànoiña. A´iimìiχ´k omá akékoăn, otauánistaχsi ómi. Otánikaie: Mátsiksistapitapiuats. Niţákænnoian. A´iksistsìaists. Omá akékoăn itoχkótsiuaists Okoésai. Stæmitapòinai omím mistsísim. Amói matápi otåχkænanik: Anákau Okoésaua. Níwaàki, áksikskìmau. Iχ´tsitókiimiòp. A´pæsàpiniuχsiu. A´niiχ´k: Tákipisaχkùmi. I´tskunakatsìiχ´kaie. Amói matápiuaie ániiχ´k: Há'aiæm.

Omá Maistópana itsksínoyiiχ´kaie, ótsipisatàpsaie. A´tàkskunakìnai. Itsitótosie. Ánnyauk omátskùnaksiniaie. Nítoχpiksistaχkùmiuaie. Itæmsoksinisìin omí kétoki.

never would marry. He said: There is a prairie-chicken. It will sit on this tree. He [who] kills it, I shall have him as a son-in-law. They all shot up at it. It was not killed. Belly-fat [formerly Stuck-behind-chief] said to his old woman: Make haste, make a curly arrow for me. I shall go and kill that prairie-chicken. The old woman said to her son [Belly-fat]: Oh, my son is crazy. He will never be able to kill it. Then her daughter came in. She said to her: Your younger brother here said that [that he will kill the prairie-chicken]. And that girl went home [she was married and had a home of her own]. She said to her husband: My younger brother there says, that he wants curly arrows to be made for him. That girl laughed, when she was saying it to her husband. He answered her: He is not a person of no account. I shall make arrows for him. They were made ready. That girl gave them to Belly-fat. He then went towards that tree. These people [who were shooting] all said to him: There is Belly-fat. Go out of the way. He will shoot. He was laughed at by all. He was wiping about his eyes. He said: I shall shoot a while. He shot at it. This people said: Pretty near.

[A man called] Crow-arrow then knew, that he was a queer person. He [Belly-fat] was going to shoot again. He [Crow-arrow] came near him. Then he [Belly-

A´itapuχpaipiuaie Maistópana. O`χpsíi itæχtsíuaitistaniàipiksim omí Okoésai-èχpsíi. A´niiχ´k Maistópana: Nistóa nitáksin. Okoésaua ostamói osótæmoχkoχsìχ´kok. Omá nínau ániiχ´k: Mă´χtakoχkòtseiòp, nitákætsisauàni apinákwis. Mátsitaniiχ´k: Ǽnnáχkaie sikotátui. Ikiákatsìua, ǽnnaie nitákŭsìmau.

Omá Maistópana áisksinoyìu Okoésai, otstawáps. Ǽ´skχskamìiχ´kaie. Okoésau ánistsìiχ´k ostamói: Anikípuχksìkiakòki. A´mok kaiiksík pitsikóχts ǽnnyaie itstót. Ksiskæniáutuni Maistópana mátsitsitapòa omí Okoésai otsíkiàkisini. Itsikǽmosatsiu omí otátuyi. A´nistsìiχ´k omíma nínai: Amóisuk ænnáχk otátuyiua. Okoésai ostamói itótoauaχkàiinai. A´nistsiinai omí nínai: Mátomæniuats. Okoésau ǽnnaχkaie otsíkiàksini. Omá nínau ánistsiu: Kakó, istotoiómit ænnáχk Okoésau. Omá akékoăn stǽmitapòaie. Itsinóyiu omí Okoésa, iχ´tsitáukitskauaie. Stǽmitapò Maistópana. Kénnyaie áitòmiu. Omí oχsís anínai: Nistóa nitákitòm. Stǽmitsipìmaie. A´nistsiu omí kipitáke: Nánnaχk koχkóa? Nitákitòm. Otánikaie: Ǽ´nnamauk. Sákiaiokau. A´nistsiuaie: Nipuáut. A´ipuàuiuai. Itǽsiskiuaie.

fat] shot again. He [Crow-arrow] shot at the same time with him. The prairie-chicken suddenly fell. Crow-arrow jumped over to it [the prairie-chicken]. He took his arrow and stuck it in the place of Belly-fat's arrow. Crow-arrow said: I hit it. Belly-fat's brother-in-law then claimed it for him. That chief said: Because we all are gathered around it [and disagree about the person who hit the bird], I shall again say something else to-morrow. He said again: There is a black fox. He [who] traps it, I shall take him as a son-in-law.

Crow-arrow knew, that Belly-fat was fortunate. He always watched him. Belly-fat said to his brother-in-law: Quickly make a trap for me. Put it there on one side of the trail. Next morning Crow-arrow went again to Belly-fat's trap. He stole that black fox. He said to the chief: Here is the black fox. Belly-fat's brother-in-law was walking by him. He said to the chief: He is not speaking the truth. Belly-fat is that one, who trapped it. The chief said to her [to his daughter]: Go on, go and marry Belly-fat. That girl then went. [When] she saw Belly-fat, she then vomited from [seeing] him. She then went to Crow-arrow. That one, she married him. Her younger sister said: I shall marry [him]. Then she entered. She said to that old woman: Where is your son? I shall marry [him].

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Mátsis*a*mòa annóm Pek*á*niua ináutsiua. Oko*í*sau ánistsiu otoχkéman: Apistsís kínna, amó piskáni mistútsis, nitákàuàki. Omá nínau itsáisto: Mistútsik amó piskáni. Nísa akáuàkiua. A′iksistsiuaie. Oko*í*sau ánistsiu otoχkéman: Nitáksepiòmatomàχk. Anistsís kínna: *Á*nniskaie ksikúnistàin, sokápiitaχsaie. Aksíkanatàin. St*á*mitapò omí piskán. Kàmiχ′táists itáumoaipiksim. Itsitáinaχkòtoχtòm. A′iiksko χtòyinatsiàists. Omí ksíksko ítspiuχtòm amóistsi kàmiχ′táists. A′isopuyìnakò, itoχkúmatomaists. It*á*msokomatàpiksisàu einíua, st*á*måχpauàniu. Iχ′túitsiu piskáni. Omáma nínau*a*m itsipuáu. Otsáks, itsiním omím óm*a*χkàuyis. *Á*nnimaie ósi Oko*í*sai okóaiinai. Itapóaie. A′nistsiu ot*á*nni: Kókoa, ómauk kóma. Itótamiaupiu. Matánistsis, aχkítsoyiu. Aipíminai. Otánikaie: Annám ksikunístau*a*m pinápanìs. Natoápeiniu. Nitákaisikatàu.

She was told by her: Here he is. He is still sleeping. She [the girl] said to him: Get up! He got up. She then washed his face.

After a short time these Peigans were hungry. Belly-fat said to his wife: Tell your father, that he must harden this corral, I shall take a run to lead the buffalo. That chief then cried out: Harden this corral. My son-in-law will take a run to lead the buffalo. It [the corral] was made ready. Belly-fat said to his wife: I shall start during the night. Tell your father: There is a white buffalo-calf, that he may skin it well. We shall have it [that means: its hide] for a bed. He [Belly-fat] then went to the corral. He gathered the buffalo-chips. He put them in a row. There were very many of them. There was a white stone, he put it among these buffalo-chips. [When] it was plain day-light, he drove them. When ^ the buffaloes suddenly started ^ to run, then they jumped over the bank. The corral was full. That chief got up. When he went out, he saw over there a big lodge. That was the lodge of his son-in-law Belly-fat. He went over there. He said to his daughter: Girl, there is your husband. He is sitting in sight [on a hill]. Go and tell him, that he may eat. He [Belly-fat] went in. He said to him [to the chief]: [Take care,] that that white buffalo-calf may have no blood on it. It is a holy buffalo. I shall have it for a bed.

^ [Erratum: see Source 53: Uhlenbeck, Category 116, p. vi--Analyst]

Annóm Pekániua mátsitstsìχ′p áχssi manistáχsp Okoésau. Okóai itsítskaχsiu. Kanáipstoχts ámonìsiks ki ómæχkatàioiks iχ′toχkánaipstànistùtsiχ′p. Otoχkéman nitúyi nitáχssin. Pekániua áukanautùinotau. Kénnauk Okoésau stǽmikakitàupiu. Omí ksikunístai áiitòmoau. A′nistsiu otoχkéman: Ánni istsikítsiχ′tsis. Istotótakòkit åχké. Omá Maistópana otoχkéman aitotóaie. Iχ′kotsíuaie omí åχkéu. Otánikaie: Sá, nimátaksimatòχpats. Nitoχkémana autæmákotò. Nítsæmmòk. O′mamauk Maistópana kóma, matótakos. Otánikaie: Sá, ksistóa nitákitòmi. Otánikaie: Místaput, nitsímatoχtàukitsk, kā̀χksistskòkiχ′pinan.

Okoésau ánistsiu otoχkéman: A′moistsi pítauanòki tsìpoχpokúyis anná kitsíχ′kan. Autsiksístanistsènikiau, istsístàpiksistàu. Stǽmapaχpùiinai omí ksikunístai. Iχ′tsitsístapiχ′pìksiu omístsi pítauanokìsts. U′nnaisìna iχ′tsítaχkitsìuaists. Omí otótoχkèmau atsitotóinai. Otánikaie: Tsistseá nåχtsìpæχpákiχ′pa? A′nistsiuaie: Ánni mistsí káχkitapotàkis. Ki áinikṣiu omá akéu. Aitapó Maistópana. A′nistsiuaie: Tsistseá nåχtsìpæχpákiχ′pa? Otánikaie: Amóistsi áuke nòχpsiists. Autsiksístanistsè-

Of these Peigans there was none as good as Belly-fat. His lodge was better [than all the other lodges]. All inside it was all decorated with otter-skins and mountain-lion-skins. His wife was just the same as good [as he was]. All the Peigans went to skin. Belly-fat just sat there only [without doing anything]. That white buffalo-calf was skinned for him. He said to his wife: Put it there aloft [on poles in the corral]. Then get me a drink of water. [In the meantime] Crow-arrow's wife came to him [to Belly-fat]. She gave him water. He said to her: No, I shall not drink it. My wife will soon be here. She went to get water for me. Over there is Crow-arrow, your husband. Go and give him a drink. She answered him: No, I shall marry you. He told her: Go away, I nearly vomit from you, [I am afraid] that you might make us dirty.

Belly-fat said to his wife: Brush the hair of your robe [the white buffalo-hide] with these eagle-arrows. When you are through with them, then throw them away. She then brushed this white buffalo-calf. She then threw away these eagle-arrows. All the men rushed for them. His sister-in-law again came to him. She said to him: With which [arrows] shall I brush? He told her: With some stick [lying] there, that you can look about for [that means: You can pick up a stick, lying

nikiau, tsístàpiksistàu. Omá akéu áiksistsipæχpàkiu, iχ'tsitsístapiχ'piksiu omístsi maistáuanokìstsi. Osaχkúmapiisìn iχ'tsítæχkitsìnaists. Stǽmaχkaiiu amó Pokániua.

Sotǽmitsitsinikàupatau Okoǽsau. Omá Maistópana itaiǽmsiu. A'nistsiu otoχkéman: A'ksiksistàpanistapauop. Kǽnnimaie nímoχkskàìnoau O'tsiskàpoχpa ki Okoǽsau.

around there, to brush with]. Then that woman was angry. She went to Crow-arrow. She said to him: With which [arrows] shall I brush? He told her: With these my arrows here. When you are through with them, throw them away. [When] that woman had done brushing, she threw away those crow-arrows. All the boys rushed for them. These Peigans then went home [from the corral to their lodges].

Belly-fat was long talked about. Crow-arrow was then offended. He said to his wife: We shall go somewhere to an unknown place. That is all I know of Short-ribs and Belly-fat.

[Cf. C. Wissler—D. C. Duvall, Mythology of the Blackfoot Indians, New York 1908, pp. 40 sqq.; W. Matthews, Ethnography and philology of the Hidatsa Indians, Washington 1877, pp. 63 sqq.; J. O. Dorsey, The Ȼegiha language, Washington 1890, pp. 604 sqq.]

Clot-of-blood.

Omá nínaiiχ'k niuókskæmi otoχkémaiks maáχsi ki otoχkémanini iχ'pókaamisthukunàiiminu. Kanáikokuists einí omím pistakiáta itá'χkænatdìiinai. Ksiskæniáutunis áisokanistsiu omí maáχsi: Okí, ákotoistòksiskìmauop. A'istæmomatapòiau. Omá nínau itauánistsiu omí maáχsi: Kakò-

A man, who had three wives, [and] his father-in-law and his wife were camping together [either family having its own lodge]. Every night all the buffaloes would come there in the bend of the river. In the morning he always said to his father-in-law: Come on, let us

nomatapúkskàsit. Annó nitákitaupi. Omá nápiu áistamomatapskùyiu amó einí. Otáitsksiksisàsaie, omá nínau atsínnaiks itáinitsiu. Ki omí maáχsi itsitáutoyinai. Itauánistsiuaie: Kakó, nápi, annaχkyótòmoχsit, káχkotsiàuksoiχ́p. A´iotsimistatsìiχ́k omíksi maáχsiks. Omá nápiu itauánistsìiχ́k omíksi otánniks, káχkotaχkòspuaiiχ́k. Ostói aistámaχkaiiu. Otánikiχ́k omí otoχkéman: Kikatáukoχtsoka kísa? Itauánistsiuaie: A´χksikamoχkòki, otoχkémaiks áutsipoχtosi otápotsists. Omátaχkokoauaiksauaie, máχksontòχpiau.

Matapínakus omí ísoai autámsokàtaniu: *Anánnaχk nápiuaχk?* Otsítauanikaie: A´uke. Ki itauánistsiuaie: Okí, atákotoistòksiskìmauop. A´istamatsitotòiau omí, otsítaupiχ́p. Omá nínau itauánistsiu omí maáχsi: Kakó, nápi, anátsipstòmàχkàt. Ki omá nápiu matsitáissakuyiu amó einí. Ki omá nínau itáinitsiu omíksisk paksíkoyiskeiniks. Itsitáutoyinai omí maáχsi. A´istamatanistsiuaie: Kakó, nápi, annaχkyótòmoχsit,

go and make noise with our feet [to scare the buffaloes]. They then went. That man said to his father-in-law: Go on and run. I shall stay here. The old man then drove the buffaloes up. When they were running by, that man [the son-in-law] would kill the fat ones. And his father-in-law would come to him [expecting some food]. He [the son-in-law] would say to him: Go on, old man, go home and tell the women to come out, you can later eat of the entrails. He was starving his parents-in-law. That old man would say to his daughters [the three wives of his son-in-law were sisters]: You are wanted [by your husband] to stretch your hands out [to bring in the meat]. He [the old man] then went home. His wife said to him: Did your son-in-law give you any [meat]? He would say to her: He might give us some, when his wives bring his pieces of the carcases. [But] he would not give them anything, that they might eat.

Every morning again their son-in-law would say: Where is the old man? He would answer him: Here I am. And he would say to him: Come on, let us go again and make noise with our feet. Then they would get to the place, where he [the son-in-law] used to sit. That man would say to his father-in-law: Go on, old man, run in again. And the old man again drove the buffaloes up. And that man [the son-in-law]

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539 káχkotaiàuksoiχ´p. Ki omá nápiu itauáχkaiiu. A´ist*a*manistsiu omíksi ot*á*nniks, káχkotaχkòspuaiiχ´k. Nitúyi áist*a*manistsiu opitám.

K*é*nnyaχks áiiksìs*a*mo, *á*nni otsítauanistutòiχ´p omí ús. Nitsítsainakstsim amóksi ot*á*nniks *á*nnyaie onå´χkaièsokoaiau. Omístsisk kómoksìsakuists ómåχtàikamipstauaiàkiokoaiau. Ksisk*a*niáutuni omá nínau matánistsiu: Okí, nápi, atákotoistoksiskìmauop. St*á*matomatapòiau nitúyi, otsítaupiχ´p omá nínau. A´itotòiau. Mátsitanistsiu omí maáχsi: Kakó, nápi, anátsipstòmaχkàt. Omá nápiua mátsitomatapskuyiu amó einí. Amók einiå´χsokùyik sákiåχtsaupauàuaχkau, it*á*msoksìnoyiu anním óm*a*χkaikatoyìsin. Itsitótsikipaipyå`χpiuaie. Omístsi òχpsíists itsáutsim. Omí katoyísi st*á*msapiχ´tsiu, ki òχpsíists ináitsautatsisàpoχtom. Aitotó omí ús. Otánikaie: Kitáikiχ´p ónim? Kimáumais*a*mitapìnakuyiks? A´nistsiuaie: Sá, nitsípiåχpì, ki nòχpsíists ásuyekàii. Nitáiakoχtoχpiau. *A*´nniχ´kaie nímoχtsis*à*ms. Otánikaie: *A*nuaχkyótòmoχsit. St*á*m*a*χkaiiu. Omá nápiu ánistsiu omíksi ot*á*nniks, káχkotaχkòspuaiiχ´k.

would kill the fattest cows. His father-in-law would come to him. He then always said to him: Go on, old man, go and tell the women to come out, you can later eat of the entrails. And that old man would go home. He then always said to his daughters: You are wanted [by your husband] to stretch your hands out [to bring in the meat]. He then always said the same [as before] to his old woman.

Then it was a long time, that his son-in-law treated them that way. The youngest of his daughters was it, [that] used to feed them. She used to throw the round pieces of meat quickly at them. One morning that man said again: Come on, old man, let us go again and make noise with our feet. Then they started to that same place, where that man used to sit. They got there. He said again to his father-in-law: Go on, old man, run in again. The old man again drove the buffaloes up. [While] he was still walking in the buffalo-trail, he suddenly saw a big clot of blood. He feigned to fall by it. He pulled his arrows out [of the quiver]. He then put that clot of blood in [the quiver], and he put his arrows on top of it. He came to his son-in-law. He [the son-in-law] said to him: What were you doing over there? Why were you seen about during such a long time? He answered him: No, [I was not doing any-

Ostói stæmítapo okóai. A´iistoχkimaie. Itsísanistsiu opitám: Kipitáke, soiáutoka, kikáuχkoi. Otánikaie: Aiáu, máχkaukoχtsok úsi. A´nistsiuaie: Sá. Kipitáke, amóiaie katoyís. Nitoχkóniman. Ki itsipím. Itsáutoyiu omí katoyísi. A´nistsiu omí opitám: Annímis, aχkítsoatai. Kísinuna aχkúnauotòi. Omá kipitákeua itsǽpstsiuaie. Omím, otsítaupisàχpi, áiiksiksìstuyiu. Omí äχké itǽmsokoχtàsaininai. Amóisk pokáiinai. Omá nápiu ánistsiu opitám: Kipitáke, apitsátapiksìstsis. A´koχtsitapìop. Omá kipitákeu otopitsótoaχsaie, ánistsiu omí unnápim, saχkúmapis. Stǽmaksitsiuaie.

Ki omí ús ki otoχkémaiks itótapotsiau. Omá nínau itóχtoyiu, amóisk pokáiinai áuasainin. A´nistsiu omí otsísoχkeman: Matúiæmis. Amóχk pokáuaχk saχkú-

thing wrong], I fell down, and my arrows were spilled. I was putting them away [in my quiver]. That's why I stayed a long time. He said to him: Go home and tell the women to come out. He then went home. The old man said to his daughters: You are wanted to stretch your hands out [to bring the meat].

He then went to his lodge. He came near it. He said ahead to his old woman: Old woman, put the stone-pot in the fire, you have got something to eat. She answered him: How is that! It must have been given to him by his son-in-law. He said to her: No. Old woman, here is a clot of blood. I found it. And he went in He pulled that clot of blood out [of the quiver]. He said to his old woman: Make haste with it, that we may eat it. Our son-in-law might come. That old woman put it in [the pot]. That, which she used for boiling, [that means: the pot] got very hot. Something suddenly cried from the water. Here was a child. That old man said to his old woman: Old woman, throw him out. We shall live by means of him. When the old woman pulled him out, she said to her old man, that it was a boy. Then she wrapped him up.

And her son-in-law and his wives came home with the pieces of the carcases. That man heard, [that] here was a child crying. He said to his youngest wife:

52: Uhlenbeck L-5 (1910) 1911 NF6 Blackfoot NF6
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mapiuàsis, anisísau; inítaχsauaie, akékoănàsisaie, máksitaχsauaie. Itsksipím omá akéu. A´nistsiu omí óm: Akékoăninai. Omá nínau itanístsiu omí omátoχkeman: Omá nimátoχkòmaitoau. Ksistóa năχkátsitapot. Tsánist*à*psiuaie? Atsipíminai. Otánikaie: Akékoăninai. A´nistsiu omí, otsítautopiχ´p: Amóksi nimátomaitoau. Ksistóa matúis*a*mis. Omá akéu st*á*mitsipìm omím únnĭ okóai. A´nistsiu omí oksísts: Tsánist*a*psiua annái pokáuai? Annák áistatsiuaie, máχksksinoaχsaie. Otánik omí oksísts: Aiáu, *á*katoχkoχkemìnai. Akékoăninai. St*á*maχkaiiu omá akéu. Omím otáipis, ánistsiu omí óm: Kikátoχkoχkemi. Akékoăninai. A´niu omá nínau: O´mistsim kikápitsikinànoaists matóχkotok ánnàk kiksístoauàk, áχkoχtsitokopstai. Omá isoχkéman omí komóksisakò itsínoχtom omístsi oχkíists. A´nistsiu oksísts: Amóistsiaie, káχkakχosiχ´piχ´k.

St*á*mikòkò. Omái pokáuai ánistsìiχ´k omí oksísts: Amóksi m*á*nistàmiks ist*a*χkanáutsinòkit. Omák kitsímstàma totamátapinòkit. Omá kipitáken st*á*m*a*χtoitàutsiniuaie. Nátsauχtsik aitótsiniuaie, itsíniăχpaipiinai. Otánikoaiauaie: Nitsikúnnots, năχksísokik. A´nistsiuaie omá kipitákeu: Aiáu,

Go and see it. If this child is a boy, say to them [the old folks], that they kill him, [but] if it is a girl, that they wrap her up. That woman came back into the lodge. She said to her husband: It is a girl. That man said to his second wife: I don't believe that one. Go you also. What is it? She came back into the lodge. She said to him: It is a girl. He said to that one, he sat by [his eldest wife]: I don't believe these. Go you and see it. Then that woman went into her father's lodge. She said to her mother: What is that child? My husband wants to know what it is [literally: is thinking, that he may know it]. Her mother told her: Oh, he [my son-in-law] has got another wife. It is a girl. Then that woman went home. When she entered over there, she said to her husband: You got another wife. It is a girl. That man said: Go and give your old boiled bones to your mother, that she might make soup with them. The youngest wife put in a round piece of meat with the bones. She said to her mother: These are [the things], that you can boil.

Then night came. That child [Clot-of-blood] said to his mother. Hold me to all these lodge-poles. Begin holding me from the door-lodge-pole [that means: hold me first to the door-lodge-pole]. That old woman then held him to each one. [When] she held him to the last one, then he jumped tsíki, ámokaie kistamó nitáiotsimistakìnau. Omí kómoksisakùi st*á*moχktsekiχ´kitoyiuaie. Otánikoniauaie: Tsimá kinå´χkitåχkàkiχ´puau? Omá nápiu ánistsiuaie: A´mo amítoχts. Otánikaie: Sauumáisopuyìnakus, ákitotoistoksiskìmauop.

St*á*msepiòmatapòiau. Omá nápiu ánistsiu oχkói: *Á*nnaie itáupiu *a*nnáχk kistamó. Otánik omí oχkói: Kakó, anípstomaχkàt. Omá nápiua itomátapsaskuyiu amói einí. Autáutaitsisksisànai omá manikå´piu. Paksíkoyiskeinin itsínitsiu‸A Omí unnápim aitotóyin. A´nistsiuaie: Nápi, ánikakitaupit, nistóa tákiitau. Ki omámaχks nínau*a*m itsipúau. St*á*motsim òχpsíists. Itsitápo omím maáχsi okósi. Itániu: Anná *a*nnáχk nápiuaχk? Omí kipitáke otánik: *Á*kais*a*momatòyinai. A´nistsiuaie: A´, *á*kais*a*momatò. K*áma*χtatàumomatapàuop. Ki itsitápo omím, otsít*a*stoksiskìmaχp. Omá nápiua ánistsiu oχkói: Anákauk *a*nnáχk nísa. Otánik omí oχkói: Sot*á*mauyit. A´nistsiuaie: Nitsíkstunnoau kistamóa. Otánikaie: Pinikóput, kimátaksikiχ´tòkats. Otániχ´p kísa, áitoχpokiapàipuyit. Omík ús otáaistoχkòk. Otsítsisànik: Aié, kaχkstáyinomòki. Itsipótanistsiuaie: Aié, kaχkstáyinomòki. It*á*stsàpiuàtsiuaie omí okékin. Otánikaie: Nitstsáitapìu

down. They [the old folks] were told by him: I am very hungry, give me to eat. That old woman said to him: Oh, my boy, your brother-in-law over there is starving us. She then cooked a piece of that round meat for him. He said to them: Where do you kill [animals]? That old man said to him: Here, higher up the river. He [Clot-of-blood] said to him: Before daylight we shall go and make noise with our feet.

Then they started in the night. That old man said to his son: Right here stays your brother-in-law. His son told him: Go on, run in. That old man again drove the buffaloes up. They began to run by that young man. He killed the fattest cow‸A His old man came to him. He [Clot-of-blood] said to him: Old man, just sit there, I shall skin it. And that [other] man [the son-in-law] got up. He then took his arrows. He went to the lodge of his father-in-law. He said: Where is that old man? The old woman told him: It is a long time, that he started. He said to her: Yes, it is a long time, that he started. I have a mind to begin with you [that means: to kill you first]. And he went to the place, where he used to make noise with his feet. That old man said to his son: There my son-in-law comes. His son told him: Just eat [that means: just go on eating of the breast-fat]. He said to him: I am very

A [Errata: See Source 53: Uhlenbeck, Category 116, p. vi—Analyst]

539 omám áuyiuæm. A´nistsiu omá nápiu oχkói: Nipúχpaipiit, áiikotsatò. Otánikaie: Kéka, matoχpókèpuyit. Omá nápiu itanístsiu omík úsik: Nitstsáitapìu omák áistauauɑχkàuak. Otsítsisáskunakàk omí ús, otsímatayìsitokaie. A´nistsiu omí oχkói: Aiá, naχksínauayìsitoki, nipúχpaipiit. Kiχ´pitsítakotòyinai omí nínai. Ki omá Katoyísa itsipúχpaipiu. A´nistsiuaie: Hàié, áχksistsinikatakanistaistutoyìuatsiksaie ninápim. Otsítanik omí ustamói: A´, áuksistùtoàinai. Istatáinai: Kǽsikipsketso. Omí Katoyís itsitápoχtoòyinai. Otsitáuokai. Kέnnamauk, otáiinikai.

much afraid of your brother-in-law. He said to him: Don't be afraid, he will do you no harm. What your son-in-law says, you must repeat right after him. His son-in-law came close to him. He [the old man] was told ahead by him [the son-in-law, who did not see Clot-of-blood, because he was concealed behind the carcase]: Aha, there is nobody to prevent me from killing you.^ He said back to him: Aha, there is nobody to prevent me from killing you. He teased him by eating that brisket. He [the son-in-law] said to him [the old man]: That one eating is living the last of his life. The old man said to his son: Jump up, he is very close. He [the son] said to him: Wait, talk back to him. The old man said to his son-in-law: He is living the last of his life, who is coming this way. He was shot at from a distance by his son-in-law, he was nearly hit by him. He said to his son: Help me, he might hit me, jump up. He [the son-in-law] was just about to get to the [old] man. And Clot-of-blood jumped up. He said to him [his brother-in-law]: Aha, it must be a long time, that he has treated my old man that way. He was told by his brother-in-law: Yes, he is treated badly [but only in fun]. He was thought [by me]: I just scare you for a while. Clot-of-blood walked towards him. He [his brother-in-law] was shot by him. There he was killed by him.

^ [Erratum: see Category 116, p. 94--Analyst]

A′nistsiu Katoyís omí nápi: Ki, nápi, amóm mǽksiniuàm kaistápists sotǽmikakòtsit. Kísa otsinóksists atǽminoksatot. Stǽmæχkaiiàu. A′nistsiu omí nápiu: A′uke, nápi, amóksi kokósiks tán kinå′χkakimmok? Otánikaie: Nitsítsainakstsim, ǽnnaiè nitáikimmokìnan. Komóksisakuists nímoχtaisimìpstausiàkiokinàn. Omá Katoyísa stǽmitsipim ómím ustamói okóai. A′nistsiu omí inákstsim: Kínnuna ki kaístununa nåχkå′nåχkatsatsisàu. Ki omíksi stsíkiks stǽmaiaksìnitsiu. Itanístsiu omí unnápim ki opitám: A′nnomaie annóχk kokóan. Tská noχkoχtápitapiskoa? Otánikaiks: A′moχk amítoχtsk. A′nistsiuaiks: Apinákwis nitákòχkæmitapaipisì.

Clot-of-blood said to the old man: And, old man, take only the choicest parts of this carcase. After a while be owner of your son-in-law's happy things. They then went home. He said to the old man: Now, old man, which of these your children pities you? He answered him: The youngest one, she is it, [that] pities us. She throws secretly of the round pieces of meat to us. Clot-of-blood then went into his brother-in-law's lodge. He said to the youngest: You must trouble yourself about [that means: take care of] our father and our mother. And then he killed those others. He said to his old man and his old woman: Here is now your lodge. Which way are there any people? They said to him: This way, higher up the river. He said to them: To-morrow I shall go higher up visiting.

O′mæχkauk. Stǽmitoto omím ikúnaĩim. A′ipiskinai. Kipitáuyis omím, otsítsipiχ′p. Otánikaiks: A′mom nínauyìs, káχkitsipìsi. Annóm nimótsipitàkeiχ′pinan. A′nistsiuaiks: Sá, nimátoχtsikiχ′pa nínauyists, nitsípitaipokàì. Otáiisòkaiks. A′nistsiuaiks: Há, kitáipiskiχ′puau. Kimáukitspinistæmiskokiχ′puàiiska àksaís? Otánikaiks: Aiá, noχkoié, kimáumaisoχkaniska? Káχkoχtòki ámoksik kyáioiks. Åχkænáutsimiàu nåχkiksístapiists. A′nistsiuaiks: Tsánistapàpitapìuaiks? Otánikaiks: Kyáioiau. Annóm matapíim màtauáχsooyìau. A′nistsiuaiks: Niták-

There he went. He then got to those, who were camping [that means: to the main camp of the ancient Peigans]. They were corralling. The lodge, he went into, was an old-woman's-lodge. They [the old women] told him: That one is a man's-lodge, where you ought to go in. Here we are all old women. He said to them: No, I don't care for man's-lodges, I am an old-woman's-child. They fed him. He said to them: How is that? You are corralling. Why do you give me then to eat [meat] with round fat [fat of the guts]? They told him: Oh,

àuàki ksisk*a*niáutunis. Panáuamisòk. It*á*msokanìiχ'k: Annóm matápiu, kaχkitápaiksìma, *a*kă'χtuitsiu omí piskáni. Omíksi kipitákeks st*á*mamisoiau. K*é*nnyàukinai omí oχkóai Katoyís. Kanáitapiua itomátapinòtau. Omá Katoyísa ist*a*χkanáutsinai ánnimàukin ínitsiu. Itomátapiitsiuaie. Omíksi kipitákeks otánik: Kyaiáu; mátoχpsauaiàkatotoa omíksim kyáioiks. A'nistsiuaiks: Kímaukanisks? Otánikaiks: Nitápatsìmaii osákiks amóm m*á*ksiniu*à*m. A'nistsiuaiks: A'nni stáupik. Mátàkitstsiχ'pa, kaχkótomòki amóksi osákiks.

Otánik omíksi kipitákeks: O'mikskàuki anníksisk kyáioiksk. A'nistsiuaiks: Pinápitsiχ'tak. Omí kyáiopokài itáp*a*sapìn omístsisk átsinnaiists. It*á*nyomistsìmin. Aitotóyinai. A'nistsiuaie. A', kítaiaksikìχ'pa? Kímaukst*a*mitàutsipuyìsks anníksi osákiks? Otánikaie: Niksísta nitánik, náχkotomoàipiksistaχs amóksisk osákiksk. Omá Katoyísa itsitáponie ki itsipískskiuaie. St*á*mistàp*a*χkyàpasainikàiayiu. Omá kyáio ánistsiu

my son, why do you say [that] aloud? These bears might hear you. They take all the choicest parts. He said to them: What kind of people are they? They told him: They are bears. They take the wives of the people here away by force. He said to them: I shall go and lead the buffalo in the morning. Go early on high [to the bank]. He then [in the morning] said aloud: People here, you might go and touch [the buffalo, you want, with your arrows], the corral is full. The old women then went up. There he was, their son Clot-of-blood. All the people began to skin. Clot-of-blood killed the fattest one. He began to skin it. He was told by the old women: Alas, those bears will not fail to come. He said to them: Why did you say [that]? They told him: I should be sorry to lose the back-fat of this carcase. He said to them: Sit there. There will be none, that will take this back-fat away from you.

The old women said to him: There they are, those bears. He said to them: Don't think about it. That bear-cub [that was coming] looked about for those pieces of fat. He would bite them down. He [the cub] came to him [Clot-of-blood]. He [Clot-of-blood] said to him [the cub]: Yes, what are you going to do? Why do you just stand by those pieces of back-fat? He answered him: My mother told me, that I should

oksísts: A´nnaie nínau. Nitáukàkotoaii omíksi osákiks, nitsítsipiskskyòk. Otánik omí únni: Istápipyokinan, nistói nakå´χkatsitsipiskskyòki. Omíksi kipitákeks ánistsiau oχkóai: Anníksi káukyau, áukanauaistoiau. Omá akí'ma itápaisaipìu. Omí ómi apætóχtsikàukinai. Mátaisaipìin. Omá Katoyísa itàpipotskóaiks. Omí akí'mi stámotomitàpuχpaipìu. Itáisimiuaie. Ki omí nápim mátsitsitàpuχpaipiu. Ki áiaksìnitsìuaiks. Itanístsiu omíksi kipitákeks: Okí, aχkúnaχkaiòp. Stámitapìpiuaiks moyísts. A´nistsiuaiks: Tsimá okóauai omíksi kyáioiks? Otánikaiks: O´mim tátsikaχtsim iχ`kyáiekokàupim. Itsitsípimiauaie. Sákiãupii stsíkiks kyáioiks. Itanístsiuaiks: Místæpsàksik. Otsítskaoχpaipiisaiks, itáisimiuaiks. Omí tukskáminai mátsisìmiuats. A´nistsiuaie: A`kåχtsitsistapåχkyaiòskåχpi. A´nistsiuaie opitámiks: A´nnomaie kokóauau. Annóm matápiu itanístsiu: Púχsapuk, kitoχkémauaiks kaχkitsáipiauaii.

Osótæmstunnòk annóm matápi, otsínitaχsi amóksi kyáioiks. A´nistsiu omíksi kipitákeks: Tsiká

gather up these pieces of back-fat. Clot-of-blood went to him and cut him across the face. He just was crying, while running home. That bear said to his mother: There is a man. [When] I was about to take those pieces of fat, he cut me across the face. His father told him: Take us over there, he may cut *me* across the face. The old women said to their son: Those are coming, they all are coming. That she-bear went stretching. Her husband was coming behind. He [too] went stretching. Clot-of-blood went back to them. He first jumped to the she-bear. He stabbed her. And he made another jump to the he-bear. And he killed both of them. He said to those old women: Come on, let us go home. He just took them over to the lodges. He said to them: Which is the lodge of those bears? They told him: Over there in the centre is a bear-painted lodge. They entered it. Some other bears still sat there. He said to them: Go out. When they jumped out by him, he stabbed them. He did not stab only one. He said to him: There can be more bears from you in the future [I won't kill you]. He said to his old women: Here is your lodge [the bear-painted lodge]. He said to the people here: Come here, that you take your wives out.

Then the people here were afraid of him, after he had killed these bears. He said to those

539 năχkátoχtàpoyiskòa? Otánikaiks: Ki ámom amítoχts. Stǽmatomatapò. A´ikoko, itsítspiuò moyísts. Omím kipitáuyis, stǽmatsitsipìm. Otánik omíksi kipitákeks: Manikă´pi, tsá kanistápapauàuaχkaχpa? A´moistsim nínauyisi makóχkitsipìs. A´nistsiuaiks: Nitápaipisìi. Nitsípitaipokài, nimátsitaipiχ´p nínauyists. Otáuotoχtòkaiks, omáχksoyìs. A´nistsiuaiks: A´, kitáipiskiχ´puau. Kímaukitspiaistæmiskòkiχ´puaiisks ækssís? Ki otánikaiks: Aiáu, manikă´pi, káχkstæmoχtòki ámoksik istsékеsinaikokàiksik. A´itsiniotsimiàu átsinnaiists. A´nistsiuaiks: Ksiskæniáutunis nitákàuàki. Nitsípanautòk. Stǽmotauàkiu. Amóm matápiu stǽmatoχkanitàntom omí piskán. A´nniksauki opitámiks. Matotsínnaiinai omím, otæχkstán. Stǽmaiitsiuaie. A´nistsiu omíksi opitámiks: Osákiksáχksikakòtoaii, ki áχkitaχkaiòp. Itauápatsimiàiks omím mǽksinim. A´nistsiuaiks: Atǽminoksatòk anníksisk isteéksinaikokàiksk otsinóksoaists. Stǽmotoiau.

Otáiksistsìsok opitámiks, ánistsiuaiks: Tăkoksisoátau ómæχksistseksinàikoăn. Stǽmitsipimaie

old women: Which way are there any more lodges? They told him: And here, higher up the river. He then started to go. It was night, [when] he went among the lodges. There was an old-woman's-lodge, he then entered it. The old women said to him: Young man, which way are you travelling? He ought to go into the men's-lodges. He said to them: I am visiting about. I am an old-woman's-child, I don't go into man's-lodges. They put [pieces of meat] by him, that he might eat. He said to them: Yes, you are corralling. Why do you give me then to eat [meat] with round fat [fat of the guts]? And they said to him: Oh, young man, the owners of the snake-painted lodge might hear you. They take all the fat pieces. He said to them: I shall go and lead the buffalo in the morning. Come early. Then he went out to lead the buffalo. Then all this people came to that corral. There were his old women. That one, that he killed, was fat again. Then he skinned it. He said to his old women: Let us only take the back-fat, and let us go home. Then they were sorry to lose the carcase. He said to them: After a while you must own the happy things of the owners of the snake-painted lodge. Then they went home.

After his old women had fed him, he said to them: I shall visit the Big-snake-man. He just omí moyís. Akimóχts stǽmitakaupiu. Amóksi akéyi itoχkǽnaupii. Otánikaiks: Aiáu, aχkúnauaipokakiu annám nínauæm — kímauksipìsks? áinitsiu matápiks — miskǽtsàksist. A´nistsiuaiks: Sá, nimátaksaksp. Omím akimóχtsim itomóitsiin omím omæχkástseksinàiinai. Ki omím mí'niksistsikìmistàn stǽmotsim. Omím ksistsikímistàn itsímatomaie. Omí otoánni iχ´tsitsíksiskaχkoyiuaie. A´nistsiuaie: Kímauksiniòkaχks? Kaχkitsápitsim. Itsipókakìnai. Sotǽmoχpistàpsistsoyìnai. Ki amóksi stsíkiks itåχkǽnaipokakì. A´nistsiuaie: Há, ánni kitaiáksinikiχ´kàspi. Nítsipaiksìkyoχkiakìnai. Ki omí apáuki iχ´tsitsíkæχkòkiuaie. Ki omíksi stsíkiks itæχtáikæχkòkiu. Túkskæm sáiistæχkapìn. A´niu: Ǽnnaχk tsístapàistseksìnæskoχs. Ki itanístsiu amóm matápi: Púχsapuk, kitoχkémanaiks kaχkitsáipiauaii.

Omíksi opitámiks aipistsípiu. A´nistsiuaiks: A´nnomaie kokóau. Tská mátoyiskò? Otánikaiks: Ki ámoχk. A´nistsiuaiks: Nitákatsipisì apinákwis. Otánikaiks: A´nnistaki koχtókis. Ǽnnæmænàχkaie A´isiuokòpiu. Nímistak pinåχtápàtsis, kitáksinokòpak. Námistsk

entered that lodge. At the upper end he sat down. These women all sat there [not the old women, but women, who had been made captives by the snake]. They said to him: Oh, before that man wakes up — why did you come in? he kills people — you had better go out. He said to them: No, I shall not go out. That very big snake lay coiled in the upper part. And he [Clot-of-blood] then took the berry-flavoured water [that was standing there]. He drunk that flavoured water. He stuck him [the Big-snake-man] with his knife. He said to him: Why do you sleep? You had better fill your pipe. He then woke up. He immediately rattled. And these others all woke up. He [Clot-of-blood] said to him: Oh, [when you do] like that, you are acting, as if you wanted to fight. He [the snake] stuck his head high up. And he [Clot-of-blood] cut his head off with the flint-knife [he had]. And he cut the head off of each of those others. One crawled out. He [Clot-of-blood] said: From that one more snakes will come. And he said to this people: Come here, that you take your wives out.

He brought his old women in [into the snake-painted lodge]. He said to them: Here is your lodge. Where are more lodges? He was told by them: And this way. He said to them: I shall go visiting to-morrow. They told him. There is [a reason, to have]

530 tápàtsis. Stǽmomatapò. A´iiståχkim. Itstáu: Nitáksikiχ´tòkaχtautsini. Nímistsi nitákoχto. Mátomaisæmòats, itóχtoyiusie, otå´χkumsaie. Itáikipaitapàumomaχkauaie. A´iståχkoyiusie. Itsiním maáuyai. Itsítaapuχpaipiìusie. Otáitsipstàipuyisaie, itsinóyiu amóksi kanáitapìi. Stsíkiks ǽkainìi, kænníksi sákiaitapìi. A´nistsiuaiks: Ą´ksipæskauop. A´moksaχks aχkáumainitàyii. Ǽkainim, spóχtsimaie úskitsipàχpinai omí A´isinokòpi. Itáksikimanatòm omí apáuk. A´nistsiu: A´uke, kætáukotsipuàua. Namóχkoχtsipàpauχkyåχs. Stǽmaukamòtspuχpàipiiiχ´k. Mátsisæmòa itsitótatsìnisiu úskitsipàχpi omí A´isinokòpi. Åχpekístsai itsítoksistsinim. Kǽnnyaie iχ´táisaksìau. Stǽmitapòiau amóistsi moyísts. A´nistsiau matápi: Stæpók ænnáχk A´isinokòpiuaχk, kitsitapímoaiks kaχkitsáipiauaii. Nikáinitau.

Omíksim kipitákeyi itsipím. A´iksistsoyiu, ánistsiuaiks: Nitápsipisi. Tsimá noχkǽtoyisko? Otánikaiks: A´moχk pinápoχtsk. A´unistsàki koχtókis. A´manàχkaie akéu, áisotsikàu. Pinitápot,

your ear [open]. There is the Inhaler. Don't go by him on the westside, he will suck you in. Go by him on the eastside. He then went. He got close. He thought: I shall wonder what he will do to me. I shall go on the westside. It was not yet a long while, [when] he heard, that he grunted. He feigned to be sucked in by the wind. He got near him. He saw his mouth. He jumped in into it. When he was standing inside, he saw all the persons [the being had inhaled]. Some were dead, and others were still alive. He said to them: We shall dance. These here [meaning: you] must be crazy [not knowing the way to get out]. He had seen, [that] there high up was the heart of the Inhaler. He put on that flint-knife as a top-knot. He said to them: Come on, you that can, get up. Just from where you lie, shake your head. He just jumped straight up. It was not long, [before] the heart of the Inhaler fell on top of them. He cut [a hole] between his ribs. There was [the opening], [where] they went out. Then they went to these lodges. They said to the people: Go over there to that Inhaler, that you may take your kinsmen out. I have killed him.

He went in to those old women. [After] he had eaten, he said to them: I am visiting. Where are there more lodges? He was told by them: This way, lower down [the river]. There is

imakáuanistsèniki: Púχsaput, áχkipitoχpòksotsikauop. A´iinitsiu áke matápiks. Stámatomatapò. Itámsoksinoyiu omí aké. Otániksaie: Manikã´pi, kipipúχsaput, áχkitoχpòksotsikauop. A´nistsiusaie: Sá, nitáuno. Otániksaie: Mátaksisamòsts. Nánausitapòsie. A´nistsiusaie: Ksistóa matómsotsìkat, kitákitsino. Otáumatàpoχpìisaie, itsátapiksim otoánni apáuki. Itsíkaχkapìkim omí apís. Omá akéu stámitsuiãχpiu omím áuatakoyìu. Itsínitsiusaie.

Stámatoχtò. Itámsokàtsinoyìu omí manikã´piim. Otániksaie: Napí, áχkunikìpstsimotsèiop. A´nistsiusaie: A´. A´kainim omík apáuk, anatsáiχ´tsiu. Otápatapìksistsìsau, itsitsímikskìnimiusaie. Stámatsìnitsiu.

Stámatoχto. Omím itsinóyiu akéinai. Otániksaie: Omáie manikã´pi, kipipúχsaput, àχkitsisináksiop. A´nistsiu: A´. Otániksaie: O´mi istsipuyít. Amói nã´χpokuns nitákitapàpiksistau. A´nistsiusaie: Sá, nistóa nitákotòmapiksistau. Kénnyauk otsístsitsauapìksistaχsaie, sotámikspìusaie. Stániinìnsi. Itskó omístsi moyísts. Omíksi opitámiks mátsitsipìm. A´nistsiusiks:

[a reason, to have] your ear [open]. Over there is a woman, she slides. Don't go there, even if she says to you: Come here, let us slide together for a while. That woman kills people. He then started. He suddenly saw that woman. She said to him: Young man, come here for a while, let us slide together. He said to her: No, I am in a hurry. She told him: It won't be long. He went finally. He said to her: You must slide first, I shall see you. As she started to slide, he threw out his flint-knife. He cut that rope. That woman just fell down there into a whirlpool [where she immediately was torn to pieces by fishes]. He killed her.

He then went. He suddenly saw again [a person, this time it was] a young man. He was told by him: Partner, let us wrestle for a while. He said to him: Yes. He had seen there a flint-knife, it was sticking out a little. When they scuffled, he [Clot-of-blood] threw him on his back against it. He then killed him.

He then went. He saw there a woman. She said to him: Young man over there, come here for a while, let us play at „Sioux-women". He said to her: Yes. She told him: Stand over there. I shall throw my ball [that I have] here [in my hand] over [to you]. He said to her: No, I shall throw it first. And then, when he threw it first, he just

539 Kipitáuansòyiuaki, nikáumotsaiau anníksisk kitáuksistotàukiks. Annóχk nitákæmskàpo. Omyáie manikå´piinai. Stámoχpokòmiu.

Amiskápoχtsk stámoχtoiau. A᷉isæmòiau, itsitótoiau omím ómæχkàumæχksikimiu. Stámitså`piau. Otánik omí otákài: Napí, amóm ómæχksikimi íkstùnatàpiu. Itapísko. A´nnomaie nimátsitakåχkùiniχ´pinan. A´nistsiuaie: O´mi áisiksinatsìu, aχkùnitapau. Stámipuàuyau. A᷉itotòiauaie. Otánik omí otákài: Napí, amók itáiχ´tsiuak A´skstakìua omikskséuauatskòs. A´momaie otsinán amóm ómæχksikimi. Otánikaie: Napí, nitáksinitàu, kitúmmaukoàinikoài. Omí otoánnia apáuki iχ´tsitsíksiskaχkoyìuaie. Itomátapskapìnai. Ikyáiaisoòinai. A´nistsiu omí otákài: Nitákoχpokisoò. Annóχk annó sotámitaupit. A᷉isàtsit, amói åχkéyi aumå´χksikimskàs, ^kénnyaie nitáinik, ki itsitapót^ómi nitúmmoi. A´nnyaie stáupit. Kitáksiniχ´p spóχtsim soksistsíkuyi, Ksistsikúma nitáiakspummok. A`kopitsápiksistsiu amóisk nitsínikisk. Ki amóm ómæχksikimìim akatánnitàpiksim. Mátakataiå`χkeuasiuats. Kénnimaie atámoχtakaiìt.

smashed her head. She then died. He went back to those lodges. He went in again to his old women. He said to them: Old women, warmed by fire, I killed all those, that treated you badly. Now I shall go south. There was a young man. He [Clot-of-blood] then went with him.

Then they went south. They were [going] a long time, then they came to a big lake. Then they sat by the shore. He was told by his partner: Partner, this lake is very dangerous. There are people in it. Here is another place, where many of us have died. He [Clot-of-blood] said to him: Over there it looks black, let us go there. Then they got up. They went to him [the being that was looking black]. He was told by his partner: Partner, you must not stir this one, lying there, the Blood-sucker. This is his, this lake. He told him [his partner]: Partner, I shall kill him, because he kills you [that means: your people]. He touched him with his flint-knife. He then started to crawl. It was a long time, before he got into the water. He [Clot-of-blood] said to his partner: I shall go into the water with him. Just stay now here. Look, when this water turns to blood, then I am killed, and then you must go to that hill. Stay there. You will see a cloud in the skies, [a sign that] the Thunder will help me. He will throw this one, that killed

^ [Erratum: see Source 53: Uhlenbeck, Category 116, p. vi--Analyst]

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Omá manikå´piu stámitså`piu. Amói åχkéyi áutamsòksinim, omí tátsikaχtsim otsitáspiχ´tsis. A´istamisksinim: Nitákàua imáitskamiu anníisk suiétapìisk. A´iiksisòmoau, itámsòksinim amói åχké otómåχksikimskàni. Sotámisksinim: Nitákàua áinitau. Itsitapó omí nitúmmoi. Stamitáupiuaie. Itspsápiu. Itsiním omím soksistsíkui. Itámsokaipapùmmin Ksistsikúma. Mátsisamòa, itsipápum ki itåχkúmiu Ksistsikúma. Itámsòksinim amóm ómaχksikimiim tátsikaχts anní ómaχkasiksinàtsiu, otspitsís. Námists stámitsitskoχkìtapitsiχ´p, ki amóm ómaχksikimiu stámsauatåχkèuasiu. Itsitápsoòaie, tsimáie otákài. Åχkíists kákitaiχ´tsii. Sotámaχkaiiu, ki ánnaχkaie áistamatstoχkatòm pitséksinaikokàupists ki kyáiekokàupists.

Nitóaχkauk iχ´tsáuatsitsísiu omaχksístseksinaiks annóm ksaχkúyi ki kyáioiks. Mistákists itapípiksin, omí Katoyísa otsikamótsaie. Initsíu A´isinokòpii, A´istsimotsèyi, ki A´isotsikaii. K: ánetòyi imitáiks.

me, out [of the water]. And he will scatter this lake. It will never be water again. Then you must go from there.

That young man then sat down. Then he would see, that this water rose high, there in the middle. He then would know: My partner is still fighting that person of the water. After a very long time he then saw, that this water was turning to blood [literally: the turning-to-blood of this water]. Then he knew: My partner is killed. He went to that hill. He then sat there. He looked up. He saw there a cloud. Then the Thunder began to throw lightning. After a short while there was lightning, and the Thunder clattered. Then he saw, that there was a big black thing in the middle of this lake, that rose up high. He [the Thunder] then threw it east, right on the prairie, and this lake was then no water any more. Then he went in [into the place where there had been a lake], where his partner was. His bones were just there. He then went home, and it is he, [who] showed the snake-lodges and bear-lodges [that means: who showed the way of arranging and painting them].

He [Clot-of-blood] is the same one, [that caused, that] there are no rattle-snakes [literally: big snakes] and bears in this country. They fled to the mountains, those that Clot-of-blood let live. He killed the Inhaler, the

52: Uhlenbeck L-5 (1910) 1911 NF6 Blackfoot NF6
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Wrestler, and the Slider. And the dogs have separated [that means: the story is at an end].

[Cf. G. B. GRINNELL, Blackfoot lodge tales, London 1893, pp. 29 sqq.; C. WISSLER—D. C. DUVALL, Mythology of the Blackfoot Indians, New York 1908, pp. 53 sqq.; S. R. RIGGS, Dakota grammar, texts, and ethnography, Washington 1893, pp. 101 sqq. For the incident of the Inhaler cf. W. MATTHEWS, Ethnography and philology of the Hidatsa Indians, Washington 1877, pp. 67 sq.; J. O. DORSEY, The Ȼegiha language, Washington 1890, p. 31; S. R. RIGGS, op. c., p. 91].

Scar-face.

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Ikiwókunaiiu *á*kai-Pekàni. Omá nínaipokàiiχ´k akéu mátaiòmiiχ´kats. Aukíw*ə*mmau. Aipáutsiu. Omá manikă´piiχ´k iχ´pauákskiu. A´nistau Páie. A´nistsiu omí ótàkem: Omák akékoăṅàk anistsís, nákoχkoχkèmatau. A´nistsiu omá akékoăn: Ní'sa kitáuanik, kákoχkitòmiχ´piχ´k. Otánikaie: Taká kí'sa? Páièua, otánikaie. Nimátsipàutsimaua kí'sa. Anistsís: A´nni otoχpauákskisini aisauátsinakùs, nitákitsitòm. Omá akékoăn it*a*χkáiiu. A´uasainiu. Otánik ó'si: Kimáukauasàinisks? A´nistsiuaie: Nímoχtstuyis, nitániiχ´p omák akéuàk. A´uaniu: Aisauátsinakùs kit*á*kskaini, ákitsitòm.

All ancient Peigans were camped [in a circle]. There was a chief's child, a woman, [that] would not marry. Everybody wanted to marry her. She refused [all of them]. There was a young man, [who] had a ridge-scar on his face. He was called Scar-face [literally: Ridge]. He said to his younger sister: Tell that girl, that I want to marry her. She said to that girl: My elder brother tells you, that you should marry him. She said to her: Who is your elder brother? Scar-face, she was told by [the younger sister]. [The chief's daughter said to her:] I don't refuse your elder brother. Tell him: When his scar is seen

52: Uhlenbeck L-5 (1910) 1911 NF6 Blackfoot NF6
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Stámistapò omá Páiëua Natósi ómaχtapàutamiskapi. Iχ´tapó. A´iïiksisæmo itsitóto omím kipitákeim. Otánikaie: A´χsa kímoχtàpauàuaχkaχp? A´nistsiuaie: A´moi nitǽkskaksini nimoχtápo. Otánikaie: Nimátsksiniχ´pàts. O´mi ā´tskuinatsì. Místaputamìnasoχtsi ánnamaiè kipitákeu. A´χksikæmsksinimmaie. Natsikísts ámoistsiàuki, istsístakàkitau. Aitótoyèniki, iskoχkístotau. Stǽmatomatapò.

Aitotóaie. Itsáutsim omístsi atsikísts. Itskóiaists. Otánik omí kipitáke: A´χsa kímoχtàpauàuaχkaχp? A´nistsiuaie: A´moi nitǽksksini. Otánikaie: O´mi ā´tskuinatsìu. Místaputamìnasoχtsi ánnamaiè kipitákeu. Aχksikǽmsksinim kitǽksksin. Natsikísts istsístakàkit. Aitótoyèniki, kàkskoχtótam. Stǽmatsitotò omím kipitákeima. Stǽmatsautsim matsikísts. Matskóiaists. Otánik omí kipitákeyi: Tsá kanistápapauàuaχkaχp? A´nistsiuaie: A´moi nitǽksksini nimoχtápo. Otánikaie: Nimátsksiniχ´pàts. O´mi ā´tskuinàtsi. Místaputamìnasoχtsi ánnamaiè kipitákeu. Kitákanik, káχkitapòχpi. A´kaksinim akoχkótaitsimì anní

no more, I shall marry [him]. That girl went home. She wept. Her elder brother said to her: Why do you weep? She said to him: I am ashamed of what that woman said to me. She says: When your scar is seen no more, she will marry [you].

Then Scar-face went to where the Sun-rises. He went that way. After a very long time he came to an old woman. She said to him: What do you walk for? He said to her: I am going for this my scar. She told him: I don't know it. Over there it looks blue [a mountain-ridge]. Down on the other side of it lives an old woman. Perhaps she will know it. Here are my moccasins, stick your feet in them. When you arrive, put them with the fore-ends back. Then he started to go.

He arrived. He put off those moccasins. They went back [to their owner]. That old woman said to him: What do you walk for? He said to her: For this my scar. She told him: Over there it looks blue. Down on the other side of it lives an old woman. Perhaps she knows your scar [how to get rid of it]. Put your feet in my moccasins. When you arrive, put them back [with the fore-ends behind]. Then he came to that old woman. Then he pulled off his moccasins. They went back. That old woman said to him: What do you travel about for? He said to her: I am going for this my scar. She told him:

539 kitάksksini. Natsikísts istsístakàkit. Aitótoyèniki, iskoχkístotau. Mátsitomatò.

I don't know it. Over there it looks blue. Down on the other side of it lives an old woman. She will tell you, where you can go. She will know, [what] can mend your scar. Put on my moccasins. When you arrive, put them with the fore-ends back. He started again.

Aitotóaie. Itsáutsim matsikísts. Matskóiaists. Otánikaie: Noχkoié, tsá kanistápapauàuaχkaχp? A´nistsiuaie: A´moi nitάksksini nimoχtápo. Otánikaie: A´, nimátsksiniχ´pàts. Kitákanisto, káχkitapoχpi. A´nnaχkaiè isksinímaie. Aikókus istomatót. O´mi ä´tskuinatsi. Místaputamìnasoχtsi amátsepitòtot. A´nnim anníχ´kaie åχkéu. Aitótoèniki amó isoóχtsi, spάtsikuyi ìstataniótsit. A´nnimaie istsápiχ´tsit, kaáuyi kaksáiχ´tsis. Iìksíksistuyìu. O´mαχkaiksistsikùyi kitákitsaiχ´ts. A´nnimaiè itokóyiu Natósiu. Autakúsi itáutαχkaĩu. Ksiskαniáutunis oχkói itásaksìn. Ainoániki, istsipuáut. Kitákanik, káχkanistsitapìiχ´pi.

He arrived. He put off the moccasins. They went back. She [the old woman to whom he came] said to him: My son, what do you travel about for? He said to her: I am going for this my scar. She told him: Yes, I don't know it. I shall tell you, where you can go. That one knows it. Go on, when it is night. Over there it looks blue. Try to get down on the other side of it during the night. There is a lake. When you arrive at the shore, then you must dig the sand. There you must lie in [that means: in the hole you have dug], [so] that you are sticking out with your mouth. It is very hot. The whole day you will lie. There the Sun has a lodge. In the evening he comes home. In the morning his son [the Morning-star, Ipisóaχs] comes out. When you see him, then get up. He will tell you, how you can live.

A´kapinàku itsinóyiu omím manikä´pi. Otánikaie: Napí, ómim áχkunitapauop, kitákitsiksisàto. Nínna autαmákomàtapò. A´istapòyinai, itsitsípimiau omím okóai. Ki omá Natósi aitotó. A´nistsiu otoχkéman: Mómaitapìmiu^ Otá-

It was nearly morning, [when] he saw that young man [the Morning-star]. He was told by him: Partner, let us go there, I shall hide you. My father will soon go [round the world]. [After] he [the Sun] went, they

A [Erratum: see Source 53: Uhlenbeck, Category 116, p. vi
--Analyst]

nikaie: O´mimaie anná koχkóa otǽkàu. Otánikaie: Há, nitánistau máχkstàtakàatskàni. Amatósimàt. Ki itamátòsimàn,^A´nistsiu otoχkéman: Kénnyaie, ænsákapuχs noχkóa. A´nistsiuaie: Noχkoié, mokǽkit, kitǽkàu áinitaii otǽkàiiks.

A´isæmo omí otǽkài otánik: Napí, ómiχ´k áχkunaχtàpauàuaχkau ómim ómæχksikimi. Aitotóiau, otsítoakokòaiau sékæmi. A´nistsiu otǽkài: O`tsimotát, nimátaksikiχ´p. Mistsís itótsim. Nisoyími itóχsiniu omíksi sékæmiks. Omí otǽkài áutsipiksìn. U´nni otánik: Kitánisto, káχkstàtakàatskàni. Itáinitàiau. A´nistsiuaie: Nitákitapò ómi nitúmmoi. Nimátstaχp, nitǽkàu aχksínitàχs. Itsitápoaie. Itsinóyiu otǽkài. Otánikaie: Napí; nisoyímiks nitsínitai, anníksisk kitáuksistotoki. Otánikaie: A`χkaχkápiaiiks. Otáiastoχkìsau, itsisó omá manikā´piu. A´nistsiu únni: Nisoyímiks initsíu. Itsápitaχsìn. Omí únni otánikaie: Kitǽkàua ækáinauàsiu.

entered his [the Sun's] lodge. And then the Sun came again. He said to his wife: It smells human. He was told by her: Over there is [concealed] that one, your son's partner. He said to her: Ah, I told him, that he should never get a partner [any more]. Make incense. And she made incense. He said to his wife: That's enough, let my son [Scar-face] come out. He told him: My son, be prudent. Your friend's partners are killed.

It was a long time, [before] he [Scar-face] was told by his partner: Partner, let us travel that way, to that big lake. [When] they came there, they were chased by a crane. He [Scar-face] said to his partner: Run away, I shall not be harmed. He took a stick. He killed four of those cranes. His partner got home. His father said to him: I told you, that you should never have a partner [any more]. They are killed. He said to him: I shall go over there on the hill. I don't think, that my partner is killed. He went [over there]. He saw his partner. He was told by him: Partner, I have killed four [of them], that treated you badly [killing your partners]. He [Morning-star] told him: Let us take them home. When they came near [the Sun's lodge], that young man [Morning-star] went ahead. He said to his father: He has killed four [of them]. He [the Sun] praised him. He [Morning-

A [Erratum: see Source 53: Uhlenbeck, Category 116, p. vi—Analyst]

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A´isamò omá Páieuà otánik omí Natósi: Noχkoié, áχsa kímoχtàpoχp? A´nistsiuaie: Akéu nítaimàu. Nitánik: A`kis anní kitákskaini, áiitsìniχ´kàs, nitákitsitòm. Otánikaie: A´, nitákokòtatsiχ´p.. Omí opitám ánistsiu: Nisoái iχ´tsískòkit. Nitákitàpistotòau koχkúnun. Stámisoòyi iχ´tsískànists.. A´nistsiu omíksi oχkóiks: A´mom ákitsìpiop. Omí sóatsìs iχ´tsitáisùmmoyiuaie Páie. A´nistsiu opitám: Táa koχkóa? Otánikaié: A´mauk. A´nistsiuaie: Kitsémani. Matstsíkim átsitsipìmiau. Matsitsúmmoyiuaie. A´nistsiu: A´uke, táa koχkóa? Otánikaie: A´mauk. A´nistsiuaie: Kitsémani. Matstsíkim átsitsipìmiau. Mátsitaisùmmoyiu Páie. Matánistsiu opitámi: Táa koχkóa? Otánikaie: A´mauk. A´nistsiuaie: Kitsémani. Matstsíkim átsitsipìmiau. A´iekàkimau, otsúmmaχs oχkói. A`iksuó. A´nistsiu opitám: Táa koχkóa? Otánikaie: A´mauk. A´nistsiuaie: Kikáipaχtsàn „A´mauk". Ánnáχk koχkóa, ámauk Paχtsópisòaχs.

star] was told by his father: Your friend has become a chief.

After a long time Scar-face was told by the Sun: My son, what did you travel for? He said to him: I asked a woman to marry [me]. I was told by her: When your scar heals, when it is all gone, I shall marry [you]. He [the Sun] told him: Yes, I can mend it. He said to his old woman [his wife]: Make four sweat-lodges for me. I shall mend our son [Scar-face]. There were four sweat-lodges. He told his sons [that means: his son and his son's partner Scar-face]: We shall go into this [sweat-lodge]. He rubbed Scar-face with an eagle-tail-feather. He said to his old woman: Which [of the two] is your son? She told him: This one. He said to her: You are right. They entered the second sweat-lodge. He rubbed him again. He said to her: Look here, which is your son? She told him: This one. He said to her: You are right. They entered another [sweat-lodge]. He rubbed Scar-face again. He said again to his old woman: Which is your son? She told him: This one. He said to her: You are right. They entered another [sweat-lodge]. He tried hard to rub [literally: that he rubs] his son [Scar-face]. He [the Sun] [now] stopped [rubbing]. He said to his old woman: Which is your son? She told him: This one. He said to her: You said wrong „This one". This son so that it crisped up. [At the same moment] that woman was taken with a cramp. She then died. Scar-face said upwards: Partner, there goes your wife. That's all.

[Cf. G. B. GRINNELL, Blackfoot lodge tales, London 1893, pp. 93 sqq., and C. WISSLER—D. C. DUVALL, Mythology of the Blackfoot Indians, New York 1908, pp. 61 sqq. For the scar cf. J. O. DORSEY, The Ȼegiha language, Washington 1890, p. 606, and for the magic moccasins J. O. DORSEY, op. c., p. 285.]

Horses found on an island.

Ákáitapìua ákái-Pekàniua ikiómatapò nímistsk. Iχ′tapó mistákists. Kaiétauàtom. Itsitóto omím omáχkáumaχksikimi. Tátsikaχtsim itstsíu misták. I′tsàupiuaie. A′ïsamo omá nínau itanístsiu amóksi otoχpokómiks: Omím mistákim nitákitapsòo. Annó istáiïsχkokik. Ki mistsíks stámakstòksipistsiau. Itsítsapopiuaie. Itsóyiàχkimaie.^ A′iiksìsamo itsitóto omím mistáki.^ Stámoχtàmisò. Omí spóχts itóto. Tsitsínapasàpiu. Itámsoksìnoyiu omím ónokå`mitasìn. Nímists iχ′tapípuyin. Apinákuyi stámatsko. A′utamàksikoko, itsitóto otoχpokómiks. A′nistsiuaiks: Omím mistákim ánnamaie ónokå`mitàsin. Apinákus anáukoχtsiksi annó ákitàupiau. Kanníksi nitákoχpoksòmaii. Stám-

The ancient people, the ancient Peigans all went west. They came to mountains. They went over them. They came to a very big lake. In the centre was a mountain. [The tribe] was sitting by [the lake]. After a long while the chief said to his companions: I shall go to that mountain. Wait here for me. And then they tied logs together [as a raft]. He got in [into the water]. He paddled them [the logs which were tied together] in. After a very long time he came to that mountain. He then started up. He came there on high. He looked down all around. He suddenly saw there many horses. They stood on the westside. In the morning he started back. It was

^ [Erratum: see Source 53: Uhlenbeck, Category 116, p. vi—
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atoχtoiau. A'ksikoko, mátsitsitotòiau omím mistákim. Nítsipiapuauaiau. Stsíkiks námists iχ'tapói. Kɛnníksi matstsíkiks nímists iχ'tapói. Ki itomátapskoyìau amó ónokå`mitasin. Stámoχkanaisuiå`χpauan amó ónokå`mitasin. Omíksi matápiks íkaitsapàuaipìiau ákopitsisòs. Omíksisk ponokå'mitaiks itáiĩniau. Anáukoχtsiks mátskotsimiau. Unnátåχsimiks epitsísooi. Anníksi iχ'kanáinetsìi. Amóksi ótsinàuniks, iχ'paχkánauaχkaĩau.

nearly night, [when] he came to his companions. He said to them: On that mountain there are many horses. To-morrow half of them [of the Peigans] will stay here. With those others I shall go in [into the lake]. Then they went from there. It was nearly night, [when] they came back to that mountain. They got up very early. Some of them went east. The others went on the westside. And they started to drive these many horses [to the water]. All these many horses jumped in. Those people [who had been left behind], walked about on the [other] shore. They caught those horses [as fast as they came ashore]. Half of them swam back. Only a few got ashore. Those [others] all were drowned. They went home with all these, they had caught.

The two buffalo-lodges.

A'kai-Pekàniua apátoχsoχtsi itápaitapiu. A'iståχkimiχ'k Ponokáisisaχtài. Ipakíu. Omíksi nátsitapiu manikå'pi, mátsimiau osáiχ'kimaχkanònists. Itsisóiau. A'niiau: A'konitsaupauop niétaχtai. A'nniksokiau. Itomátapsàtsimiau omístsi osáiχ'kimaχkànoaists. A'isɛmitopiau. Tukskáma suiésapiu. A'nistsiu omí otákài: Napí, amóm otsítauàtakoyìiχ'p, kikátaitaìàpiχ'pa? Otánikaie: Sá. A'nistsiuaie: Nistóa nitáiniχ'p, ómimaie moyíssiksínikokaup. Nit-

The ancient Peigans lived north. The Elk river was close by. They moved. There were two persons, young men, [who] took their arrow-sticks. They went ahead. They said: Let us sit by the river. There they were. They began to shave their arrow-sticks. They sat there a long time. One looked into the water. He said to his partner: Partner, don't you see something here, where the water goes round? He answered him: No. He said to him:

ákitapsòo. Á′sàmokit. Stámipusu. Amítoχts stámoχtsoo.

Stáχtsim stáminim omí moyís. Itsitsípimaie. Nátsitapiu omíksi ekóyiks, omá nínau ki otoχkéman. Otánikaie: A′uke. A′upiu. Otánikaie: Noχkoié, annóχk kímăχtsiniχ′p nokóai, kitaiákoχkot. Isátsit annóm pistóχts ki sauă′χts. A′nnyaie noχkanístàpistutsit. Iséχtsik kitáiăkoχkoaitsiχ′p. Kénnyaiè kanístoχkot nokóai. Sotámsaksiun omá manikă′piu. Stámopitsisoo. A′itotakaupiu otákài. A′nistsiunie: Kikátainòkiχ′pa? Otánikaie: Kitsíno, kitsitsipís omí moyís. Omá otánikaie: Napí, kitáisaksi, kikátainiχ′pa ánnim píχ′koχts matoyís otaχkúinikokaup? Ki ómimauk. Imítaiχ′tsiu. Otsitánik omí otákài: A′, nitáiniχ′p. Kakó, napí, năχkitápsoot. Stámipuau. Ki amítoχts nitúyi stámoχkàtoχtsoo.

Otáinok omí otákài. Itsitsípimaie. Nátsitapiu omíksi ekóyiks, omá nínau ki otoχkéman. Otánikaie: A′uke. Ki omí stópit. Otánikaie: Noχkoié, annóχk kímăχtsiniχ′p nokóai, kitaiákoχ-

I see, there is a black-buffalo-painted lodge. I shall go in [into the water]. Look at me. Then he got up. Then, higher up [the river], he went in.

Under [the water] he then saw that lodge. He entered. There were two persons, the owners [of the lodge], a man and his wife. He [the man] said to him: You are welcome. He [the young man] sat down. He [the man] said to him: My son, now that you have seen my lodge, I shall give it to you. Look here on the inside and the outside. Fix it that way. In the future you will get profit by it. That way I give my lodge to you. Then that young man went out. Then he went ashore. He sat by his partner. He said to him: Did you see me? He answered him: I saw you, when you went into that lodge. He said [also] to him: Partner, [when] you went out [of the lodge], did you see there inside [in the water]^ another lodge, yellow-buffalo-painted? And there it is. It is there yet. He answered his partner: Yes, I saw it. Go on, partner, go in [into the water]. Then he got up. And then, higher up [the river], at the same place [as his partner went], he went in.

He was seen by his partner. He entered. There were two persons, the owners [of the lodge], a man and his wife. He [that man] said to him: You are welcome. And sit there. He said

A [Erratum: see Source 53: Uhlenbeck, Category 116, p. vi Analyst]

539 kot. Isátsit annóm pistóχts ki sauŭ′χts. A′nnyaiè nă̆χkanístàpistutsit. Isóχtsik kitáiàkoχkoaitsiχ′p. Kínnyaiè kanístoχkot nokóai. Sotámsaaksiua omá manikă′piu. Stámopitsisoo. A′itotákaupiu otákài. A′nistsiuaie: Napí, nitúyinitsìau kokúnunists. A′χkstaisámoyi, áχkitàpistutsiχ′pi *amóistsi iχ′kútspists moyísts. A*sámosi, amóma nínau aχkítsitokìokìmoki. Ki itaχkáiiau.

[also] to him: My son, now that you have seen my lodge, I shall give it to you. Look here on the inside and the outside. Fix it that way. In the future you will have profit from it. That way I give my lodge to you. Then that young man went out. He then went ashore. He sat by *his partner. He said to him:* Partner, our lodges are the same. Let it not be a long time, [before] we shall fix these lodges, which are given to us. If it is a long time, this man [who gave the lodges] may get angry with us. And they went home.

Mátsisamòa itoχkémiau. Sotámoχpistàpapìstutsìmiau okóaunists, óma siksínikokàu, kenná otaχkúinikokàu. A′moksi nátsitapiiks ánniksaie. Iχ′tsístapitstsii einíkokaupists. Ki sápanistsau.

It was not after a long time, [that] they married. They immediately fixed their lodges, the one with a black buffalo painted on it, and the other with a yellow buffalo painted on it. These two persons lived there. From these [lodges] started the buffalo-painted lodges. And [now] it is complete [the story is at an end].

[113]

[Cf. G. B. Grinnell, American Anthropologist, N. S., vol. 3, pp. 658 sqq., and C. Wissler—D. C. Duvall, Mythology of the Blackfoot Indians, New York 1908, pp. 94 sq.]

The wolverine.

Omá manikă′piiχ′k itápaàmiua mistákists. Itsínitsiu omí ponokáiinai. Itomátapinotau, ki ánitsìnitsiuaie. Itsipópuyiu, itámsoksìnoyiu, omík akéinai. Aitotóinai. Itanístsiuaie: A′mo nă̆χkitópit.

There was a young man, [that] hunted in the mountains. He killed there an elk. He started to skin it, and he cut it to pieces. He stood up, [and] then he suddenly saw, there was a wo-

Omístsi piksískanists itsíststomaists. A'nistsiuaie: Amóistsi kitúkstaukåχtsoiχ'pa? Otánikaie: A', nitákoχtsoiau. Mínoχkotsiks okítsiks omá akéu iχ'táiinim omístsi otsóaχsists. Omá manikå'piu ásæmiuaie. Itstáu, kaitsíuakèiχ'paie. A'nistsiuaie: Tsimá kitsítokoiχ'pa? Otánikaie: Annóistsi mistákists nitsitsitapí. O'mi itstsíu nokóai. Omá manikå'piu ánistsiuaie: Nimátåχkèmiχ'pa. Otánikaie: Ki ákoχpokàupop.

Itápimàiau omím, otsítsinotaχpi. A'isæmitapàupiau. Omá nínau ïtáuaiàkiu omí otoχkéman. Itsíksinai. A'ipistsiksiiàmo omá nínau itoχpókiuaie. A'inoyiuaie, omíχ'k otauáuaχkaniaii. Itsíkæmò. Otáståχkoaχsaie, amói mistákako kákitapiponinàminai. Otsitótoχsaie, mátsitoχkònoyìuatsaie. Kákitsinim omí auátsiman. Itotáupiuaie. Itsinóyiuaiks ísistsìiks. I'taksinim: Mátsitàpyakèu amóχk nitoχkémanaχk. A'nnimaie iχ'taχkáiiu. Omístsim moyísts otáiaståχkìs, itsáiitapiu, otàmatóχsi istsí. Stámipim. Itsíiikòχtoχkoχsiu. A'nistsiu otsitapímiks: Annáχkaie ánnianistàpakeu nitoχpokáupimau, ánnaχkàie nimoχtáksini. Stáminiu. A'nniχ'kàie ánnoχk-ksistsikúiχ'k nímoχtaistunnòanàni ísistsiks. Kánni.

man. She came [to where he was skinning]. He said to her: Sit down here. He washed the entrails. He said to her: Will you eat of these? She said to him: Yes, I shall eat of them. She held, what she was eating, with her fingers' ends. That young man looked at her. He thought, that she was a good-looking woman. He said to her: Where is your home? She answered him: I live in these mountains. Over there is my home. That young man said to her: I am not married. She said to him: Then we shall live together.

They built a lodge there, where he skinned. They lived there a long time. That man beat his wife. She went out. After a little while that man followed her. He saw her, the way she was walking. He walked fast. When he got near her, she disappeared into this cliff of rocks. When he got there, he could not find her. He just saw there a hole. He sat by it. He saw wolverines. Then he knew: This my wife is not a real woman. From there he went home. When he got close to those lodges, he became sick [literally: he became not a person], because he smelt fire. Then he entered. He got very sick. He said to his people: Such kind of woman I was living with, that I shall die through her. Then he died. That is why nowadays we are afraid of wolverines.

[Cf. C. Wissler—D. C. Duvall, Mythology of the Blackfoot Indians, New York 1908, p. 162.]

An old woman left on a camp-ground.

539 A´kai-Pekànius omím, otsísisamokùnaiiχ´pi, ipakískiχ´tsim. Omá kipitákeu, nitápiiksipitàke, otsínoχkatsìmok okósiks. Otsótamitskìkaiks. Nåχkitsípuau. Iχ´tsapó omíχ`k potútskuyi. Aisistsíkos, itauáuaiskapìua otsísts ki otoksíks. Omá soó mámapists itsitóto. Stámoχkatitsapòiau omíχ`k potútskuyi. I´soχtsk itsinímiauaie, omíχ`k siksinátsiu. Omá soyépiχ´tsiu ánistsiu amóksi otsíχ`kauaiks: A´χksikamàuopi. A´uauàtsinam omáχk. Stámitotòiau, tsiskáie amáipitàkein. A´uauaiskapìn. A´nistsiuaie: Tamáìikinisà, tsimáχtau nåχkáitapòaχtau? Otánikaie: Nokósiks nitsítskiki. A´nistsiu amóksi otoχpokómiks: A`kitotsìpiau moyísts. A`kauaχtuyisimàtamau. Itótsìpiauaie moyísts. Otánìkaie omá soyépiχ´tsiu: Noχkoié, nitsípitakesini kítoχkot. Ki inímiuaie. Kénni.

The ancient Peigans moved from the place where they had camped a long time. There was an old woman, a very old woman, she was troublesome to her children. She was just left by them. She then got up. She walked that way on the road. When she was tired, she then crawled on her hands and on her knees. There was a war-party, [that] came round the old camp. They then followed the road that way. Ahead of them they saw, [that] there was something black. The leader of the war-party said to his companions: Let us walk fast. That one is moving. Then they came to that, which was a very old woman. She was crawling. He said to her: Poor thing, where is she going to? She said to him: My children left me. He said to his companions: We shall take her to the lodges. We shall carry her on our back, each in his turn. They carried her to the lodges. She said to the leader of the war-party: My son, I give you my old-woman's-age [that you may be as old as I am]. And he kept her until she died. That's all.

A woman sacrificed to a butte.

Omá nínau Kinàksikatoyìs itsókau. Itsipápaiinòyiu, omí nínaiinai. A´naimaukin omím, otsítoχ-

There was a man, [that] slept on the Small Sweetgrass hills. He saw in a dream, there was a man.

kitaiokàχpim. Otánikaie: Nimátaikimmapiiχ´pa. Annóχk, kokyéniki áke, kitákitsikim. A´nistsiuaie: A´, kitákoχkot. Otsipókaks, it*a*χkáiiu. Omí otsísoχkeman itsitápipiu omím nitúmmoyim. Itoχkítsipuyiauaie. Itaníu: Napí, ámaie kítoχkot ákeu. Púχsapuχtsik omá nínau iik*á*tosatom auaχkátseisini. Iχ´tsínauasiuaie.

That was the one, which he slept on [viz. the butte]. He [the butte] said to him: I don't pity anybody. Now, if you give me a woman, I shall pity you. He said to him: Yes, I shall give you [a woman]. When he woke up, he went home. He took his youngest wife to that butte. They stood on it. Then he said: Partner, here is the woman, I give you. [He killed her.] Since that time that man became a great medicine-man in war [that means: he became a great warrior with supernatural power]. He became a chief by it.

Two adventures of the Old Man.

A´nnaukiχ´k, omá Nápiua iχ´tsínapapauàuaχkàiiχ´k. Kitóχtsi annó niét*a*χtàiiχ´k itstáiisksiks: N*á*sotamis*à*pi. Pinápakχkoχts itsinóyiu omí kyáioii. Ånatáiin. It*a*χsoχk*á*tomaχkàmiuaie. A´ikinaut*a*mis*à*miuaie. A´nistsiuaie: Ma áistsiksìsi. Ki itsíst*a*χkyàunniu. A´tsikikinaut*a*miòχkiàkiu. Mátsitanistsiuaie: Ma áistsiksìsi. Otsítsinokaie. Mátsitsist*a*χkyàuniu. Nisóyi otánist*a*χpistsaie: Ma áistsiksìsi. Otsít*a*miχ´tsokitsòokaie. Annáχkauk. O´m*a*χtsinàpiskokaie. Omím mist*á*kskimin, itsitótaipiu. Otsítsitotaut*a*kskokaie. A´iiksis*à*mo, otápskùyiχ´pi. Amóm óχkotokim aut*á*mitsìpistaniß`χpatskuyi. A´iiksipùiin*a*m. Itsítskoχpatskuyi, omík einiótskinàii-

There was a time, the Old Man was walking about down [a river]. On top of a hill at the side of the river he thought: I shall look over the hill [down to the river]. Lower down on the side of the hill he saw a bear. He [the bear] was digging [for [roots]. He [the Old Man] ran back [from the bank over which he had peeped] around to him. He gently looked over the hill at him. He said to him: He is slick behind. And he [the Old Man] threw his face down [ducked his head, so that the bear could not see him]. Then he again gently looked over the hill at him. He said again to him: He is slick behind. He [the Old Man]

nai. Itókaitsiuaie. A'ipotapàipiu. Iχ'táutskinaaχkàuaie. Itótaksoyauanìn. Stámoχpistapistàpiksìn. Omí kyáio ánistsiuaie: Á'nnyaie kitákauànistsiχ'puau, iskétsokuinoàiniki. Amóm óχkotokan: Á'nnyaie kitákoχkotanistàinapuau.

Á'nnyaχks, otsínaksi. Itstái: Niétaχtai tákitapò. Tákitsìmi. Aitotóaie. Itsópistòksisanòpiu. A'ksimiu. Itsinóyiu omíksim miksinítsìmi. Itápaisòminiyìu. Itsúiistaiìu. Stámiketsauàtsiu. Mátsitopitsisò. Omátsuyìsaps, okánistaiiχ'tsìχ'piniks. Itotótakiu óχkotòki. A'iskotó. Oχkoχkínii itsísksipìm omí óχkotòki. Mátsitsistàiiu. Amóχk kseuóχtsk stámitotoχpiu. Itápasòtsimaie. Mútsitoχkotakìuats. Ki itáksinetsiu. Itsítsuiinikaχ-

was seen by him. He threw his face down again. Four times he said to him: He is slick behind. Then he was chased up the hill by him. There he went. He was chased by him lower down. There was a big rock, he ran to it. He was chased around it by him. It was a long time, that he was chased. They had tramped around the rock, so that there was a deep hole around it. He [the Old Man] was very much afraid. He kicked into the ground, there was a buffalo-horn. He picked it up. He turned about [to show fight, having got the buffalo-horn as a weapon]. He held it to his head as if it were his horn. He [the bear] jumped around. He immediately shit. He [the Old Man] said to the bear: That way you [bears] will do, when you are scared. [And he said] to this rock: That way [as you are now, with a hole around you] you [rocks] can be seen in the future [that means: you will look like that in the future].

Then it was, that he [the Old Man] got thirsty. He thought: I shall go to the river. I shall drink. He then went. Near the edge of the water he sat down on his knees. He was about to drink. He then saw [the reflection of] bullberries [in the water]. He began to strip himself [of his clothes]. He dived in [meaning to fetch those reflected bullberries out of the water]. He then floated aloft. Then he got out of kapiotsim omí, otoχkínnatoχpi. Ikyáiaupìtsisoò. Itákikaiχ´tsìu. Manístspsàps, ániiχ´k: A'"eá, ámoksaχks nitsímatoχtsinèts. Itsipúχpaipiu. Mistsí mákasiu. Itáisuistsipìkiuaiks. A´nistsiuaiks: A´nnyaie matápiua kitákanistainiuàχkakoàu. Kénni.

the water again. When he looked in again into the water, [the bullberries] were still there. He then went to get a stone. He came back. He tied that stone to his neck. Then he dived again. He then sunk to the bottom [being heavy, with the stone tied to his neck]. He felt about [with his hands to catch the bullberries]. He got nothing. And he was about to be drowned. Then, being in the water, he broke [the string], that he wore round his neck, [to which the stone was tied]. He needed a long time to get ashore. Then he lay on his back. When he looked up, he [saw the bullberries themselves, which he first had seen reflected in the river, and] said: Alas, for these I was nearly drowned. He jumped up. He quickly took up a stick. He began to thrash them all. He said to them: That way the people will thrash you for their home-use. That's all.

[Cf. G. B. Grinnell, Blackfoot lodge tales, London 1893, p. 157, and C. Wissler—D. C. Duvall, Mythology of the Blackfoot Indians, New York 1908, p. 32 and p. 20.]

Whom-the-buffalo-inquires-after.

Omá nínau otsíniχ´kasimiu Makúiimáχsin. Itsiksíminiχ´katau Einíotasopoχtsisàk. Omíksi nátsitapi ákeks, otáuaχkaχtan, áitotostoyaiks. Omá matákeua itsitótsaiks. Itanístsiuaiks: A´χsa kitá-

There was a man, [who] was named Wolf-going-west. He was secretly called Whom-the-buffalo-inquires-after [because of the following incident]. There were two persons, women he had inter-

539 nistoχpuaua? Kimßχtáiimiχ´puai? Otsítanikaiks: Omá Einíotasopoχtsisàk nimßχtáiimiχ´pinan.

course with, talking about him. There was another woman, [who] went to them. She said to them: What are you talking about? Why are you laughing? They told her: There is Whom-the-buffalo-inquires-after, we are laughing at him. [There was no such man in the camp, but the women invented that name, not wishing to betray Wolf-going-west.]

Bear-chief's songs.

539 1. This song was communicated to Bear-chief by Big-plume
533 (O´mæχksàpop). It is called „The song of the horse-stealing" (ponokß´mitaikamosìniχ´ksin).

Nató's, sǽmmokinàn, nitsikímmatàpspinàn, spúmmokinàn!

Sun, look on us, have pity on us, help us!

2. This song was revealed to Bear-chief by the Sun.

Noχkoié, pinákoput, kítoχkot kamotáui.

My son, don't fear, I give you protection of life.

539 3. Bear-chief was taught this song by Big-plume. It is a help
533 against incantations of jealous people. With „my kindred above",
751 mentioned in it, the Sun (Nató's), the Moon (Kokúmikesum), and the Morning-star (Ipisóaχs) are meant.

Amóχk ksáχkuma nitáißχto, níksokoa spóχtχk nitáinok.

This earth hears me, my kindred above sees me.

539 4. This is a war-song which Bear-chief sings, when he hears
533 the sound of gun-shots.

Námaiks ninß´χkainoki, auǽksopaiks nitáinoaii, sistsíau, àuananósiau.

The guns can see me, I can see the bullets, they are birds, they curve.

5. The song which follows was communicated to Bear-chief by 539
his father, Weasel-moccasin (A´paitsikina). Bear-chief used to sing 533
it, when he saw the camp of the enemies, in making a raid. Together 714
with this song belongs a buckskin-string, which was given
to Bear-chief by his father, when he taught him the song. Bear- 726
chief uses the buckskin-string to tie his hair with. He was also instructed by his father always to take his moccasins off, and turn them inside out, when going into the camp of the enemies. The song was revealed to Bear-chief's father in a dream.

Kokuísts nimátsitainòko, imitúiks ninã´χkakaii.	In the nights I am not seen, the dogs are my partners [that means: they never bark at me].

6. Every night when Bear-chief goes to sleep he sings the fol- 539
lowing song to avert misfortune. He was taught this song by Under- 533
bull (Stáχtsistàmik), who was also called Black-came-up (Síkotamisò).

A´nnik kokúyik naχksók, nitsítãχkanàiniχ´p manístsiχ´p.	When I sleep during the nights, I see all, how it lies [that means: I see all things in the future].

7. The following morning-song was also given to Bear-chief by Under-bull.

Spóχtm nápiekoã`n, spúmmokit, nípapàukani náχksikæmotàχkitsiχ´p! A´χsii ksistsikúyi kókit! A´io, kímmokit!	Old man on high [= Sun], help me, that I may be saved from my dream! Give me a good day! I pray you, pity me!

8. Big-plume taught Bear-chief the following song, which was 539
sung by Bear-chief's women every night during his absence on a 533
raid. Bear-chief used to sing it with his women, the night before 722
he started, that they might know it well. The Indians, that are mentioned, are the jealous men who use charms against him.

Kanáitsitapìua kanáisaièpitsiu. Kanáitsitapìua, namóχkitàisaièpitsit, namóχkitàipuyit, kitáksisæmainoki! Kinétoχkanistaiàkàinoàu Níuoχkyàio!	All Indians tell lies. All Indians, you can tell lies, you can talk, [but] you will see me a long time! You will always see Bear-chief!

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9. This song was revealed to Bear-chief by the Dove (K*a*kóa).

Spóχtsim istoχkanáitapìua níksokoa, ki amóχk ksáχkum istoχkanáitapìua níksokoa.	All the people on high are my kindred, and all the people of this earth are my kindred.

10. As before.

A'pistotoki, noχksikímmokit, noχkóχtokit, noχkspúmmokit! Noχkótsit nitánisini!	God, [I pray you], pity me, hear me, help me! Take what I say! [that means: accept my prayer!]

11. As before.

Napíaki, kik*á*taikìmmoka? Nímátoχkaũksikimmàuaki!	My partner, who does not pity you? I don't pity him!

12. As before.

Napíaki, kanáitapìua nit*á*χkanaikimmàuaki.	My partner, I pity all the people.

13. This song was revealed to Bear-chief by the Sun.

Noχkoié, noχsokúyi natoyíu. Noχkoié, nitsísani natoyíuàki.	My son, my road is holy. My son, my paint is holy too.

14. This song was revealed to Bear-chief by the Moon.

Noχkoié, spóχtχkaki natósiu. Noχkoié, amóχk ksáχkum natósiuàki. Nistóakauk kokúyi iχ'táiapiua.	My son, [the people] on high are holy. My son, [the people of] this earth are holy too. It is me, [that] can see through the night.

15. This is the song of the One-that-sets-in-the-west (Nímistsitaupi).

Nisk*á*ni, iχ'kanáuauatsìnima nitā'χkanàinok. Nisk*á*ni, iχ'kanáuauatsìnima nìtoχkanáukos.	My younger brother, all the moving beings, they all see me. My younger brother, all the moving beings, they all are my children.

1887 he built a log-house, and afterwards he had two log-houses, one for winter, and one for summer. Since 1909 he has lived all the time in another log-house, half a mile from Holy Family Mission. He has not been baptized, though his parents were. He often goes to church, but still puts rags in a tree as a sacrifice to the Sun. His ideas about the creation of the world are an interesting mixture of Christianity and Peigan tradition. Bear-chief told us his cosmogony, a young Indian, called Philip Arrow-top, being interpreter. 115 114

Bear-chiefs cosmogony.

We are sitting around the table, and Bear-chief is going to tell you the story of the Sun. The Sun and the Moon keep us alive. The Sun has got the earth and the sky all in one room. No white man knows, how big the room of the Sun and the Moon is. The Moon had a child. It was a boy. The Moon told the Sun, that he should give a name to that boy. Then he called him God (A'pistotoki). When the boy was seven years old, the Moon asked the Sun for another child, and the Sun gave her another boy. The Sun told the Moon to give a name to her new-born child. Then she named him the Old Man (Nápi). These two children grew up, so that they could run around. God said to his father: Why don't you make something for me to eat? Then his father gave him the deer as food. Afterwards the youngest son went to his mother, and told her: Get me something to eat. Then she gave him the berries as food. God went over to his father, and told him to put something on the earth to carry the meat home. Then his father put the dog on the earth. Afterwards God said to his father: Why don't you make day-light for us? The Moon heard her boy asking for day-light, and told him, she did not want any day-light. The Sun dug a hole in the ground, and made a trapping-place for catching the deer. One day the Sun told the Moon to go to the trapping-place after the meat of the deer that was caught that night. The Moon said to God, her eldest son: If your father gives you day-light, I am going to kill you. The Moon started out for the trapping-place, but she went in a wrong direction, and so the Sun asked: Where is your mother going to? But the Moon was going to a big tree, that was standing alongside a hill. In that tree lived a snake, with one horn below the eyes, and the reason, why the Moon did not want any day-light, was 539

52: Uhlenbeck L-5 (1910) 1911 NF6 Blackfoot NF6
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539 that she had secret intercourse with that snake. The Sun killed the snake by the heat, saying that the Moon was not strong enough to kill it. When the Moon reached the tree, the snake was all burnt up, and the tree was standing in a blaze. When she came home, she told her eldest son, that there was no hope for him to escape. She said, she would kill the Sun and both her children. The Sun went into his house, and was sitting there. When the Moon came to the door, he shut it with the sky. He had made a hole in the sky, and she put her head through it. Then the Sun got up, and chopped the Moon's head off. The Sun said, that his two sons were to be the rulers of the country. The Sun gave four things to his sons: sand, stones, a fisher's hide, and water. Then it was going to be day. The Sun got up in his room, and stretched his hand north, and made a motion round the room, swinging his arm round, and cut his room in half. The sky spread out, and the earth likewise. The first direction, he pointed to, was the north. That is the reason, the storm always comes from there. After the boys hat got the things, which their father gave them, they started off, leaving the dog at home, because they were afraid, it would be drowned in crossing water. Just before they started, the Sun told his boys: Your mother will be only four nights under the ground, and then she will be up again. Her body will be after me, all the time, and so you must take care of the world. Your mother's head will be after you, but you will be saved by means of the things, I gave you. And he said: I shall be in the sky, and when your mother catches me, there is something to be up in the country. The Sun started off, and the two boys went in another direction. After four nights, the body of the Moon went after the Sun, and the head of the Moon after the two boys. When the head came close to the boys, it told them: There is no hope for you now. But they threw the stones, which their father gave them, back at the head, and the head could not move on as fast as before, because it was bumping against rocks. Then they got far away from the head, but it got through the rocks, and caught the boys up again. When they saw the head nearly overtaking them, they threw the sand and the fisher's hide back at the head. Then the grass and the brush became so thick, that the head could not get through. After they had used these three things, the only thing left to them was the water. So, when the head had found its way through the brushes and was quite close to them, they threw the water back at the head, and then the ocean was there. The head tried to jump over the

water, but it got only half-way, and fell down into the middle. And that is the reason, you don't drink the water of the sea: it is so strong, that it killed the head. After the boys had crossed the ocean, God told the Old Man to go back to the place, where the dog was. God himself would go to his father, the Sun. He said, that all things were given to him by his father to put them on the earth, and that all birds and animals, put on the earth, would talk to the Old Man. God told his brother also, that he — the Old Man — was not going to die, but that in summer and in winter he would be changed into some kind of animal. Then God turned the Old Man into a big swan, that was picking bugs along the shore. After that God made a man and a woman out of clay, and put the man on the right wing of the swan, and the woman on the left, so that the Old Man could take them across the sea. God told the Old Man to leave them on the other side of the ocean. When the Old Man had crossed the sea, he flew to the place, where the dog was. Then the Old Man left the shape of a swan, and turned into a man. The dog was very glad to see him. When night came, the Old Man put the man and the woman together, and covered them up, and then the clay turned into living persons. Now there were four together: the Old Man, the dog, the man and the woman. Then God put all kinds of living things on the earth. They all were fighting together. That the black beetles and the ants were in war together, is the reason, that we have war ourselves. And the reason why people always steal, is that these insects were stealing first. The Old Man made the springs, the rivers, the creeks, and the mountains. And afterwards he turned into a pine, and he will not be seen any more.

[Cf. Father Morice, Transactions of the Canadian Institute, vol. V, pp. 4 sqq. 11. 14, and also the rattle-snake version of the story of the Seven Stars, which has been written down in Blackfoot by J. P. B. DE JOSSELIN DE JONG, and will be published afterwards. Another version of the same tale has been published in English by C. WISSLER—D. C. DUVALL, Mythology of the Blackfoot Indians, New York 1908, pp. 68 sqq. Concerning the magic flight in Bear-chief's story cf. also F. BOAS, Indianische Sagen von der Nord-Pacifischen Küste Amerikas, Berlin 1895, pp. 99. 164. 224. 240 sq. 268, and P. EHRENREICH, Die Mythen und Legenden der südamerikanischen Urvölker und ihre Beziehungen zu denen Nordamerikas und der alten Welt, Berlin 1905, pp. 83 sqq. A similar flight occurs in the story of „The leader-buffalo", but here the obstacles have lost their original magic character.]

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How the ancient Peigans lived.

Ǽkai-Pekàniua manistápauauatutsp, manistáuyiχ'pi, omåχtáuyospists, onóχkoχtaitàmispists, manistáuauauaχkautsìiχ'p, manistáikoàniχ'pì, ki manistáisokàsimiχ'pi, nistóa ninå'χkaniståχtsimàtaχpi.

O'mik pinápoχtsik Kyáiesisæχtaii-ǽnnikaie itáitapisæmepunìu. Aitápoauàpoχsiau ótàsiks, itáiksistsìpoχksiaiks. Itáioχkotsiu. Itáioχkoyìu stǽmikiks máχksiksistsipoχksaiks. Nínaiks itáipuyìau, itápaisaistoyiàu, áistæmaniau: A'paistaukàtskàt. A'kamistutsòp. Tǽmamistutsìu. Itsipútsimaup ǽnnimaie itokékau. Apinákuyi itáutakanìau: A'iàu, ákopakìop. Piíχ'tsis einíua, Aiiχ'kímmikuyìu itáitsitau; saiépiχ'tsis, Katoyísiks itáitsitau. Otsistæmíksisinà itauáuakoàu Katoyísiks sitokóχtsik. Stǽmikiks áutomoauàkoaiau. Ki áitæχpùiimiau. A'ukamipàpiksìstaiau. A'itsksàpiniau. A'ipstsikaisæmspìkaii istoáiks, iχ'táisatsìkataiau. A'istæmoχtotoχkænàinotataiau. A'istæmsatapiksiχ'p ótokoàunists. Ki ámoksim ótoyisoàuaists áitsimistsiuàsiau. O'tæχkòsakiks áistæmsainisapàpiksistaii. Isíststan — omá nínau otoχkéman ákanistsiuaie —

539 How the ancient Peigans moved about, how they ate, the things they cooked with, the things they had happy times with, how they fought in war, how they played, and how they dressed, the way I heard about them.

539 221 [103] Far down on Maria's river [literally: Bear creek], there they stayed till late in the spring. Their horses were really fat, they had done shedding their hair. They [the Peigans] waited for one another. They waited for the bulls, that they had shed their hair. The chiefs talked, they went crying about the camp, they would say: Go about to get lodge-pins. We shall move up [away from the river]. Then they moved up. It was in the Battle-coulee that they camped. In the morning they went round saying: Come on, we shall move. When the buffaloes 539 were far, we overtook them in 224 the Cypress hills; when they were not far, we overtook them in the Small Sweetgrass hills. We would chase the bulls between the Small Sweetgrass hills. The bulls were chased first. And their bodies were oily. They were put straight up [after having been killed].

[p. 1]

539 matásiststot. A´utòsaie, ákitanis-
224 tsiuaie: A´nnik inán osíksinàni
sisíkit. A´kstamæsìkomoauaie. Ki
omí isístsàni ki omík inánik áki-
taipækstsip. Omí ináni ákitomo-
nimaie omí isístsàni. A´kitaipæks-
tsimaie.

[492] A´ìksistsìnotau. Aiaiákapotsiu.
Sotámotapòtsiu. Sotámaχkàpiuaie
omá aké. Aχkóskau. Ki omá
539 nínàua kákàupiu. Omí otoχké-
593 man iχ´pitsípìmin aiísisoaχpi. Si-
606 kánoyisoyimanàii, makáutskinai-
224 kin, sapúsoyinimàn, ókoani
otsítaχsiχ´p, kánnyaie nitsísoyì-
soau. Otánik omí otoχkéman:
Noχkátsinàt. Omæχkínaiks án-
nikskaie áminaiks. Amóksi akéks
áisksòsinu otsítaksìnamaχpnàu-
aists. Asótsimàni itaisínàkinunists,
[262] ki inúiskinètsimàni, nitápskine-
tsimàni ki aisóisàtsis. A´nnyaie
iχ´tanístsisitapìop omí otokís. Omá
nínàua támatapàisnisto: A´ìχ´-
kitsísi ítsitsimànists, áiàkitopakìop.
539 A´mok Kináksisæχtàii ákitsiksi-
224 sapistutsop. A´mistoiauk sipátsi-
574 niuà. A´kitsiitsimàup. Mátsaistò:

Their eyes [the bulls' eyes] were dusty. They would rub the knives a little, with them they cut their backs open. They were all skinned from the back down. Then they would throw out their kidneys. And the oil and grease would gather about their navels. They would throw down the yellow back-fat and spread it out. The man would tell his wife: Take and wash the manifold. When she came back, he would say to her: That leg-bone, the oily leg-bone, just break that. It would be broken for him. And the manifold and the marrow of the leg would burst by chewing. He would roll the marrow in the manifold. He would burst it by chewing it.

He had done skinning. Then he began to pack his meat [on a horse]. Then he came home with the meat. Then the woman [his wife] brought it [the horse with the meat] home [to her own parents]. He [her husband] stretched his hand out [that means: gave the meat to his parents-in-law]. And the man [the husband] just sat [inside of his lodge]. His wife came in with the son-in-law's [that means: her husband's] food. The broken boss-rib, the short rib, the gut with the blood in it, the tripe where it is good, with those [four] things he [the son-in-law] was fed [by his parents-in-law]. He was told by his wife: Give an invitation. The old men, those were the ones he

A´kopakìop. A´kitakàuop. Paχkă´χkeyi ákitokèkaup. Aukékau. Aukanáipuiχ´tsii moyísts. A´ikskaniststsìau. Ki omá nínau itaṇíu: Annápaiinimàt. Itomátsàmiu. Tǽmitoto einí. Itauámiaupiu. Itauákimau. Mótaiχ´tsii mǽksiniks. Ki áunatapiitsimàu. Istáχkaχtaiks únnikioàuaists akáutsim. 'Osákiks áitsipstsitsauànisiáu. Itauáχkyapepòtsiu.

A´istæmamotapìpiaii itapótsopiks. Saχkíuaiks otæχkóskanoàuaiks. A´istæmamotapìpoχtoχpi pikíχ´kitanists ósisæksiniàu. A´istæmauasokòyiau áuatsimàiks. Sakiáupisi omá nínau, áistæmsokanìau: A´moχkauaistsiksìsau. Akéks áisok-

invited. The women jerked the 539
skin-meat from the skins which 224
they would make their marks on 574
[the skins that would be used
as parfleches]. They made marks on 539
the parfleches, and the long sacks, 281
the real sacks, and the berry-sack. In that way we made use
of the hide. The chief then again 539
cried about the camp: When the 221
slices of meat are dry, then we shall move. We shall move down over on Milk river [literally: Little creek]. Close by [that river] are the better buffalo. We shall skin [for lodges]. Again he cried around the camp: We shall move.
We shall make a circle [to chase 539
the buffalo]. We shall camp on 224
Bad-water [a lake]. They camped. The lodges were all put up. Everything was quiet in the camp [literally: they — the lodges — were all quiet]. And the chief said: Now begin to catch your horses. Then they went on a hunt. Then they got to the buffalo. They began to get on their horses. Then they chased the buffalo. The carcases were scattered all over. And they began to skin. They would take the teats of the cows with sucklings. There was foam on the back-fat from rubbing. They would go home with the carcases.

The horses that had meat on them would be taken all over
[the camp]. They were what the [606]
married men presented [to their fathers-in-law]. The cooked ribs, that were all carried about, were the food given to the sons-in-law.

539 224 anìi: O'maiaie nipotsíman, áχkoχkitotuipìksiskau. Aitsáitapisoχkòaiau aápaists, auátsitotstsìsau mǽksiniapì. Itáisæmaukunàiiau, otsitoχkóyekaχpiau. Itåχkænáitàpiχ'kitsìi otsinóksàtskànists. Itáiχ'kitsanītsìu otsíitsimànists. Iskúnatàpsiks àkéks áistæmiksistsìpoχkèmiau otokyánokomoàuaists. Omá nínàua itauín: O'kí, ákopakìop ámom Akaií'niskuyì. A'kitokekaup. Omá manikå'pi pyómaχkau, aiχ'kúsksinim mí'nists ǽkaitsìi. O'kí, kitakéiχ'pi, káχkitotois. Kiáuakauoyi osóisatsauaists. 539 281 A'utakùsi itå'χkanautapùisiu. Otóisists omá túkskàm ókonòki, pæksínisimàni, ápinìkimiu. Omá túkskam[A] akéu ǽnnistsiaie otóisin. O'kósiks 539 222 [103] áitsinokoauanepuχsìau. Akéks itápaistutsimiau otópiχ'katsoàuaists. Itáumatapakàuoyiu otákokoauàists. A'iksistapaupiχ'katòmiauaists.

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[237]

Inviters would go about. When a man was still at home, [some people on the outside] then would say: A big herd of buffalo is coming towards the camp. The women would say: Over there is [a buffalo], that the people try to kill, that we may go to get the entrails. No one went ahead of them [the women] for the blood, when they went themselves to the carcases about. They camped a long time, where they got food. All their choice pieces of the meat got dry [during the time they were camping]. Then they dried their skinnings [the hides]. The strong women would quickly get the hair off their hides. The chief said: Come on, we shall move to the Many-berries [a local name]. We shall camp there. There is a young man who went far, he found out [that] the berries are ripe. Come on, you women, you may go for berries. And they had many berry-bags [literally: And many were their berry-bags]. In the evening they all came back from picking berries. The pickings of that one [bunch of women] were sarvis-berries, goose-berries, white-berries [red-willow-berries]. That were the pickings of that one bunch of women. Their children would be delighted in eating the berries. The women prepared [an oil out of] the brains and the liver, mixed up [to oil the hides with]. There began to be many [hides] for their future lodges.

[A] [Erratum: this should read tûkskæm--Analyst]

A'iatopakìis, omá nínàua itaníu: A'kopakìop. A'kitokèkaup Einiótokã`nisi. I'kakauoiàu mí'nists, pάkkiχ'piau. Itáutsimaists. A'utsipoχtòsaists, itauákimaists. Itáipαksinìkimaists. Otsiníuaχkanaists. Tάmatopakìau. Omá nínàua itaníu: Einíua ámistoiauk Iχ'kitsíkitapìiks, ákitokèkaup ki ákitsinokauàkimaup. Ki ánnamauk áitaukèkau. Itakáu. Itauákimau. Ki ákauoyiu ksistauyókakists, ókoaists, utsísts. Otsinóksatakànists òsákiau, otsímmaχkìsau, okoésisau. A'isopoksinòksiau. Nímaiks itáukakiχ'tsimàiãu, máχkanistsistutspiau. Mátatapistutsìuaiks, áikakauoyiu auáuaχsists. Ki ánnamauk áikakitomautapauàukiu. Aukanáitapaχsis kotokyãinokui, itaníau: A'kitapistutsop mistάkists. A'kitsikàkimau mάnistàmiks. Itáumatapistutsiu. Itauánitsistutsiu. A'istαmipuχsapìstutsiu. O'mi itáukekau Inokímists. Tάmatopakìiau. Omá nínàua itaníu: Mátokeks-omάnistàmoai-otsítskitaχpiau ákitokèkaup. Ki itstsíp imάnistainokoχkauàkimaup. Matsítskamistutsopa.

They had done the oiling of the skins. 539 281

When they moved again, the chief said: We shall move. We 539 shall camp at Buffalo-head [a local 222 name]. There are many berries [103] [of all kinds], [especially] cherries. They took them. When they had [251] brought them home, they mashed them with the whole seed in them. They were picked for future use [for winter-time]. Then they 539 moved again. The chief said: 224 The buffalo is near the Seven- persons [a local name], we shall [103] camp there, and there we shall chase elk. And there they camped. They gathered in a circle [to chase the elk]. Then they chased [the elk]. And there was much hot pemmican, tripe, guts. The [262] choice parts were back-fat, flanks, belly-fat. They all had plenty of food. The chiefs would come to- 539 gether to decide, which way to 221 move the camp. They did not move about [far], they only ate food. And there they moved about [just a little]. When the hides were all good, then [the chiefs] said: We shall move to the mountains [the Cypress hills]. We shall cut the lodge-poles. Then they started to move. Then they separated [by bands]. Then they would move this way. They camped over there at Long-lakes [a local name]. Then they moved again. The chief [103] said: We shall move to Where-the-Women-society-left-their-lodge-pole [a local name]. And there are some [buffalo], we have still

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221 Omá níuàua itaníu: O´kí,
ákopakìop. Å´χkomonoàsiu ákito-
kèkaup. Ki ánnimauk áitokèkau.
[224] Itápauauakoàii ómomistæmikìks.
Itápaisotsimaχkataiau. A`kéks
539 ákoχtoksipistàiauaiks. O´tokepo-
283 auaists matáutsiχ´pi. Iχ´táupimis-
kàupiau. Nitúiksimàukiau má-
toχtaiopimiskàupiau. Ki àkéks
asipístsi iχ´tápæstotakìau atsítsipi.
Okóauaists áumatapipanokàiau.
A´uaniu: A´kopakìop. A´isinaiχ´pì
ákitsisapìstutsop. Mí'nists aitakáu-
oyi, pákkiχ´pists. A´ukèkau.
Matsípiotoisìuaiks àkéks. Ki áiχ´-
539 kitsìau pæksiníkimàni. A´kakoχ-
222 tomìauaists. A´χkiks itáisapoχ-
[103] tomìauaists. Otsiníuaniauaii. A´n-
nistsinie istuyísi ákoχpæmsikàiau,
ákoχpaiànkimaiauaists, ki ákoχ-
tauàusiauaists. A´uaniu: A´kame-
539 tsistutskiχ´tsip A´kekoksistuks-
251 kuyì. A´koχtamitapaukèkaup.
A´imakàpiu ìksisakápiu. A´isa-
ksistutsop: Einíua, áuakàsiks
539 átomatapàpaskùnakataiau. Sau-
252 kyáuakàsiks áitanistutsinaiau ánni
imità´χpeki. A´itsitsipokàχkina-
kiniau. Matsitstsípa áχksæmæsà-
539 tsiχ´p. Apí'siau, sináiskiau, ápe-
221 kaiiau, saukyáuakàsiau, ánnikinie
[103] àχpummátskataiau pistáχkani.

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to chase. We moved back [towards the prairie].

The chief said: Come on, we shall move. We shall move to Green lake. And there they camped. Then stray-bulls were chased. They were taken to use their hides for Indian trunks. The women would use their hides to tie their travois with. The hair on the heads [of the buffalo] was taken also. It was made into ropes. The same [hides] were also made into hard ropes. And the women made a string from the sinews [this string was used in tanning]. They began to tan the skins for the lodges. [The chief] would say: We shall move. We shall move to Writing-stone [a local name]. There are many berries, [especially] cherries. They camped there. The women did not go far for picking berries. And the mashed cherries were dry. They put them away. They put them in calf-sacks. They were the berries for future use. In winter they would skim the grease with them, they would mix them with their pemmican, and they would make soup with them. [The chief] would say: We shall move up [alongside Milk river] to Woman's-point [a local name]. We shall camp about along the river. The meat about [the camp] is getting scarce. Then we had moved away [from the river]. Buffalo and antelopes commenced again to be shot. The prairie-antelopes were fat like dog-ribs. They had sweet livers. There was

Itaníu: Ponákiksi ákoχtsikàkimaup. A'iiståχkìχ'k ákitsikàkimaup, ótakèsina okóauaists ákitsiksistapistutsimaists. A'kitsiksistokatòmaists. Itsíkamistutsiu. Tǽmitokèkau. Ponákiksi ǽnnyaie nitóχkanistoχtaikàkimau. A'kaiskskamiu mǽnistàmiks. Aukanáiχ'kitsiksìsoyis, ákoχtsitakokèiau okóauaists. Ki ákitanistsinatsiàists ǽnni suiópoksokoiskàni. Ki áiìkoku, suiópokskûyi áukanaiksiksimàtsiu. A'umatapioyìu utsí ókoai. A'umatapoχtoχkòpskauaists. Mátsikakanistapoχkyakanapiua akópists. Imaksíkapseks ánnaχkaie akáumatapioyìu. Itstsíi myápakèks, mátoχkotunnotsìusiks. O'mi kέnnauk itsápaukunàiiu. I'sikotuyìks, áuatuyìks, ponokáiks, síkiχ'tsisòiks, ǽnnikskaie ápaisamatsìu. Annó ítsapaukunàiius, ánnikskaie áinitsiu. Atotǽmokoχpotàsi, itå'χkanaunètukiu, máχksinistàts. A'nni niétæχtai áistæmitsinapapaukunàiiu. Itáiaiåχkimàu, eiuí ómåχtapautsatsìχ'p. A'nnimaie ákitsitapistutsiu. A'ksokapsàtsim, otsitákstuyìmi. Sotǽmitsìkiχ'kiχ'tankunàiiu. A'kaitapistùtsim nistsépiskan. Matómautstuyiu itå'χkanaitamìtakiu.

nothing, we would just look at 539 [without killing it]. Wolves, bad- 224 gers, skunks, prairie-antelopes were those, that we bought tobacco with.

[The chief] said: We shall cut 539 our lodge-poles from Cut-bank 313 river. When we were near to [the place], where we would cut our lodge-poles, the women would have completed their lodges. They would have done sewing them. Then they [the Peigans] moved fast. Then they camped. It is Cut-bank river, where they always cut lodge-poles from. They would watch the lodge-poles. When they were all dry, then they would stretch their lodges with them. And they would look like leaf-lodges. And it was late 539 in the fall, the leaves would all 221 be white. They began to eat guts [262] [and] tripe. They began to make [252] soup with them. One never turned his head away from the soup. They would begin to eat even [262] hard-seed-berries. They were careful [literally: hard] women, [that] never would be hungry. Over there [near the mountains] it was, they camped about. Black-tails, 539 deer, elk, moose, those were [the 224 animals], they hunted for. These [people] were camped about [near the mountains], those were [the animals] they killed. When it 539 snowed [first] in the fall, then 221 they began to hurry, that they moved down [to the lower country]. There [down] on the river, there they would be camped

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A´isokaniu: Einíua mátoχpaiaksikinopàiuatsiks òkósiks. Ǽ´nnimaie itáitamìtakiu. Aipǽnnis, túkskæmi matápi itáinoyiu einí. Kokúsi itáuto, ki itauániu: Einíua ámistoiauk, íkakaũm. Apinákusi
539 kitáksàm. Itsíniχ´kai áisàmiu.
224 A´istæmauakimàu. Ǽ´kaisokàpiua einíua okúyis. O´mæχkoχkatsistùyikiks, kátsistuyikiks, ænníksiaie ikáiaχsimìu. Ǽ´nniksiaie iχ´tǽstuyìmiu. A´itanistsiàiks ǽnni àipoχpokúyi. Tsá, áisopokitamàpiu otoχkóiekàni amóχk itstsitstsáutstuyiu. I´tåχkanauto. Einíua nátòkai, niuókskai, nisoóyi, nisitóyi itáiistapu. Itå´χso. Ki ánnomà otsítokuiàiiχ´p, áistæmikakàupiu. Omíksisk otsíχ´kaniks itáunimiuàiks. Itǽsksoaatsiuàiks. Itǽstauatsiuàiks. Itáupiχ´katsìuaiks. Itå´χpaniniuàiks. A´istapuyisuyìsaiks, ǽkaiksistokomisimàu. Itápitsotsimaists. Itsitoásuyìnakiuaìks. Aáistsisaiks, itáiàmiuàiks. Amói åχkéyi ǽkakuiksipuiekàsiu, itauápotoyiuàiks. Itǽkænniksipistsìuaiks. Itápæχsàχkiuaiks. Páχpàkitsiu ǽnnistsi iχ´táisatsìniuaiks. Okúyoauaists mistsísts ǽnnistsiaie iχ´tápæχpokùyiuaie. A´ipstsikiχ´suyìu,

about. There they waited, where the buffalo would come the nearest. To that place they would move. They would carefully look, where they [themselves] would be during the winter. Then they camped in different places all along the river. They would make the corral [for their horses]. In the beginning of the winter they were all happy.

[The chief] would say: The buffalo would not set warm their [unborn] calves [that means: the buffalo would not have another place than their own bodies to hide their calves]. Then they [the people] were happy. When it cleared up, one person would see the buffalo. In the night he came back, and said: The buffalo are close by, they are many. In the morning you will hunt. They were all gone on a hunt. Then they would chase the buffalo. The buffalo's fur was good already. They [the people] liked the big heifers [four years old], [and] the heifers [two years old] very much. With those they wintered [that means: they ate them during the winter]. They would be like as if their hair were brushed. Oh, happy times there would be in the beginning of the winter, from the food that they got. They all came back home. [After] two, three, four, five [days] the buffalo would go away [from the neighbourhood of the Indians]. They [the buffalo] moved back [they would drift away north].

itauáχkapitsìuaie. It*á*nnipotoyìunie. Mátsitaisapaχkiχ´kuyìuaie. Mátsitaumatapauaχkapàtsimau. *Á*nnístsi einíua oχkín, nitáiniχ´katoχpiau oχk*a*tsíkinan. *Á*nnistsi mátoχtaisatsìniuaiks. Itáiksistsiaiks. Mátatoχkapitsiχ´tàuats. A´iksistsip*a*nnâ`χsiu. Omá akéua ki ómi ki òkósiks iχ´kanáiksistsip*à*nnâχsiau. Okásiau, istsíi ákometsistoχpaiòkaiau.

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And here, where they were camped, they would just stay. They would be in a hurry for their robes [to tan them]. They jerked the skin-meat from them. Then they scraped them. Then they oiled them with the brains and the liver. Then they greased them. When they were soaked with grease, they had already warm water. Then they would pull the water [from the fire]. They poured the water on them. When they were soaked with water, they would twist them. [When] the water was all out of them [by twisting], then they would untie them. Then they tied them stretched. Then they began to scrape the moisture out of them. They scraped them with a broken stone. They would brush their fur with sticks. It [the hide] was a little dry, then they pulled it on a string. Then they put it down. Then they stretched it by stepping on it [by holding their feet on the ends]. Then they pulled it again on the string. There were some buffalo-bones, they were called shoulder-bones. With those they also scraped the hide. Then they [the hides] were completed. Then there was nothing to think about [to worry about]. They had done making robes for themselves. The woman, and her husband, and her children, they all had robes for themselves. When they slept, they would sleep as if they were sleeping with fire [the robes were so warm!].

539 A'ipiò einíua, akékoaiks àkitsi-
222 kákiau omím omæχksiksímim.
A'kitsikosìnai. A'kitsitòtòaie. A'n-
nòm otsítaχsimaχpiai, ákitaupito-
toksksiuaie. A'ksipstsikapauàkiu-
aie. A'kitopitsiniotoyìuaie ǽnni
nitúyi. Aníkoχksim ákitominio-
toyìuaie. A'ksoatsìuaie. I'kitsi-
ipùminai. A'kstæmatoχto akékoān
saχkúmapi, akáitapìau. Amói
akæχkúyi ákitunnataiau paχtsíka-
kæχtàuai, áisaitsikæχtakùyi, iχ'-
táumaitsìmiskiòp. Ǽ'nnistsiaie mat-
áuatomiau. Pokáiks mátâχkoi-
âχtoχkoχsìuaiks. Matâ'χketsi
aipáuyikaiàu, omíksisk mistsíks
â'χkanautoyìau. Amóksi otápito-
toksksàuaiks. Kiníks matáuatsìau,
kapsêks. Ki ænníksi ksísàm, ksáχ-
kumaiksi. A'isinipaiau. A'itâχ-
tsikitàuyakiòpiau. Ǽ'nnikskaie
áuχtsokoiòχtoχkòχsiu. A'kéks
áipænniχ'tsìi miksinítsìmiks. Mát-
ainiuanatsìuaiks. A'itapòtstuyis,
ákomiskaiau. A'kéks áiksoatâχ-
539 koχtaiau. A'iistâχtòmiau mistsísts.
751 Aipyâ'χkoχtaχpokùsi, ponokâ'-
824 mitai itáiàkunistsiu. Sáikimaisò-
tsiχ'piu otsítanists. Itâ'χkoχ-
tàuaists. Omístsi manistsístsi ǽnnis-
tsinie noχkâ'χkoàitsim. I'kaisa-
kakètsinaìsts. Autsiksístâχkotà-
539 saists, itápauaukapìnim osákopstà-
251 nists, aχkitsítsoatâ'χsaists. Ki omá
kipitákeu otómitàm noχkâ'χko-
aimiuaie. A'istæmaniu: Ki àiki-
539 páksakiχ'tsòk. Kǽnnyaie noχ-
313 kǽtoχtâχkoχtàuaie.
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[When] the buffalo was far, the girls would cut a big tree over there. It would fall. She [a girl] would go up to it. Here, where she liked it, she would knock off the bark of it. She would hit it [the tree] lightly. Then she would peel from the same place [where she had been hitting]. The same size [as she had peeled] she would tear in two. She would eat it. It was very sweet. Then the girls and boys — many of them — would go. Over there on the hill-side they dug for false roots [a kind of eatable roots], rattle-sound-roots, [and] make-bleed-roots. Those they ate also. The children never became sick [because those roots were so healthy]. They would find the other [trees] to eat, they took all those trees. They peeled the bark from them. They ate also roseberries, [and] hard-seed-berries. And then there was earth-medicine [black alcali], it was earth. They licked it. All the mouths would be just white from it. That [the earth-medicine] prevented them from being sick [literally: they would not get sick from]. The women kept bullberries through winter [literally: laid bullberries over night]. They had them also for berries to use them afterwards. When they had real winter, they would provide for wood. The women would go on foot for wood. They would pack the wood on their back. When the wood was far to get,

53: Uhlenbeck L-5 (1910-1911) 1912 NF6 Blackfoot NF6
Piegan
Montana

Aiksistápaukoχtàs, itáumatapàpaipiksìm otoχkakínnànists. Itáiχ'tsaipiksim otsístakinì, op*á*ksàtsis. Omí ot*á*nnaukotokèmi *á*nnimaie itot*á*tsipòtsim omístsi otoχkakínnànists. Itauániu. Táksiksistàp. Itáumatapàkimaists. *A*'kaisuiiχ'tsìu unnétoχki túkskàie oχkitsíkinanì áukoχ!okoaikìnamau. A'iksistàkiimaists. A'ukitsapìkinau. A'is*a*màkotsisàie, ákitopitsosimàie. Omístsim p*á*kkiχ'pistsim íkatsiksiststom. Itótoyiu omí àpótsii. *A*'nniaie iχ't*á*msikaunie. O'm*a*χkaiitoχkòsinai *á*nnimaie itáisapimsikàunie. Aiksistsínikinau. Omístsim p*á*kkiχ'pistsim nitsítsapoχtòm. Aká'χtsimaie op*á*kkimsikàn. Itanístsiu àkéks: Amóm k*á*χtsitsiksistotakaχpuau nitsínikinàni. Omí ot*á*nni íkaumatapakìmin omí osá'χkoχkàiis. A'iksistakìminai, otsítoχkokaie. Ki omím imsíkauim iχ'pitásoka-

they would put the travois on a horse. They had covered their saddles from one end to the other [with raw-hide]. They carried wood on them [on the travois and the saddles]. They had profit from the travois. They valued it very much. When they had done carrying wood with it, then they began to coil up the ropes, attached to the travois, [for fear] that they might be eaten [by the dogs]. And the old woman had [also] profit from her dog. She would say: Just put it [the dog] short [that means: just put the travois on its neck]. That way she got her wood.

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When she had done getting her wood, then she began to put her leg-bones together. She pulled out her stone to hammer the bones on, [and] her stone-hammer. She put her leg-bones down on her half of a hide. She would say: I shall make grease [from the bones]. Then she began to hammer them. She had already put her real pot on the fire. She would make the soup with one of the leg-bones. She had done hammering them. Then she would put the mashed bones in [the pot]. When it had boiled a long time, then she would pull it from the fire. She had already put the cherries [near her]. She took a horn-spoon. With that she skimmed. She put her skimmed grease in a big real [wooden] bowl. Then she had done skimming [the grease]. She put the cherries

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[415]
[415]

539 kimaie. Tǽmomaχkatskoχpatsì-
252 maie. Ǽnniaukaie ki omí ús
iχ´tsitátsimaχkoyiuàie. Nápiks
iχ´tsitámììnaii.

539 224 A´totstuyìu, tǎmamísamiu. Unistáχsiks autæχkétaupiau. Ki itaumátapoχpummàtskau. Tǽmauauakimàu. Imakúmaistuyis, ǽpssists iχ´tauáuakimàu. Kotskístuyìsi, otsitákauakimaχpi, [436] autómitsistaniìpiksim otsísts kóniskuyi. Ipitámoksakiuàists. Mátoχtsitauanistsiu ksáχkuyi. Itå´χtauàkimau. Iskunátæχkumìks nátokæmi ǽnnyaie nitoχtáuaχkstàiau. O´χpsoàuaists nitúyi nítskunatàpsiau. O´tàsiks mísiaiks, mínipitsììu. Aipíχ´tsisi einíua, otsisǽmitokùnaiispists àukápis, imakúmaistuyìs, miskáistæmopakìau. Auotásaininipitsìu òkósiks pokáiks. Itáipiχ´tsiu einíua, áitapsuiinisì, omá nínau itápaissaistò: A´ïaksamiop. A´ïaketaisop. Inákåχtsists ækánnaukiχ´pists ǽnnistsiaie áutsim. A´ukoiskatòmaists. A´uauauaχkàu. Ikstsíksists otsipíists áinistaχkatòm. Ǽnnimaie nínaiks nátoχkemiks otsísoχkemanoàuaiks ǽnnimaie nåχkitáisamiàiks. Nåχkitáisauatsìauaiks. Itanístaniχ´katai-

in [the bowl]. There was much [literally: far] of the cherries with skimmed grease. She told the women: You must get hot this soup of the leg-bones. Her daughter was already hammering the sirloin-dried-meat. [When] she had done hammering, she gave it to [her mother]. And she [the mother] mixed it [the dried meat] up with the skimmed grease [and cherries]. Then she made it all into one roll. She gave that to her son-in-law. He invited the old men.

It was winter again [it was the second big snow-storm], [and] then they went up to the prairie [from the river] to hunt. The calves were put in the pot [that means: were not too big for being put in the pot]. And then they began to get robes to buy with. Then they chased the buffalo. Even if it was very cold, they chased the buffalo with arrows. When it was extremely cold, they first stuck their hands in the snow, where they were to chase buffalo. They would put them [their hands] under their arms. Then they would put earth on them. Then they chased the buffalo. Those that shot hard would kill two [buffaloes]. They [the hunters] were just as strong as their arrows. Their horses were of hard endurance, they could stand much cold. When the buffalo were far, [and] when the places where they camped a long time about became to be bad

siks itáisinnauàke. Omíksisk itáisinauàkeks áitsikspinìau. Itā́´χkusksinòaii unistáχsiks, maníkoχkìmiχ´piau. Manistápanìkoχkìmiχ´piau, ǽnniksiaie moyísts pistóχtsi itáiisksipìχ´p otsikyóauai. Manistápanìkoχkìmiχ´piau, ǽnnistsiaie iχ´tǽksiniχ´p.

Manistápisæmistuyiχ´p, áiimoyikoǽnisau, kǽnniaie áunatapotò. Itæstsímimiau. Ki itsáuataχsiau einíua okúyists. Itáiepumìu, ǽnnimaie iχ´tsiksístoχpummàtskatau. Itǽkæmoχkanaupaistutòaii imoiániks. Itáukstsima matápiua. Túkskæma matápiua nátsippi, niíppi, nisíppi, ǽnnimaie iχ´kakā́´χpummàtsiu. Katáipumotàsiua áikimatoχkoiìm mā̀χtā̀χpúmmaχpi. Itán-

[dirty], then they moved notwithstanding [the cold], even if it was very cold. 539 224 Their small children all cried for cold. [When] the buffalo were far, when it was really warm weather, the chief would cry out over the camp: We shall go on a hunt. We shall go with pack-horses, and stay for some days. They took the small old lodges. They took them for lodges [on the trip]. They went walking [slowly]. They would use thin willow-sticks for lodge-poles. [Where] men had two wives, their younger wives would go [with them] on a hunt. They [the husbands] took them along. Then they [the younger wives] were called „the chief-woman of the pack-hunt". Those chief-women of the pack-hunt had their faces black on the sides [because they did not wash them]. Then the calves were known, what size they were. According to their [the calves'] different sizes, we tied their shoulder-bones inside of the lodges. From the different sizes [of the shoulder-bones] we knew [the sizes of the calves].

As it was far in the winter, 539 when the calves had hair on them, 221 then it began to be spring. Then they [the calves] were of hated size [that means: they were too big, so that the Indians had to cut them in two]. And then the buffalo's fur was not good. Then 539 they had summer, [and] then it 436 was, [that] they quit getting robes 237 to buy with [because the fur

539 kiotåχpummàu satsópatsì, auáksopaiks
436 miníkimiks, pistáχkanists,
237 apáipistsiks, sikåpáipistsiks, ánnysaie
nitáiiåχpummau. Túkskamà
nisitóianàsiu náipistsìua, nisóiannàsiu
túkskamà náipistsìua. Satsópatsists
nitsáinasiau. Auáksopaiks
natokíanasiau noχketsíkepipiau.
539 O'χkotokiksisaikètanists, síksapistsimàtsiks
439 mátsitukskàm mátaitsanàsiau.
Pistáχkanists nitúkskamà
imoiána namísooiau. Apáksipstaχkànists
539 nistókianàsisau,
435 nåχkitáianisooiau. Ánniaie nitáiåχpummau.
439 Itauáχkyapåχpummau.
Itáutapiåχpummàu. Itauámistutsiu.
A'itsksistutsisì, áikaisaièsoχkìm
ótakèsiua ótstaukatskànists.

539
221

539 A'ipiàpsamiu einí. Aiiχ'kímikuyì
224 itáutsistutsiu. Mátoχkonoyìuatseiní.
484 I'kamakàpiu, stámikiks
onóχkitoχkòinimatoχpì. Soχksikáiiχ'kimikuyì
itántaministutsiu.
Itakítsouskuyiu ánuiχ'kaie iχ'tauáuntutsiu.
Akå'χkatsiskuyiu,
O'maχkspatsikuyì, ánniaie iχ'tauáksistutsiu.
Itapáuamiàksistutsiu
Aukáipotàskuyi. Itapáipuχsapistutsiu
[103] Einiótonisi, Akáatse-

was not good]. Then they began quickly to make robes. The people counted for themselves [the number of the robes]. One person had twenty, thirty, fourty robes to buy things with. Those that had not good horses suffered for [want of] something to buy with. They all went on [to the trading-post] to buy powder, hard cartridges, tobacco, white blankets, black blankets; such things they would buy. One blanket costed five robes, one blanket [another one] costed four robes. Powder [one gallon] costed one robe. A hundred cartridges costed two robes. Flints, [and] black gun-springs costed together one robe. Only four [plugs] of tobacco were [to be bought for] one robe. Of white tobacco they got eight [plugs], if it costed two robes. Such things they would buy. Then they would go home from buying. Then they came home after buying. Then they moved up on the prairie [from the river-side]. When they had moved on the prairie, the women had a big supply of lodge-pole-pins.

Then they hunted for the buffalo. They would move to the Cypress hills [literally: Striped earth]. They could not find the buffalo. There were not many places [literally: it was scarce], where they found the bulls. They moved down on the other side of the Wide-gap. The Round forest, that was the place they moved to. They would go to

ksìnæskuyìu. A′inoăχkonoyiu einí. Itáumatapauakimàu. Ită′χpokyapauauatutsiu, einí ómăχtapakaièpi. Písamiks itáiinapitakìau. Kokúsi itáipuyìau nínaiks: Mínatsipiomaχkàt. Aiínapitakiòp. A′mom otsítakaièpi einíua, itauáuaksisau. Itáukakiu, áikaitsauapotoyìu otápimi ótàsiks. Nató′sii mátæsæmiuàie. Aikskísaie, saiipúnikskisàie, itáiikokakìu. O′nokămitàsina áikaisaiepiskoàu. Mátaisæmòa itáisapiskoχtòaii sámiks kátauaiăχtsimiks. A′istæmisokaniòp: A′iana itsínitau. A′isautomoau. O′ksòkoaiks itápauasainisòiau. O′ksòkoaiks ăχkanáikimmatoχkoûmiaĭks. Ki omí aχkúiinnimàni itsitáisapiχ′takiau píksistsimàni. Ki itæχtásainisatsiiau. Omí nínai ápauauaχkai ită′χkotsiauaie aχkúiinnimàn. Itauánistsìauaie: Annóχk ámoi kitótsisisin. Kímmokit, nitsĭkímmatoχkui. Năχksikímmokit, naχkítskìχ′t. Minakánoχs kokuístæ, naχkítsàpi motokă′ni.

Much-driftwood, [and] the Big 539
Sandhills [local names] and [then] 224
turn back. They turned back and
moved up to Rotten-willow-wood 484
[a local name]. They were moving 103
this way to Buffalo-lip [and] Many-snakes
[also local names]. They 539
finally found the buffalo. Then 224
they began to chase the buffalo.
Then they moved about that way,
where there were many buffalo.
Those that hunted far gave the 539
alarm [suspecting the enemy being 721
near]. In the night the chiefs
would talk. [They would say:]
Do not go far. We have had
alarm. Over there, where there
are many buffalo, they ran away
[scared by some people, enemies
of this tribe]. They [the people
of the camp] were careful, they
would not turn loose their male
horses. They would look at the
Sun. If he [the Sun] had stripes [821]
on each side [the Sun-dogs], if
he had often stripes on the sides,
then they were very careful. All
the horses were not driven far
[from the camp]. After a short
time the hunters, that did not
listen [to the chiefs, and went
far from the camp], were charged
on [by the enemies]. Then suddenly
there would be said: A
certain one was killed. He was
scalped. His relations began to 539
go about crying. All his relations 721
would suffer. And they would 765
put weeds cut-up with tobacco
in a pipe. And they went crying [791]
to him [the medicine-man]. To
that man, who was walking about,

53: Uhlenbeck L-5 (1910-1911) 1912 NF6 Blackfoot NF6
Piegan
Montana

539
721
765
791

539 926 Itauániu omá nínàua: Mátakèopa, áχkitaikakauasàiniop. Itauánmiopiu, itáutakomaχkau. A´ïkaistapauakàitapiu. Itásiiχ´tsimau. A`kéks itáitsotsistsinàiau. A`ksistuyitakìks manikå´piks itápapisamiàu. Itáiniχ´kåχtåχsiau. Omá nínàua áistamaniu: A´koχkoχtasainiòtakiop kaχtóma. Itáu-
[533] matapinimàu. O´móχksksinòoχpi mìkoχponìks ótàsiks, miomáχkaiks, ánniksaie åχpátsiu. A`umató. Iχ´kitópisoò. A´istamoχtàpauàuaχkau, manistápakanàpiχ´pi. Nútsitapìi iskunátàpsi miikítapì, ánniksaie áiisapàsapìi. Apáikastsiau. Manistápikauaχkùskoχpi, iχ´táuanistàpauàuaχkaiau. Itaiápiau moyí. Itáskomaχkàiau. Ainoásau omím ótapisìni, itáuχkumìau: u'ú +. Amóm soóam itápauχpatskotsiu. Itauánistaiau : Sékamiksik áistomaχkàiau. Nítsapiau. A´uautsìau. Akå´χtsimaiè atánnimaukå`n. Omá sóyepiχ´tsìu nitúkskam itapáskòaiks. Ánnaie otáitsinikòkaiks. Otáuanikaiks. A´mistomàuk itaukúnaiiu. Ánnaie túkskam åχkanáitsinikatòmaie. Aukanáiiåχtsimìs, itáitamitakìu. A'ikakàniχ´tsiniχ´kaχtåχsin. Ki omá mátsìua manikå´piua nitástonikìu: Annóχk ksistsikúiχ´k kitákskѕinòki. Námaiks tákoχtòtaki. Saioχtótakìnikiau, támakesàpskaukik.

they gave the pipe. They would say to him: Now here is your smoke. Pity me, I have suffered. Pity me, that I may have revenge. Let the nights not be many, that I see [that means: before I see] a scalp.

That man [the medicine-man] would say: We are not women, that we only cry. Then he [the same man] would get on his horse, then he would run around. The people [that followed him] were getting many. They ran near the lodges. The women then yelled. The young men that felt brave yelled. They sang [their war-songs] to themselves. That man [the medicine-man] then would say: We shall also make cry our enemies. Then they began to catch their horses. As they knew their long-winded [literally: hard-winded] horses, [and] hard-runners, they would take those along with them. They started. The warriors went on horseback. They went around, where they were hidden from view. Two strong brave men went ahead to look about. They were the scouts. They went that way, where the coulees were about [they followed the coulees]. They saw the camp [of the enemies]. Then they ran back. When they saw the people [their own party] over there, then they yelled: u'u´ +. The warriors then crowded one another about. They were told: The cranes [that means: the scouts] are coming. They really saw [the enemies]. They [the

Itáumatapò. Itsitáutòaie. Itáutàupiuaie. Itǽsæmiuaie, omáχkanistapsakapomàχkaniaii. Mátaiiksisæmòa, itáisakapomaχkàiinai nátsitapìi. Itápåχpatskotsìu itauámiàupìu. A´isimotsèu: A´kékáiái, ákékáiái. A´χkaistsaipiskoχtoniiks. A´utsatstsìsaiks, itáisapiskoχtoyìuaiks. Oma manikå´piu ikáiaìn ótàs. Kǽnnyaie ótomatsitsìuaiks. Itǽnisoauaniàiks. Omá manikå´piua sápòp okímmàni. Noχkǽtsisinìsoiauanìu. Itsipótstsoχkètsiotsiiau. O̊´tsitsipòtokaie. Mískstæmamiàpiksatsiuaie. Onámaii mátoyiua. Initsíuaie. Ǽnnyaie nitsinámaχkau. Túkskæma èpíu. Ki omá stsíka mátòtsimaie únnopànists. Ki amói stsíka matápiua otokå´ni sáautomoyìuaie. Ǽnniksimàu-

cranes] made a circle. There was 539 a big [literally: a far-reaching] 726 circle [formed by the main part of the warriors, after they had seen the cranes making a circle]. The leader of the party alone went back to them [the cranes]. He was told the news by them. He was told by them: Close by they [the enemies] are camped. He [the leader] alone told his coups. When they all heard it [that the enemies were camped close by], they were happy. Many 539 of them were singing [war-songs] 726 to themselves. And a brave young 533 man sang words in his song: To-day you will know me. I shall take one of the guns [of the enemies' guns]. If I do not take one of them, then put a womans^A dress on me.

Then they [the warriors] would 539 go on. Then they came near to 726 [the enemies]. They sat near by them. They looked at them, that one of them might run out on the prairie. It was not a long time, then two of them [of the enemies] ran out from the camp. Then they [the warriors of the war-party] crowded one another. Then they [the same warriors] got on their horses. They warned each other: Wait, wait! Let us charge on them close [that means: when they are close by]. When they [the two enemies] were close by, then they [the warriors] made a charge on them. The horse of that young man [that sang the song] was fast. That one [that

A [Erratum: this should read "woman's"--Analyst]

539 kaiks, ńitsinitsìuaiks. Káukoχtò-
726 kiaiks. Itotsímmotau. A'aχkyapi-
piksiu. Omátauakòkatsaie, omát-
oχkonòkatsaie. Tǽmaχsauànì-
naiiu. A'utsætoχkìm moyísts,
itokékau. Itáutapimàu. Itáiaksis-
tsipìm otótokåuìmists. Itáipikìm
sikű. Iχ'tsitǽsikskiuaie. Iχ'táu-
mistsinitàpomaχkau kauaχkuísts.
A'istsìsi moyísts, omá inoχtóau
nistæmótosikskiu. Itáutaminapìs-
tutsim akókatsists. Itå'χkanaiapåχ-
539 pàtskotsiu. A'istæmisksinoau: A'ko-
727 tamiatàiaiop. Itáumatapsàiχ'piu.
Itǽtæχsiaiòp. Itáisitokòmaχkau.
Itǽskunækiòp. Itauásokòmaχkaup.

[535]

[302]

[302]

young man] overtook them [the two enemies] first. They [the two enemies] jumped off their horses. That young man had a plume for top-knot. He also jumped off in front [of them two]. Then they made a charge on one another. He [the Peigan] was shot at by one of them. He [the Peigan] jumped at him in spite [of his shooting]. He took his [the enemy's] gun from him. He killed him. That way he got a gun. One of them [of the two enemies] had arrows. And another [Peigan] took his quiver and arrows [from him]. And the other people took his scalp. There they [the enemies] were, there they [the Peigans] killed them. They [the enemies who were scalped] had only their ears left. Then they [the Peigans] ran to escape. They ran home. They were not chased by him [by the enemy], they were not found by him. Then they had a good scalp-dance [before they arrived in the camp of the Peigans]. [When] they were near the camp, then they camped. They put up shades. Then they tied up their scalps. Then they mashed up char-coal. They blacked their faces with it. They ran down the coulees. When the lodges were close by, that one that had a relative killed [by the enemy] blacked his face all over. Then they [the returning warriors] gave a signal to the circle-camp. Then all the people [in the camp] crowded each other about. Then

Ki omá nǽmaχkau áutòmomaχkau. Aitspyómaχkàs, ótapìsin itǽskunækiòp. Itǽsksksisiu: Nikáitåχpatsistòaχpi, onámai nitótoain. Ki itáitsotsistsinatomoau. Okóaii tǽmitsipìm. Matsisæmóa itomoóyi Mátokeks. Itsitápoχtoòiaiks. Itsitótòiaiks okóaii omá saiínikiu. A´ìtotsinòkimaiaiks. O´ksòkoaiks ótoχkænsokomaχkokaiks. Ponòkå´mitai, piápi, ǽnnyaie nitsókomàχkiu. Ki omá stsíka ponopáni mátsinàmaχkau mátsitapoiau Mátokeks. Mátsinokimakàiks. Píapìi kákakàuo ótsokomaχkòaχpiaiks. Ki stsíkim iníkìim Mátokeks mátsitotsinòkimaiàu. Ki ámoii píapi matakáuo mátsokomaχkòyiuaiks. Itonítsotsèiau: O´kí, anétakìt, ǽnni nínauàki, áχkitonìtoχsòp. Kitoχkémaiks apå´χpiskinisàu. A´inkauåχkìsiau. Sàámists itáisapoχkyàkiu, okámipuyisnàmists, atskináisnàmists. Mátsitaisapoχkyàkiu áuotànists, áiistsåχsatòmiau. Ninámiskaχkùiinnimànists matáiistsåχsatòmiau. Saáitsikoχkìniks mátåχkiniåχsatsìauaiks. A´påχsoyisokàsists mátaisapskåχsatòmiauaists. Sapæpístatsiks iχ´táutauanàuaχkìsiau, ǽkspíkainàmaiks mátoχtautauanàuaχkìsiau, ki omá námaχkau omí námaii otoχké-

they [the returning warriors] were known: We shall have a circle in sight. 539 727 Then they [the people in the camp] made a rush out. We ran singing scalp-songs. Then they [the returning warriors] ran through the camp. [533] We were shooting. We began to run across one another.

And that one that got a gun ran ahead [of his companions]. When he ran into the camp, we — all the people — were shooting. Then he told what he had done: There he lies, where I shot him down. I took his gun from him. And then the women yelled for him. He then entered his lodge. After a short while the 539 Women-society gathered. They 727 [the women of that society] went 575 to him. They came to the lodge of him who had killed [an ene- 555 my] and counted coup. They had [535] there a happy dance. All his relations gave presents for him [431] [to the dancing women]. Horses [and] things were the presents they made. And the Women-society also would go to the other one who had taken the quiver and arrows and counted coup. They also had a happy dance for 539 him [in his honour]. There were 727 many things given to them [to 575 the dancing women] by him [by 555 his relations] for presents. And 535 the Women-society would also [431] have a happy dance for still another one who killed an enemy. And there were many things again given to them by him [by his [431]

539 man mátoχtautauanàuaχkìsin. Ki
727 akǻ´χtsimaie ómaχkètaχsin. A´u-
535 matapauaχkìsin ótakèsin. A´kai-
[555] kanistsinìm opokáiimatsists. A´ita-
[575] nistsinatsiaists ánni otsikékinaχ-
soàts. Omá saχkínau námaχkau
[431] omí nápii kákitsitokapoχtasiu-
[302] anàakaie. Ki otáiapitaχskotokùie.
[292]

[293]

[533]
[555]

539 Ki omíma ómåχtsiuìk̥iχ pim^
726 otáutsapàakaie. Itsáipiu. Itáuauχ-
[721] kàntsimiuaie. A´isakayaylu ótakèsi-
na. Maiáiks moyísts spóχtsim
atoksípistàn ánnimaie taiχ´tsiu.
A´istamauauaχkautsìm ksistsikías.
A´ikakaiåχtsimiàu námaiksa´χtàs.

relations]. They hurried one another: Come on, make haste, all of you, men, that we may have the scalp-dance. You must put paint on the faces of your wives. They [your wives] will shake their heads [dance]. They [the men] put on the war-bonnets, the war-bonnets with tails down the back [literally: the war-bonnets standing straight up], [and] the horn-war-bonnets. They [the men] would put on shields, they would pack them on their backs. They would also pack medicine-pipes on their backs. They put sleigh-bells on their necks. They also put on weasel-tail-suits. Some of them would use spears as canes while dancing, others would use bows as canes while dancing, and the wife of him who had taken the gun would use that gun as a cane while dancing. And there was a big scalp-dance. Now the women began to shake their heads [to dance]. They already held their fans. They [the fans] looked like snow-birds [literally: shoulder-bone-tail-feathers]. That young man that took the gun was just led round about through the crowd by an old man. And he [this old man] was singing old man's songs [praises] to him.

And he was pursued by those people, one of whom he had killed. [They came near the Peigan camp.] Then they [the Peigans] made a charge on them. Then they [the Peigans] had a fight with them. All the women ran out fast.

^ [Erratum: this should read ómåχ tsinìk̥iχ́pim—Analyst]

A´ikakaiăχtoàii námaiks. Autakúsi itáiksuo. Itáiksistauaχkautseiau. Initáiks auaχkápiaiau. Ponokă´mitaiks itáikitatsìmaiau. Akótsàpsiks ǽnniksaie, áukìnaiau okóauaists. Atsóaskuists itǽstsakokìuatăχp. Ǽnnimaie itáipstsìau, itsínitæχpiau. O´tàsoàuaiks itáutsinitaii, ki ámo otăχkanáinanoauaists ită´χkanaipstoχtoχpi. O´tàsoauaiks kǽtaiinitaìks ă´χkanaiàminitàii. Oksístoauaiks ámoks otsanáukitsoàuaiks áikàkiaiks. Ki otoχkémanoauaiks matakákekitsăχsiau. O´takemoàuaiks matakákekitsăχsiau. Oχkǽtoauaists áiistsinìmiau. Otokă´noauaists ákaχkspaiau. Omá nèpúmiu kǽnnaie itsítokomàukoχkuyim. U´nni omám initáuæm saχkínauæm kaiístoχsìnai. Ǽpssists iχ´tsiksístoχsìnai. Manistǽkimatoχkoyìpi, omá nínau otoksínaists mátaiistsinim. Nítsamanistoχkìtau. O´mam initáuæm otoχpóksìmiks nitúyi iχ´kænǽnistaikimatoχkoyìmi.

A´itapistutsiu Kyáiesisæχtàii. Ki omíksi manikă´piiau ituníau: Aχkúnisàuop. Tǽmaniau: A´. Itomátapitsikinìau. Tǽmanistsìau óta-

They put their robes on the 539 726 lodges, on high where the lodge-poles were tied together. They [the Peigans] continued to fight during the day. They [the women] only heard the sound of the guns. The guns were only heard. In the evening they would stop. Then they quit fighting. The dead were 539 727 764 taken home. They [the] dead^ were laid across on horses. They put the rich ones inside of their own lodges. In the forests their lodges were put up. There they were put inside, when they were killed. Their horses [the horses of the dead] were killed [near them, that they might accompany their masters], and all the things that belonged to them were put in there [in the lodges]. All their 539 727 765 horses, that were not killed, had their tails and manes cut. Their mothers had their little fingers chopped off. And their wives had also their little fingers cut. Their sisters had also their little fingers cut. They [the women] would cut their legs [just skin-deep]. They would cut off their hair. The widow suffered most [of all]. The father of the dead married man stuck himself. He stuck himself with arrows. That he might suffer more, that man would cut also his upper-legs. He had his hair all cut off. The companions of the dead one all suffered in the same way.

They [the Peigans] moved to 539 726 Maria's river [Bear creek]. And there would be some young men saying: Let us go on a raid.

^ [Erratum: this should read [the dead]--Analyst]

539 kemoàuaiks: Annáitsinomòkit,
726 kepúyi atsikí *á*nnaie anístsaitsi-
nomòkit. Itomátap*a*χtùiχ´piaists.
539 T*á*moχkotau ómăχtakauatsìpa-
726 maχp. Moksí asipí osóksisi *á*nni
714 ákitsapiχ´tsiuaie. Moksís osoyá-
tsimàii ákitot*a*χk*à*nniuaie. A´i-
sap*a*nìstsioinists otótsimànists. Ots-
ksínoauaiks natóʼsiks nápiks itáiχ´-
tsiskoyìau. Aχkúiinnimàni sot*á*m-
otakìau. Omí nápii ákitanis-
tsiauaie: Kikáiχ´tsi. Otákaniko-
aiauaie: Nitákitapò, nitákiχ´tsiua-
tă`χp. A´kst*a*mitsipìminai, aki-
539 móχts ákitopìnai. A´kitsipstsàpiχ´-
726 tomoyìuaie: A´moi kitótsisisin.
783 *A*´nni kitaχkúiinnimàn. A´mo
kótàs. Iikákimàt, noχksóksksinò-
kit. Otákatsimmoiχ´kaχkoχto-
mòkaie, máχkoχkòtàs, máχkaχ-
sapauauaχkàni. Ki omá tákitsì-
koχpitoχkotàspa. Moyísts kitá-
kitotaki aiísksipistàiks. Kítoχkot
kiχ´tsípimi. Otáiksistsoksksinokàie.
Okímmànists ótoχpàtsokaie. Itá-
paiaiakomopistàiau. Otópimi, óts-
tsipìsimàtsis, matsikísts, osákoni-
màni, *á*nnistsiaie k*a*náitomanisto-
mòpim. Itunnítsotsèiau. Túkskaie
moyísi itsitsă´χkipuyìau. Koto-
kyánokoyì átsòtsinìmiau. Its*á*stòki-
maiau, itsítsiksìmaiau. A`kéks
otsíniχ´kotomòkoaiau. Sot*á*mane-
tòiau. It*a*χkyápautsimaiau.

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Then they [some others] said: Yes. Then they began to have moccasins [made]. Then they would tell their sisters: Make me moccasins, sew ten pair of moccasins for me. Then they [the sisters] began to put the soles on them. Then he [the young man] was given things to patch up his moccasins. He would put an awl [and] a sinew in his awl-case. He would sew the awl to his bullet-sack. All the things that he would take were complete. They [the young men] built sweat-lodges for those that they knew to be old medicine-men. Then they would put tobacco in a pipe. They would say to that old man: You have a sweat-lodge [built for you]. Then they would be told by him: I shall go there, I shall sweat there. Then he would go in, at the upper end [of the sweat-lodge] he would sit. Then he [the young man] would hand him his smoke: Here is your smoke. That is your pipe. This is your horse [he says this giving him one]. Try hard, paint my face. He [the old man] would say prayers for him, that he might get a horse, that he might go about on his raids allright. [The old man would say:] And over there, a little way from the camp [of the enemy], you will get a horse. Among the lodges you will take [the horses] that are tied. I give you a striped one. Then he [the old man] had done putting paint

Ki ómikskàukiau áisepiomatòiau. Tǽmokèkaiau kokúyi. Apinákuyi tǽmatomatòiau. Itsitótòiau niétæχtaii. A´utaiistsi ksísoχsikòniks. Nátsitapìiks tǽmaisòminii. Káksikimanatsìau otátsimauaiks, opǽstamoauaiks. Aiísopæmototòtàiau. A´ipotàiau. A´katotàiau. Ki amóksi itâχkǽnaisoòiau. Otskétstanoàiau áitsòtsiuimiau. Nátsitapìiks iχ´potómiχ´tsinii. A´itamakitsuyinipitsìau, maníststokimiχ´p. Istúisòiau. A´upitsòtsimiau otskétstanoài. Tæmápaiìksistotoχsiau. A´iksistapaiksistoχsoiau. Amó potáni itomátatòmiau. Atsoáskuyi aitotóiau. Itokékaiau. Itáinokàiau, tæká imikóaie. A´iksistsìnokaiau, itákapimàiau. Mistsísts ǽnuistsiaie iχ´túpimaiau. Matoyópaists iχ´tsípstsikaiñuaists. O´tskaistuyìs, mátomatòaiks. Itaníu omá itamóa: A´usámik. Mátakomatàu, amái-

on his [the young man's] face. 539
He [the old man] would give 726
him his top-knots [tail-feathers]
to carry them. Then they began 539
to roll their things up. His rope, 726
his whip, his moccasins, his
buffalo-skin [to patch up his 714
moccasins], those were the things, he would roll together. Then they began to hurry each other. They stood in front of one of the lodges. They took hold of the parfleches. They drummed on them, they rattled their sticks on them. The women sang with them. Then they [the young men] scattered in different directions. Then they went home to get their things.

And that way over there they 539
started during the night. Then 726
they camped in the night. In
the morning then they started 484
again. Then they came to a river.
They began to float pieces of ice. [502]
Two of them then began to strip their clothes off. They just put on their fire-steels, [and] their rotten pieces of wood [to make fire with] as top-knots [that these might not be wet]. They went on ahead across the river to build a fire. They built a fire. They had built a big fire. And those others all went in [the water]. They had each of them a hold of their raft. Two of them were the leaders. They were nearly frozen in the water, because the water was so cold. It was winter, when they went on the raid. They pulled their raft ashore. Then

539 stuyiu. T*á*msamìi nátsitapìiks. Má-
726 tsipiòaiks, itsinóyiau ùnnatskéi-
484 ni. Túksk*a*mà itoχtúiskun*a*kiu.
Kyáieskèinin ót*a*χkstàn. Itomátap-
inotaiau. Itápaiàkoχpskaiau, k*e*n-
nístsi áut*a*χsinatòmiau. Itomáta-
pòiau. A´istoχkimiau omím otá-
[342] pimanoài. Itáutomoχsìau. Niuóks-
kaitapìiks *á*nuiksaie isk*a*χkósii.
Ki ámoksimàukiau, áutapòtsiau.
Nítsinokàupiau.

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[262] Piksískànists omí itamói otúksk-
sis itsisóχtoyiauaie, maχkóksoat-
539 ā´χpiai. Amóksi manikā´piks t*a*m-
484 ótuik*a*mikùnamaiau. Túkskaists
252 pekísts áits*a*stùiχ´piau. A´itai-
suiaχkumiau. Nítanistsinatsìau
*á*nni *á*skàkχkuyi. A´itsìi otsikú-
namanoàuaists. Síksiksists itoχtó-
miau, *á*nnistsiaie itsisúiχ´taiau.

they began to dress up. They had done warming themselves. Then they left the fire. They came to the forest. There they camped. They began to clear the snow, which was deep. They had done clearing the snow, then they would make a lodge. They would make a lodge of sticks. They would put in rye-grass for beds. Because it was so cold, they did not go on. Then the leader said: Go and hunt. We shall not go on, it is very cold. Then two of them hunted. They were not far, then they saw a few buffalo-cows. One of them went up to shoot. It was a very fat buffalo-cow [literally: a bear-cow], what he killed. They began to skin. Then they began to tie the pieces of meat together [to pack them], and the rest [what they could not pack on their backs] they dragged along [on the snow]. Then they began to go. They came near their lodge. They called ahead for help. There were three that stretched their hands back [that means: that went back to the two hunters to help them to bring in the meat]. And there they were, they came back with the meat. They sat happy.

They put some of the entrails on a piece of bark for the leader, that he might eat them. These young men then began to make roasts in a hurry. The ribs of one side were staked up [near the fire]. They [the ribs] would shoot their juice into the fire. They [the ribs] looked like a

Itsisópitsiχ´kètaiauaists. Ki itǽnnitspikamàiau. Itǽsokotskinaikimàiau. Omí itamóii ă´χkanautamìtsiau. Apinákuyi ómiks osákoaχsoàiauaiks ǽnniksaie ăipopòtaii, A´umatòiau. Mátatstuyìu. A´itàmiksistsikùi. A´itàmauauaχkàiiau. Nitúkskæmà ăiisapàumaχkau, maχkítsàps noχkétsitapì. Tǽmatskùnækiau. Anáukoχtsi otokísi tǽmotsimiau. Tǽmokekaiau. Iχ´kanáiistsiau. Túkskæmà isapútsists ækáutsim. Aiisoísts mátsikaksìnimiau. Tǽmaiăkoχtàpimaiau. A´iksistàpimaiau. Omá manikă´piua itomátapiamistsìmiχ´kimaie otokísi. O´χkotokì inákskuyi potáni íkăikamaisòoχtom. Mistsísts, satapíkoyiksì, tǽmiksisiksìm. Itatsótstautsimàists. Omí otokísi itsítsapspistòm. Åχkéyi itsísapasoyìnai. Aiisoísts kákanistauaiitsistàinim. Itsítsapoχtòmaists. Omí mistsísi, satapíkoiiksìu, omístsim óχkotokists túkskàie tǽmitsapàχkim. Nisitoísts tǽmăχkanàisapoχtòm óχkotòkists. Itomátapakùtsiu omím otokyópisànim. A´itàsakutsiu. Itsáχkim anáukoχtsists. Stsíki mátsitsàpoχtom óχkotokists. Matsáχkim. Stsíki mátsitsàpoχtom óχkotok, mátoχtakoχsimàu. Mátoχkoiăχtsimìuaists, atotǽmakutsisàu. A´iksistopisàiau, kénnistsinie iχ´tsiksístsoyiàu. Iχ´tokóyiauaists.

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short-back butte. All their roasts were cooked. They put them on willows, those they use for plates. On those they put their cooked meat. And then they split the ribs. Then they broke the ends of the ribs. All of them would provide the leader first. In the morning the younger ones among them would make the fire. Then they went on. It was not cold then. It was a fine day. They went happy about. One would run ahead, that he might see people of the other tribe. Then they shot again [something to eat]. Then they took half of the hide. Then they camped. They all packed the pieces of meat [on their backs]. One of them took the crow-guts. They cut the boss-ribs off. Then they began to make their lodge. They got through building their lodge.

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One of the young men began to cut the meat off from the skin. He put stones of small size all in the fire. He began to sharpen sticks, forked sticks. He put them on four corners. He hung the hide on [the four sticks]. He poured water [on the hide]. He just cut the meat down to the ends of the boss-ribs. He then put them [the boss-ribs] in the pot [meaning: on the hide]. With that stick, the forked stick, he put one of the stones in the pot. He put five more stones all in the pot. Then the hide-pot began to boil. It boiled over. Then he pulled out half of the stones. Then he

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539 A´ikoko, manikā´piu itomútap-
484 apistutsim omístsi sapútsists.
726 A´toiistutsimàists. A´itsiaists. Itái-
sustutsìsimaiau. Itauátsimòiiχ´-
782 kaiau. Nátsàupiu tæmoχkotauaists.
264 Iχ´tsitætsimoiiχ´kauaists. A´niu:
Amóm matápiuæm itapáuauaχ-
kàupæm, nā´χtsitæχkòtàs, sokápsi,
áχsi, ákoχtaχsautakiòp. Otáuoki,
omám aχkyápoχtæm àkéuæm
nitáksitsipsatsìmatau, náχkāχso-
tsokauàmaχsi. A´moiàuk tákoχ-
tsikàkstæki. Amóksi nitúyi ā´χ-
kanauanìau. Mátaisæmòa itāχkói-
nimiu noχkétsitapì. Itáumatòiau.
Túkskæm manikā´pi itauáuistsiu-
aie: Anatsíkæstsit. O´miskaukinai
itáumatomaχkàiinai. A´ikakksi-
mìuaie: A´nnimaiàki saiitáiapìniki,
nitákitsitòto. Itsitáutònie. Itauánis-
tsinaie: Kikætáupaipistsitàkiχ´pa?
Otsítaunnikaie: A´mom einíua,
539 otsítakaièpi, ánnimaie itauáuak-
726 sisàu. Aisákokakiòp. Annóχk-
ksistsikùi mínatsitstsìs, áχkskù-
484 nakì. A´ksikakimàup, omím einína
otsítauauaksisàχp, akomátaistoχ-
kiχ´p. A´nnikai ákitapiokàup.
A´uke, kipipótak, áχkitskìtaup.
Itáksokàupi, mátaksipòtaup. An-
nóm ákaitaiksistsìsik kitákitsaua-

put again some more stones in the pot. He pulled them out again. Then he put again some more stones in the pot to make it boil harder. They [the boiling pots] do not listen [that means: do not quit boiling], when they once start to boil. They had done boiling meat, and from those [the boiled boss-ribs] they got all they wanted to eat.

In the night a young man began to prepare [to cook] the crow-guts. He made them holy. They were cooked. They began to cool the guts. Then they prayed. [The guts] were given to the last one [the man sitting on the end]. Then he prayed with them [with the guts]. He said: May I get a horse from those people, we are going to, a fine one, a good one, [and] may we get them [the horses] allright. When we get back home, I will talk from myself to a [certain] woman over there at home, that I may become her relation [meaning: her husband]. This [piece of gut], [that] I shall bite off, is she [represents that woman, or, rather, is dedicated to her]. Those others would all say the same. After a short while they found the enemy. Then they went on. [The leader] would say to one of the young men: Go on ahead as a scout. And that way over there he went off on a run. He [the leader] told him what to do: If you do not see anything over there, I will get

noàuaists. Annóχk kokús áksepiauàuaχkaup. A´kapinakus ákitokekaup. A´kitsòkaup.

A´ist*a*χkàpiu, miskskítomatò, sépiauàuaχkau. A´ikiχ´kiχ´tòpiu. Mátsitaumatò. A´is*a*mauatòs, matsitáupiu. Itáutsisiu. Aiksistótsisis, mátsitàumato. A´kapinàko, ipisóaχs áutamiskapìu, itokékaup. Kóniskuyì ákoχkanistapainokatòm. *Á*nnimaie noχkitómuitsiu. Nitáuksokau. Itapínako ksisk*a*náutunìi. Ki omá nátsitapì t*a*míniχ´katainu: Anísomaχkàk. A´is*a*moχtomaχkàinoainiki, nitákitomatoχpinan. Màtsipotáuaiks. Ki omístsi otsítsauàuoaists áuatòmiau. Nítsaikokòtoinists. A´iksistapàuyiau, itomátòiau. O´mi otsókani, itáiniχ´kiu omá sóyepiχ´tsìu. Itsip*á*paukau. Itaníu: Omám nítsoksksi-

there [meaning: you must wait there for me]. Then [the leader and his party] came there. Then he [the leader] would say to him [the scout]: Did you suspect anything? He was told by [the scout]: Where there are many of them, there these buffalo stampede [because there are people near]. Let us be careful. To-day there must be nobody shooting [literally: that he might shoot]. We shall try hard, that we get close over there, where the buffalo stampede. There we shall sleep about. Come on, now quickly make a fire, that we may cook. We shall not make a fire, where we are to sleep. Cook here food enough, that you will carry with you. This night we shall travel on during the night. Close before day-light we shall camp. Then we shall sleep.

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The sun went down, then they went instead [of going in daytime], they went during the night. They would sit down now and then [to rest]. Then they would go again. After they had travelled a long time, they would sit down again. Then they began to smoke. When they had done smoking, then they started again. Towards morning, [when] the morning-star was coming up, then we would camp. They would clear the snow. There they lay down [literally: they doubled up]. They slept a while. Then it was early in the morning. And two of them were called upon:

539 nòkam nitáuanik: Mokákit. I'ka-
726 kaiìm ónokåmitàsina kítoχkot.
Mokákinik, úkaχsiu. Kinétoχ-
484 kanìstoχkot kiχ'tsípimiuaχk. Ki-
táksikaχkapitau. Akaiími otopó-
ksìmiks. Á'nnyaie áuaniu omá
pápaukau. Amóksi saχkúmapiks
539 iχ'tü'χkanaitamitakiiχ'k omíχ'k
726 opápaukan. Támaumatò. Sáki-
787 auàuaχkau. Omíksik íkástsìksik
itámsoksinoyiuaiks otáumaχkàni.
Itsókaipiu. Itámisoksinoyiuàiks
otótakanmaχkaniàiks, otáuχkum-
saiks: uwú +. Kánniksimàukiau,
áitsipùyiau. A'tànnimakàiau. Ki
omá itamó itsitápiposkòaiks. A'nis-
tsiuaiks: Káχkitsàpiχ'puaua? Otá-
nikaiks: Nínitsàpiχ'pinan. A'mi-
stomàuk sákiauaunakimàu. Itápsa-
pìu atsóaskui.

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Run on ahead. After you have run a long time, then we shall go on [and follow up]. They did not make fire. And they ate the food that they carried. It [the food] was frozen hard. [When] they had done eating about, then they started. During the time of his sleep the leader was singing. He had a dream. He said [when he woke up]: The one that painted my face, told me: Be careful. I give you a great many horses. If you are careful, it will be good. I still give you a striped horse. You will cut him loose [from his stake]. His companions were many. This is what that one, that had a dream, said [to them]. These boys were all happy from that dream of his. Then they went on. They were still travelling. They suddenly saw the scouts running. Then they [the war-party] stopped. Then they saw them [the scouts] running in a circle, while they were yelling: uwú +. There they [the war-party] were, [there] they stopped. They made a pile of buffalo-chips, and the leader went back to meet them [the scouts, who would come up and run around those buffalo-chips and knock them over, so that the war-party immediately knew, that they had seen the enemy]. He said to them: Did you really see [the enemy]? They told him: We really saw [him]. He is close by still chasing buffalo. He [the leader] began to look about the forest.

A´nnimaie itsipótau inákåχtsi. Itápaisauàkstsitsikiòp. A´iksistàkstsitsikìau, otópimoàuaists itápaisaukapinimiàu. Ksaχkúmi itsítsik*a*nniauaie. Istsíi osoχktsímokui itopítsiaχkìmiau. A´nnimaie itamátosimàiau. Okímmanoauaists áumatapapòtsimiau. Omím otámatosimàni itáiinimiau. Itauátsimoiiχ´kau: Kímmokit, nitsikímmatàps. A´χsiu ponokå´mitaua naχkókaiχ´koau. Ki asáni iχ´t*á*sokksiu. A´iksistapaisoksksiu, íniχ´koχtå`χsiu. Natóʼsi ámaitstsis, aiikótakns, ki itomátapàkaipiu. A´ist*a*χkapìu, itsíkakimau. Aipstsíksis*a*mùs kokúyi ákitsitotòaie. A´kitoχtoyiu imitáiks å´χkisi. A`kst*a*mitotàupiuaie. A´kaiåχkoyiuaie, máχksokaniai. A´kaχtas*a*miuàie. Túksk*a*m ákoχkusksinim nistsépiskani. A`kanistsiuàie: Iíksistsepiskìu. Ki ákoχkapaiàkopaksinàup nistsépiskan. Omá manikå´piu ákst*a*msautoyìu oto*á*n, ákit*à*skìmatsìuaie. A`kaniu: Imákoχpomokìnistsàkis ómåχtsisksipistàχp, nitáksik*a*χkàpitau. Nitákoχktsinitaii okítsiks.

There they made a small fire. 539 Then we began to put on other 726 moccasins. [When] they had done putting on their moccasins, they began to stretch out their ropes. They smoothed the earth. They 539 pulled a char-coal from the fire. 726 On that they made their incense. 782 They began to untie their topknots. They held them over there over their incense. Then they prayed: Pity me, I am very poor. May I go straight to a good horse. And they painted their 539 faces with the paint. [When] they 726 had done painting their faces, [302] they sang [war-songs] to them-[533]selves. When the sun was over on that side, late in the evening, then they began to run towards the camp [to steal horses]. The sun was down, then they tried hard. After a short while, in the night, they would come up to [the camp]. They would hear the dogs bark. They would sit by it [by the camp]. They would wait for him [for the enemy], that he might go to sleep. They would look at him [from where they sat]. One [of the war-party] would find out about the horse-corral. He would tell him [the leader]: They have a very strong corral. [The leader said:] We shall go to tear the corral somewhere about. That young man [that had made a vow] then would take out his knife, he would begin to sharpen it. He would say: Even if he [the owner of the horse] holds the rope in

A´uke áukàu. Omá sóyepiχ´tsìu ákaniu: Túkskàma nákoχpokoχtoòmau. Nátsitapìiau áuχtoòiau. A´itotòiau moyísts, ki ápasàtsimiau, ómâχtapiksistspùpiχ´p. A´nnyaie ákitopaksìnimiau. A´kitsitsipìmiau nistsépiskan, ki omá sóyepiχ´tsiu ákitapsamiu ónokâmitàsin. A´χsi ponokâ´mitai kiχ´tsípimi, ánniankinai áukonoyiuaie. Otoánni stámsautoyìu. A´ikaχkapitsìuaie. Stsíki áχsi ponokâ´mita támatsikaχkàpitsiu. Itsáipiχ´tau. Omíksim uskáiks ìtanístsinaiks: Nítsòkau. Nisóitapìiks matoχtóχs. Ki omí stsíki otoχpòkoχtoòm ákatautò. Noχkátsistòkami, okoχkapítaksì. Ki ìtotsímmotaiau. Aisapanístsimiàu. Sákiapìksiau. Omí kauaχkúyi ónokâmitàsin itsitótaipiau. Támoχkomatsìauaie. Ki ítstuyiu. Aiksksínako. Ostói omá soyépiχ´tsiu otúnnoksiksistsikùmistanài, amóm otsikamáiim mâ´χtsauoχkonòyisaie. Kokúyi iikákimau, paiánnauapiksiu. Apinákuyi mátsikàkimau, maχksípiχ´tsis. Nánoaikòko, otáutsimotàni, áisamo kokúyi páχtsikâχkokinisàu. Táutsisiu. A´itsinìtsiu. Mátsitauamiàupiu. Mátsitomatapìksiu.

his hands, that is tied to [the horse], I shall cut him [the horse] loose.^

Now he [the enemy] was asleep. The leader would say: I shall take one [of you] with me [to the camp]. The two [the leader and the other one] went towards [the camp]. They got to the lodges, and they began to look about, where it was the weakest part [of the corral]. There they would tear it [the corral] down. Then they would enter the corral, and the leader would begin to look at the many horses. A good striped horse, such a one he had found. He pulled out his knife. He cut him [the horse] loose. Then he also cut loose another good horse. He led [his horses] out. He told his younger brothers over there: He [the enemy] is really asleep. Four [of you] must go again. And the other one with whom he went to the camp was also back. He had also two [horses] that he cut loose. And then they ran for escape. They were all together. They still were running for escape. Over there in a coulee they came to many horses. Then they drove them. And then it was cold. It was foggy. It was that leader himself, that caused a change of the weather of the day, that he might not be found by those people he stole from. During the night he tried hard, he made his flight all night. In the morning he tried hard again, that he might

^ [Erratum: this should read "I shall cut his [the owner's] fingers."--Analyst]

53: Uhlenbeck L-5 (1910-1911) 1912 NF6 Blackfoot NF6
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Montana

Nánoatapìnako. Nató'siua áipispskapìu. A'uke, nápanisàuot. Akáipiχ'tsop. Nitokékaup. A'uke, *a*n*á*tzmiũupik. Aχkumaiápit*a*χs*a*χkototsp. A'tomatòiau. Káu*a*skimàiau, t*a*ká istuyíua. Ki otsistsikóχsau, ítsinóyiau einí. Itanĩstsiu omí manikã'pi: *Á*ns*á*toχtomòχsit. A'ĩnnimàu. Amiáupiu. A'uìkimau. A'ĩtsitsiuaie omí kyáioskèinin. A'ĩnitsiuaie. Itsitótòiau. It*á*nnautatsìauaie. Anáukoχtsi t*á*momyanistàinimiàu. *Á*'nuiaie isópàtskàiau. Nitúyiaukàie iχ'ts*á*pikakiatsìauaie. Átsoáskuyi áitotòiau. Itsipótaiau. Itáuyosiau. It*á*kauaiau. Otoáuaiks *a*nniksí iχ't*á*kauaiau. Itáiksistsoyisau, itáisimiau. Itomátòiau.

get far away. Finally it was night, 539 [and] while they were making 727 their escape, after a long time, during the night, they all got off from their horses just for a moment. They smoked. It [the tobacco] was all burned up. Then they began to get on their horses again. Then they started again to make their escape.

Finally it was morning again. The sun was rising high. [The leader said:] Now, begin to get off about [just where you stop]. We are already far off. We have [now] really camped [that means: we can now stay here for a while, and cook our food]. [Afterwards the leader would say:] Now, get on your horses again. [Our people] must be singing praise-songs to us [now]. Then they started again. They drove their horses on foot, because it was cold. And when they got tired, then they saw the buffalo. He [the leader] told that young man [that had made a vow]: Taste for yourself now [that means: try your horse's speed by chasing the buffalo]. He caught his horse. He got on it. He chased the buffalo. He [224] overtook a very fat buffalo-cow [literally: a bear-cow]. He killed it. They all came up to him. Then they skinned it. They cut one side in different pieces. They [492] took those for a seat [putting them on their horses instead of a saddle]. From the same [half of the hide] it was, [that] they made stirrups. Then they

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Ki omí iχ´púnmàiin áitotatsimiauaie. A´´isupoaχtsisatsìauaie okóauaists. Otánikoaiauaie: Paχsíiks ánnistsimauki kokóauaists. Itsíkiχ´kiχ´taukunàiiu amó Pekániua. A´´inimiau okóauaists. Itsipótsaiau. Itomátapsoksksimàiau. A`kotamiàtaiayìau. A`pskíiks áikakaikiχ´tsìpskyaiau. Apíks aitsítsanatsìau amä´χkisauìsts. A´´iksis-
539 tsoksksimàsau, itáutamiatsiàii.
727 A´´iniχ´kiayìau. A´´istoniχ´kiau:
Nitauátaiai. Á´nni nitástoniχ´kìau.
231 Itáiiäχtòaiau. Ki itä´χkanaisaisaipìau. A´uataiaiòp. Nápiks itáiapitaχsìau. A´´istamotòiau ókaòkoauaiks, únnoauaiks. Otä´χkanaisìmauskipokòaiau. Okóauaists itauánitsitapaχkaiìau. O´takemoàuaiks itáiitskaχtoyìau. O´´soauaiks matáiitskaχtoyìau. U´nnoauaiks itá-
539 pauatsimaiau. Itátsinikatòmiau,
727 omoχtóχpiau, ómoχtapauàuaχ-
533 kaχpiau, manístoχkotàspiau, manistsíkaχkapitakiχ´piau. A´nnistskaie áitsinitsìnikatòmiau. Ki átomaχksisòaiau miniáukaki.

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came to a forest. Then they made fire. Then they cooked. Then they made a hole in the ice. With their knives they made a hole in the ice. When they had done eating, then they drank. Then they went away.

And they met some people [Indians] who were travelling to trade. They asked them [the traders] where their [own] lodges were. They were told by [the traders]: It is at Sweet-roots [a local name], where your lodges are. These Peigans camped along in different places. They [the war-party] saw their [own] lodges. Then they made a fire. Then they began to paint the faces of their horses. They would come in sight of the camp in a circle. They [the Peigans] put red stripes on the faces of white-faced horses. The red paint looks plain on white horses. When they had done painting their horses, they came up in sight [of the camp] in a circle. They sang while they were running. They worded their songs: I run in a circle. That way they worded their songs. Then they were heard. And then all the people ran out on a charge to them. [Now all the people would say:] We run in a circle. The old men then sang their praises. Then their relations, their fathers would come to them. They were kissed by all of them. They separated going home to their lodges. They gave horses to their

Iskun*á*tàpsiua áist*a*munìniuatàu, aχkŭsímmaχs. Omá nínau omí ot*á*nni minípokàiinai omá manikă´piu *á*nnyaie áuaχkiskomoàu. Itáumatskaχtakìu kepí ponokă´mitaiks. *A*´nnyaie iχ´tanístaumatskaχtakìu omí otoχkéman. A´moia natoápii omá nínau áiŭsìua nitúyi noχk*á*tanistoχkutsìu omí ŭs. Ki istuyísi, *á*nnyaie otáuyikòk. Sot*á*mokòsimiuaie. A´uχkoyìmiuaie. Ki omá saχkínau áunimiuaie. I´kàstuyisatsìauaiks omíksi kipitákeks. Mátoχkotsinoyìauatsiks. Samísi omá saχkínau, otoχkéman áisauatsìu. Otapótsis omá saχkínau, áikaksinisàu. Otoχkéman omíksi itapótsopiks áist*a*măχkanaitapìpiinai únni okóai. *A*´nniksaie ot*a*χkóskan. Omá akéu it*á*nnaipiksìstomoyiuàiks. Manist*á*piksistàpiχ`p íksisakuìsts *á*nnistskaie áu*a*χkoskatom. Ki k*a*mítatsàpsis omá akékoăn, k*a*mít*a*χpatòmis, ákst*a*minitsìuaie. Mátakstuyisatsìuatsúnni, maáχsi.

539 727 sisters. They also gave horses to their elder brothers. Their fathers went about the camp to invite the people. Then [when the people were together] they began to tell the news, how they went [on their trip], how they travelled about, how they got horses, how they cut loose the horses. About those things they told the news. And then they were given a big meal of berry-pemmican.

584 539 727 Then the strong warrior was picked out, that he might be a son-in-law. A chief's daughter, a child of plenty, was driven home to that young man. He gave ten head of horses [to the girl's father]. That many he gave for his wife. In the same way the 606 539 727 man, that had him for son-in-law, also gave the holy things [he owned] to his son-in-law. And in winter-time he [the son-in-law] would get food for him. He [the father-in-law] had him for a child. He called him his son. And the young-married man called him father. The old women were very much ashamed of [their sons-in-law]. They could not see them. When the young- 606 539 224 married man went on a hunt, he took his wife with him. When the young-married man came back with the meat, he only got off [his horse]. His wife would just take all the horses that carried the meat to her father's lodge. Those were the ones that he gave to his father-in-law [properly he did not give the horses,

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539 Nepúsi nåχkáipæskau. Nitái-
535 niχ'katomamìχ'k op*á*skani satsi-
kínamaipæskàn. Nínaiks iχ'táu-
taksaistoiauaie, máχksipæskàni:
O'kí, anétakìt, áχkitunnasatsikì-
namaipæskàup. *Á*nnístsi matáinis-
tainiχ'katòm ot*á*kòpiχ'tàn. *Á*n-
nistsìi onå'χksisotàpsìmiks áinà-
natòmiau. A`kéks áikæχtsìiχ'kiau.
Oχkíni ænnístsisk otsítakæχ-
539 tspuàuaists. Nisóiaists. *Á*nni ni-
524 t*á*nnokakinakuiàu. *Á*nni nitoá-
piksimàists. Nátokaists nitáiniχ'-
katòm, pitséksinai. Kɛnnístsi náto-
kai nitáiniχ'katòm, kanáumoχ-
pìisaists, náu. Nistókiòmoχpìi-
saists, namístokiau nitáiniχ'katò-
maists omikátsimàn. *Á*nnístsi
àkéks: Mistsísi áipiksìinimiauaists.
Inoksíaists. Iχ't*á*stamàkaχtsìau-
aists. Nitáinikatå`χp ist*á*makaχ-
tsìsin. A`kéks *á*nnyaie nitáikaχ-
tsìau. Nínaiks áipeksikaχtsìau.
Kepúyi otsítsitskimatsoàunists.
Omá túksknie otsinán inoyíu,
ksis*á*tàtsisi. Ki amóksi tapóχtsik
otsinánoaii saχkíu. *Á*nnistsinie
aitáksisatàiau. Kinímiua áumo-
tsàkiu. Mátsitstsìi pápainimìksai.
Nitáiniχ'kataiàu áipèksiksisatài.

but only the meat carried by them]. That woman [the mother-in-law] would pull the meat down [from the horses]. All the choicest parts of the meat he gave to his father-in-law. And if the girl [the young-married woman] was foolish, if she had a side-husband, then he [her husband] would kill her. He would not be ashamed of her father, his father-in-law.

In summer they [the Peigans] had a dance. They called their dance „scrape-leg-dance". The chiefs went through the camp crying, that they would have a dance: Come on, make haste, that we may have a scrape-leg-dance. They called some other dances of theirs their „main-dances". Their warriors owned those [main-dances]. The women gambled. It was with bones, that they gambled. There were four of them [of those bones]. This is the length of the bones. This way they threw them. [Saying the last two sentences Blood showed me, how long the bones were, and how they were thrown]. They called two of them „snakes". The other two, if they turned over, were called „six". If the two turned over twice, then they were called „falling on the edge". Another [game] [that] the women [had] [is as follows]: They peeled sticks. They were long sticks. They played a stake-game with them. It was called the „stake-game". That is

Sotámatoχkuikaχtsìau. Mistsísts itástoχtòmiau. A″itaχsapitsìnimiau. A″itsokàpsksotùnnimiàuaīsts. Kàmiχ'táists åχsókapòχtsi itå'χtòmiau. Nitáiåχtsim, ksískstakiks oχpékioàuaists ánnistsiaie áuaiakètsistatunìmiau. Itáipotoχtomiauaists. Itauáiikinapìmiauaists. Mikapíksuyìiks ánniksi áisautoyìau. Á'nni nitáisikaχksìnitsìau. Á'nniksiaie noχtátsimistaiau. Á'nnyaie nå'χkanistatsìuaχkaiau. Omístsi ómonatsòaiau, ánnistsiaie nitáumatapitsiuàikaχtsìau. Omístsim otápskanoàuaists osókàsimoaiàuaists. Makokímiaists. Matsóauàiks mátapskatsìau. Á'nnistsimaie áinasinatòmiau. A`iksistápaiàkoχtosauàists, itáumatapimotsèiau. A`isokaníau: A'kipsimiop. Ki ánníksi àisokaníau: Kátaimì? Túkskama aiímisi, mátakoχkuyìuatsiks, paχtsísaisksinisàie, maχksímis. A'kitaumatapitsìuaikaχtsìau, omíksim otákàuaiau itáupiau. Omístsim otápskanoàuaists áupàtsimìau. Kékiau, ánniksimaie ákauanistsìau:

the way, the women played. The men had a wonderful game. They had ten [sticks] for pointers. The [stick] of [the players on] one [side] was long, it was a hider [to be hidden in the hand]. And the [stick] of those on the other side was short. Those were the [sticks], they hid. A good player won the game. There were some that dreamed about the stick-game. They [those that had such dreams] were called the „wonderful hiders". 539 524

Then they had another game. They put sticks on each end. They knocked [the ground] smooth. Then they threw loose earth [over that ground] in good shape [so that it was level]. They put buffalo-chips on the back-side [of the sticks]. I heard, [that] they split beaver-teeth in two [to make the circle of the gambling-wheel]. They put them [those teeth] together. Then they wrapped them together. They took [the bark] off from the red willows. That way [Blood said this, while he was showing to me, how] they cut [the willow-bark] in different pieces. With those they made the counters. That is the way, they made the gambling-wheel. With arrow-shooting they started the wheel-game. They [the players] put their clothes on a bet. They were clothes of old lodges. They put their leggings also on a bet. On those they used counters. [When] they had done putting them about [when they had done 539 524 525

53: Uhlenbeck L-5 (1910-1911) 1912 NF6 Blackfoot NF6
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523 Apáukit túkskaie. Ki omá túks-
524 kam ákoχkatsikèkiu. Otákài ákit-
525 anistsiu: Napí, nåχkopáukit ná-
tòkai. Amótsotsìsau, àitskaátsiuaie.
Náχkipitàkàpsk. Maiáii paχkíu-
aie. Omá manikå′pi matápska-
tòmaie óχpsists, otsítànists kéto-
kiokàtsisaists, o'ós otsímmoiètan,
osáutatsiksìketan, ánnistsiaie áp-
skatòm. Omák ákauχtàk ánniaie
nitauápskau, nitáikaχtsìu.

putting a value on each article], then they began to roll the wheel and shoot against one another. They would say: We will [stop and] have a drink for a moment. And others would say: Is it deep? [that means: if you do not shoot, it is a go!] If it was not deep on the other side, [one] would have none, if he happened to forget, that it should be deep [that means: if the other one did not shoot, his partner would have no points, if he happened to forget to shoot]. [When] they would begin to play the wheel-game, their partners were sitting over there. They sat for the things that they put a bet on [to keep counters]. When they gained a point, they [the others] would say to them: Give me one point. And the other one would also gain a point. He would say to his partner: Partner, give me two points. When they beat one another, [the one that lost] was made to walk the prairie [that means: he had to put a bet on things, he had not with him, but in his lodge]. [Then he would say:] Let me begin to make my bets. His robe was a cow-skin. A young man would also put on a bet his arrows, his saddles — they were [so-called] prairie-chicken-traps —, the belly-part of his robe — his saddle-blanket —, his outside-top-saddle-blanket; those were the things he put on a bet. That was the way, the people of long

Kipitákeks ’áumikamàiiau. Makokímisokasimiàuaists. Einíua asipísts, ’ánnistsiaie iχ’tauăχkánnimiau. Oχkíni oksíks. Iksímakàpsii năχkoákasistotòχsiks. Annái ă’χkanaikokìmistotòχsiu. A’ukokimitsiu. Mikatokì maiáiks. Mokúiniaiks. O’χkotokì óχkiks. Á’nnistsiaie năχkitápauyàpsiu. Oχkíni ótstaχtsista. Mistsísi óχkotokì omăχtástaĩχ’piks. O’χpsists óχkotokì, oksísakopàists. Otoníistsi apáuki. Mátaitstsìpa ponokă’mitaiks. Imitáíks áunistsiuaiks okóaists. Á’nnimaie năχkită’χtom. Stsíkiks ámo onă’χksèkanì mátsitaiiksìmmatau. Kánnistsi áiistaχtòm. Nepúsi nitápauanatùtsiu. A’nnaχkaie akχsáipiskiu. Noχtástokoχkòyiu. A’kstuyìs, ákaisauoχsoχkìm, piksíks otsitsípoχkspì. O’maχksikimìsts otakóχtsi mamíniks itáumatapsekòtoyiu. Osáiχ’kimaχkànists ki otoχkomístàtsists ánniaie nitáiăχkoàpsàtsiau nínaiks. Aistúyis, itáiksisapistutsiu. A’moists kanáipiskaists, mistákskuists, ánnistskaie mátoχkokyàpokŭnayìua. Kapséks áiniuaχkatsìuaiks. Kiníks mátainiuaχkatsìuaiks. Annístsi nitáiniχ’katăχpi paχsíists. Ki amóksi másiks nită’χkanistă`χkanitaiχ’tsìiau. Istuyísi nínaiks ámikamàstsammòkiau. Kánnyaie nanístsksinoau, nanistáuχtsimatàu. Mátsokapsksinoau.

ago used to bet, [and] used to 539
play. 524

[Some of the following parti- 525
culars refer, of course, to a more
remote period than that, of which 121
Blood has given a picture in the
foregoing pages.] The robes of 539
the old women were made of 291
strips [sewed together]. Their
dresses were made of old lodges.
They used to sew them with the [283]
sinews of the buffalo. Bones were [412]
their awls. Very few [of the
ancient Peigans] had antelope-
dresses. All the other people wore
old lodges for clothing. From an
old lodge they made their leg-
gings. Their robes were made
from the hides of young buffalo
[literally: were young buffalo].
They were buffalo killed in the [224]
fall of the year. Stones were
their pots. From those they got 539
their food. Bones were their scrap- [415]
ers. Sticks [and] stones were
things, they [also] scraped with. [412]
Their arrow-points were stones,
they were flints. Their knives
were flint. There were no horses. [231]
They packed their lodges on dogs.
There [on the dogs] they would [492]
put them. Some of the people
put their beddings also on [dogs].
And they packed the other things [482]
themselves [on their own backs].
In summer-time they moved 539
about. Those were the people, 221
[that] were always corralling.
From that they got plenty to
eat. When it would soon be
winter, they were already near
[the places], where the fowl

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221

changed their feathers. Around the lakes they began to pick up the wings. The men had their arrow-sticks and their round sandstones [to smooth the arrows] as useful things. When it was winter, they used to move down [to the river]. They would not camp away from all these corrals [and] cliffs of rocks. They used to have hard-seed-berries for the winter. They also used to have roseberries for the winter. And there were some [roots] that were called sweet-roots. And there were others, [called] turnips, they were all over. In winter the men had strips of robes for caps. That is what I know about them, what I heard about them [about the people of the olden times]. I do not know very well about them [this refers to the things, he only knows by tradition].

[Cf. WISSLER's monographs mcbi and slbi, and also the alphabetical indexes of GRINNELL blt and Mc CLINTOCK out.]

How they chased the buffalo.

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224
Omá nínau paiískàpiχ´tsiua áutòpatau. Akitsíkotoyìu iskunátapsiu. A´nnaie akáuàki. Omá áutòpatau ákaniua: Amó pískani ákàkoχtoχp. O´maχksiksìmiks iχ´táitapapitsitsepiskiu omí mistákskui. A´ìtapspoχtòmaista, oiníua

The chief, that called the people together to build the buffalo-corral, had only certain persons [medicine-men] sitting with him in his lodge [and praying for good luck in corralling]. He would pick out the strongest man. That

53: Uhlenbeck L-5 (1910-1911) 1912 NF6 Blackfoot NF6
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itsáuasåχpaipiiskitsimaists. Amóm aiksístoχtòs, mátsitaumatapakiχ′tsiua akíks, einí ómoχtapakaipuyiχ′p. Iχ′tapáiχ′tsiuaiks. *Á*′nniksikaie, kanáitapiua itáutsistsisomau. Ki omá áuàkiua saumáisopuyìnakus itáumatomaχkau. Matóχketsim nínau áist*α*mamisò, *ά*nnaie áukakiuosìu. Ainós einí, itáutamianìu: A′istsiksisàu. Anamisót, káχkitsistsisòmi. Omáma áutòpatau*α*m amó istsisúmmàiik áuanistsiu: Pinipúχkiàkik. Omá . áuàkiua otsípsksistoχtsi iχ′táumaχkàmiu. Amói einí auts*ά*piksisàsaie amóksik akíks, ki itsiksíkskomaχkau omá áuàkiua omíksi nátsàupiks. Iχ′tsitsípuχpotsìauaie ot*α*χkatsíaniauàiks. Manist*ά*pakeksis*α*χpiaiks, nitapáipuχpotsìauaie. Ki nitapáipuχpàipiiau. Ki áiåχpaipìiuai. K*é*nniksaie nátsitapìi itå′χkumiau: òwú′.

was the buffalo-leader. The chief, with whom certain persons were staying, would say: We will fix up the corral. Out of big logs they built the fence up [against the cliffs]. They built it high, [so that] the buffalo could not jump out [of the corral]. When they had completed this [corral], then they began to put up small piles of stones, where the buffalo were standing most. That is the way, they put them [the stones]. Behind those [piles of stones] all the people were hiding. And before day-light the buffalo-leader began to run. Another man then went up high, that is the one [that] looked about. When he saw the buffalo, he said down [to the people]: They [the buffalo] are coming. Come on up [to the corral], that you may hide [behind the stone-piles]. That chief, that had certain persons sitting with him, said to those, that were hiding: Do not hold your heads up. The buffalo-leader ran on one side. When the buffalo ran between those piles of stones, then the buffalo-leader ran to the side, where those were that sat at the end. Then they scared [the buffalo] with the leg-parts of their robes. As they [the buffalo] ran farther ahead, they [the men that were hiding] rose up and scared them. And they jumped up at the same time. And [the buffalo] jumped over [the cliff]. And then two persons cried: òwú′.

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224
[417]

539 Auχtúiχ'tsis omí nistsépiskan,
224 itauániua omá áutòpatau: Kóχpsists
sokápunit, kitáksiksìm. Kanáitapiua
itsitáuamisò amó nistsépiskan.
K*é*nnaie itsit*á*nnoyiu.
Amói einí áut*a*ksiksisàs, mátaumotsìuatsaie.
St*á*mikiks omoχtáksisitapìiχ'pi
*á*nni nitáinitsìu. Kenníksi
ikauáipiksistsìu. Ki itáisaksisài.
Ki itå'χkanitaipim. M*á*ksini
it*á*nnotau. It*á*sàtsim óχpsi. Amói
otsînnotàn ósàkiks, áχsiists íksisakùi
omám áutopàtau*a*m matsinísts,
òkósiks, pekíists, áiisoists,
mánauyists, *á*nnistsiaie å'χkotau.
[262] Omám áutopàtau ki *a*nnístsi annóχk
áuatom. Moyísi óm*a*χkò.
Manikå'pi mistsí iχ'táipstsinim.
Omíksim áiisakìks ki ámoistsi
kanáuksisakùi iχ'tå'χkanåχkotau.
Mistsísi iχ'tå'χkanaiksìstuiimai.
A'natòmaists. Iχ'tå'χkanaiautaχkosiu
imitáiks unistsíuaiks. Itauáχkapoχtòmaie
omístsi íksisakuists.
Ki itáiitsitsimau. O`sákiks
itáiχ'ksiua. *Á*nniksiaie *á*st*a*màtsiu.
[201] I'tsitsimànists åχkanáiχ'ksimau.
Osáuχkoi *á*nnistsiaie
aiχ'kitsísau, ináists makakékin
áuakèmaists. O'χki itsitáiisapoχtomaie.
It*á*nnikinau, ki it*á*msikatòmaie.
Ki áum*a*χkoiau pomísts.
Osáuχkoists itáisimaists. *Á*nnistsiaie
iχ'táiòkimau. Pomísts òkósiks
itáiisoyiu.

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251

When the corral was full, the chief, with whom certain persons were staying, said: Know your arrows well, you will shoot what you want. All the people climbed up to the corral. From there they shot down. When the buffalo were running around, they would not kill them all. They only killed the bulls that they needed. And to the others they opened the corral. And they ran out. And all the people went in [to the corral]. They began to skin the carcases. They looked for their [own] arrow. The back-fat [and] all the choice parts of the meat of the animal that they skinned, viz. the tongues, the [unborn] calves, the ribs, the boss-ribs, the flank parts, were given to the chief, with whom certain persons were sitting. And that was all, that the chief, with whom certain persons were staying, now ate. The lodge [the chief's lodge] was big. A young man would hold a stick into the lodge [to ask for some food]. By those that gave away the food [the chief's wives] he [the begging young man] was given from all this [choice] meat. He stuck it all on the stick. He ate it. They all went after the carcases with the dogs' travois. They brought that meat home. And then they cut it for dried meat. They dried the back-fat. That is what they ate with it [with the dried meat]. They dried all the fresh-cut meat [spread out on

Kǽnnistsi mókàkists omím áutopatai ǽnnistsi áuχkotsiu. Kanáitapiua ă´χkanăχkotsiu mókàkin. I´tsimànists itáisapoχtoχp mókàkin. Autúsi ǽnnistsi omím iχ´táiniχ´kiu, itáuatòmaists. Kǽnyaie itáiksuò. Itáiχ´tsistæ̀mau. Iχ´táitsiniχ´kaiau. A´ipusi ki itáiksuò. Nepús aiístapistutsis, einí ápsæmìsau saukyé, otsítakaièpi, ki itauáksipuyimiauaie. Nátsitapìi kǽnniksaie áipstomaχkàii. Ǽnniksaie áipstsiskapiau einí. Kanáiksìtapiuaáksipuyìmiueiníua. Kǽnnyaie itáiniχ´katoχp: áisiaii. Nitúyi pískan. Kǽnnyaie ánetoyi imitáiks.

sticks]. When the sirloins were 539
dried, she [the woman] mashed 251
the leg-bones [and] the back-bone.
She would put them in her pot. 539
She boiled them then, and she 251
skimmed the grease. And there 252
was much grease [literally: and
the grease was big]. She would
cook the sirloins. That is what
she made the pemmican of. She
fed her children with the grease.

And they gave that pemmican 539
to the chief, with whom certain 622
persons were staying. All the
people gave him the pemmican.
The pemmican was put away in 539
parfleches. In the spring [the 251
chief] was singing with that pemmican,
[when] he was eating it.
Then he quit. He was eating
all he had. That was the reason,
that they [his provisions] were
all gone. And in summer he
quit [eating his provisions]. In 539
summer, when he moved away, 224
when they were looking for the
buffalo on the prairie, where there
were many of them [of the buffalo],
they were all standing
around them. Two persons then
would start for a run. They would
lead out the buffalo. All foot-men
would stand around the buffalo.
And that was called the „circle".
It was the same as [when the
people were standing around] the
buffalo-corral. And now the dogs
have separated [that means: the
story is at an end].

[Cf. Grinnell blt 227 sqq. and Wissler mobi 33 sqq.]

How their lodges were made.

539 [342] Ap*a*tóχtsik autúsi Pek*á*nium it*á*nistutsiu. Omá saχkínau ákst*a*mauauàkimaua, ákitaiitsimàu ómoχtàkokòyiχ′pi. Otoχkémaiks *á*kaikaiistapaisksosatsii otsíitsimàniks. 539 [281] Itáikoχkotonatsiàiks. Aiχ′kitsánisoyisàiks, itáisaiksotoyìauaiks. Itáumaniksìmiauaiks, ki itáùmoniauaiks. *Á*kauyis itáipstsiauaiks. Apinákus it*á*spiksisomàiau, itsitáutatsomaniksimiauaiks. Amó okúyisik itáumatapstauatòmiau. Aiksístauatòsau, itáupiχ′katòmiau, ki itáupiksatòmiau. Itáiaminiauaists. Aip*a*χsítsisaists, it*á*kanniksipimiauaists. Itáumatapsatsìnimiauaists. A′ip*a*χpakistàii akéks. *Á*nnistsiaie, iχ′táisatsìniakiau. Ki itauáuaχkapatòmiauaists. Aiksistsístutsisàuaists akéksi, itáiaksinimiauaists. Itáukatòmiauaists. K*é*nnistsiaie iχ′táukoyìau. Kseuóχtsi áiksistunnimiàu. Itsitáut*a*χkanìmiau otsítaisokstaukàχpiau. Aipókoyis, mist*á*kists itáitapòiau. Itáikakimaiau. Aiksistsíkàkimàs, itápuyakokìyiu. Nitáuaniχ′piuau: m*á*nokìmiua. K*é*nni naniksíniχ′p nitóyists.

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Long ago, in spring, the Peigans moved lower down [to the lower country]. A married man would chase the buffalo, he then would skin [the hides], he would build his lodge with. His wives would jerk the meat off what he skinned. Then they would stretch them [the hides] out to dry. When they became dry, they pulled the stakes up for them. They turned them upside down, and they rolled them up. They put them in an old lodge. In the morning they made a thick mat, [and then] they turned them over on it. They began to scrape the hair-side. When they had done scraping, they rubbed them with brains, and they soaked them. They squeezed the water out of them. When they were beginning to dry, they would spread them and tie them. Then they began to rub them. The women would break stones. With those they were rubbing [the hides]. And then they began to pull them on the string. When the women had finished them, they cut them so that they would fit together. Then they sewed them together. With them they made their lodges. They cut it [the lodge] even, down to the bottom, They sewed the picket-pin-holders to it. When his lodge was finished, they went to the mountains. They chopped

their poles. When he had done 539 chopping the poles, he put his 242 lodge up. We called it: „he has a new lodge". That is what I know about the lodges.

[Cf. WISSLER mcbi 63 sq. 99 sqq.]

Note on the societies.

Omik ǽpætóχtsik ománikåpisina, sauumá´χkænækàtsiis, manístsakàmotsīiχ´piàu nitå´χkanòiau. Nitáiniχ´katàiàu Sistsíks. A´ksipummòaiau, Kakuíks ǽnniksaie otsipúmmokoàiau. Iχ´pisústuyìmiauaie. Nåχkitsíppumoyìau uskáuaiks. Ostóauai otsipúmmokoaiàu Soisksíssiks. Mátoχpisustuyìmiau. Ki uskáuaiks mátsitsipummoyìau. Ki ostóauai Mátsiks onóχkatsipummokòaiau. Mátoχpisustuyìmiauaie. Uskáuaiks mátsitsipummoyìau. Ostóauai átsòmitàiau. Iχ´pisústuyìmiauaie. Uskáuaiks mátsitsipummoyìau. Ostóauai áisoyìau. Mátoχpisustuyìmiau. Mátsitsipummoyìau uskáuaiks. Ostóauai áistoχpàtakìau. Mátoχpisustuyìmiau. Mátsitsipummoyìau uskáuaiks. Ki ostóauai áumitauàsiau. Kǽnnimaie Káinaikoàn iχ´kaksínoyiu iχ´kænǽkàtsiiks. Otsauomítaiχ´tsisì itsítstsìi iχ´kænǽkàtsiì nitáiniχ´katàiàiks Stǽmikiks, Iínnakiks, ki Sinopáiks. Annóχk nátokaie aχkúiinnimànists sákaiχ´tsists. Iínnaki aχkúiinnimàniau. Amóksi Sinopáiks sinopáutokis ki

Long ago the young men, before they entered any society, 539 were going together according to 561 their being of the same age. They 575 were called Birds. They would be initiated, the Doves were the ones that initiated them. They were four years with it [in that society]. Then they initiated their younger brothers. They themselves were initiated by the Flies. They were four years again with it [in that society]. And again they initiated their younger brothers. And they themselves were initiated by the Braves. They were four years again with it [in that society]. Again they initiated their younger brothers. They themselves became Brave-dogs [Crazy-dogs]. They were four years with it [in that society]. Again they initiated their younger brothers. They themselves became Tails. They were four years again with it [in that society]. Again they initiated their younger brothers. They themselves became Crow-carriers. They were four years again with it [in that society].

539 aksipístan otsinánoai. A´isippuyi
561 stuyísts itsístsainonχpi Sinopáiks.
575 I´soiiks otsínaimoài ápåχsoiotokå`n ísokàsimìn.

[778]

[292]

Again they initiated their younger brothers. And they themselves became Dogs. That is all that Blood knows about the societies. Before he was [born], there were societies that were called the Bulls, the Catchers [the Soldiers], and the Kit-foxes. Now there are two pipes still in existence. They were the pipes of the Catchers. The Kit-foxes had a kit-fox-hide and a tied bent stick. Forty years ago the Kit-foxes were seen the last time. The chief of the Tails had a coat of weasel-fur.

[Cf. Grinnell blt 104 sqq. 219 sqq., Wissler-Duvall mbi 105 sqq., Wissler slbi 25 sq., Mc Clintock ont 445 sqq., and especially Lowie a 75 sqq., where the different problems relating to the age-societies of the Plains Indians are discussed.]

The Doves and the Braves.

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575 A´nisoyi nítstuyìmisists, nitsítoχkænækatsi, nitsítsikakoi. Nisótæmanistsksiniχ´p íkìtamapi. Nimátstaχpa, ísoχtsik áksikiχ´kìnnàpi, nitsksinís otsítamàpis, áipæskàsau nitǽkaiiks. Einí otáuanikoaiau nínaiks, máχkokakiχ´kotoaχsau, matápi kanáitapi máχkstaitsis, íkaistapoàkimai.
[224] A´nnikaaie ǽskskamìau. Ki omá matápiu ákauàkimau, áksiksàsiu. Einí itæχkǽnautsimotàu. Omá matápiu áuàkimau, otsítsinok Kakúyiks,

When I was eight years old, I joined a society, I became a Dove. I then knew this about it, that it was a very happy thing. I did not think, that it would be lonesome in the future, as I knew, that those were happy times, when my partners danced. They were told by the chiefs, that they should watch the buffalo, that there would be no person out of all the people, that would start to chase the buffalo.

otsítauakokàiks, otsítsinokaiks, otsítsinàtapitsikaiks. Ki omí otsínaimoauai osókàsimi otsitǽnnitsiniautomòk. Otoχkænáistotòχsists iχ´kanáuænnitsinotomoàuaists. Káksistomiu, kǽnnyaie itóto okóaii. Mátsitstsipa áχksistsìtaki. Ostói otátsàpsinai, iχ´tǽnnitsinotomoau. A´utòiau, àkokátsis. Tǽtsikaχ´tsim okóauau, paiotúkokìop.

Otsítanikoaiau otsínaimoauai. Omá otómæχkakàuaiau ki ǽnnyaie amóks otǽkàuauaiks itanístsiuaiks, kanáipuχsapuχsau. Ki otǽmokoaiau. Maistúuanok áitåχkanaipìmiau. Itokákiχ´tsimaiau, mǽχksipæskàniau. Apinákusi áiàksipæskàii Kakuíks. Apinákus itsipǽskaiau. A´ipæskàiau, asáni ostúmoauaists itåχkǽnausoksksìau. O´χpsòauaists okímmanoàuaists aitakópiiau saå´χtsim. Omíksi otómæχkakàuaiau anníksi otápæskokòaiau. O´miks akimóχtsiks anníksi nínaii. Túkskæma

They were the watch-men. And 539
[if] a man would chase the buf- 575
falo, he would hide. The buffalo 224
would all run away [scared by the
man that chased them secretly].
[When] a man was chasing the 539
buffalo [by himself], he was seen 575
by the Doves, he was chased 627
by them, he was caught by them,
he was thrown down off his horse
by them. And their chief tore
his clothes [viz. of the man that
was chasing by himself] to pieces.
All his clothes were torn to pieces.
He was just naked [literally: he
just had a body], [when] he
came to his lodge. There was
no person, that might become
angry [when he had been treated
that way]. It was his own foolishness, that he had his clothes
torn. They [the Doves] went by 539
themselves, when they [the Pei- 575
gans] were camped in a circle.
In the centre [of the circle] was
their lodge, it was built out of
two lodges.

They were ordered by their
chief [as follows]. Their oldest
partner told their partners, that
they should all come to him [the
chief]. And so they [the Doves]
were invited [to their chief's
lodge] [by mouth of the oldest
partner]. They all entered Crow's-
tail-feather's lodge [Crow's-tail-
feather was the name of their
chief]. They decided, that they 539
would have a dance. Next mor- 575
ning the Doves would have a 535
dance. Next morning they danced.
[When] they had the dance,

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539 apí'si otsináni ki *á*pssì. Túksk*a*ma
515 áuanàyiu, ki mátopiu. Ki ómiks
535 nátok*a*mi ot*a*χkúikakòiau. Ki ómiksim nátok*a*mi ipotóχtsiks *á*nniksimaie kyáiek*a*kòiau. Nisoóyi otspíuåχsoàuaists.

Aisap*á*nnistsosàists, ítoχk*a*nautsimotàua. Itáisaipìiau, akéks ómoχtapaisummospiau. K*é*nnyaie áitapsaipìiau. Ksip*á*mmànists isk*u*n*á*katsimiauaists. Itáisaikimiskàiau. Aiksuósau, akókàtsists itáutakòiau. Imitáiks ápàuyiau. Tsísiks mátauyiauaiks. A'istunniauaiks. Aiksuósau, mátsitàumatapòtsimiau máχksoatòχpiau, áχsiists íksisakuists. K*é*nnimaie okóauai, t*a*tsikíakokèuaχsini. Itå'χkanaipstsipoχtòmiau otáksoåχsoauai. O'miks Ot*a*χkúik*a*kuiks áuyòsiau, Kyáiek*a*kuiks *á*nniksaie áutomisoyìauaiks. Nepúsi túkskai nisoói áip*a*skàiau. Itáiksuòiau. Ot*á*st*a*kakoaiau óm*a*χkakunakàtsiks. Otáuanikoaiauaiks, máχk*a*sk*a*mmoχsàua kanáitapì. Aut*a*mákoχtòmiau óχpsòauaists okímmanoauaists. A'iksiuoiau op*á*skanoauai, mátatstunnatàpsiauaiks. A'netoiau, mist*á*ki itapístutsìau, mátatap*a*skàuaiks. Stuyís túksk*a*mi einí áuaunkimàiau.

they put the paint all over their bodies. With their arrows and their top-knots they sat outside in a circle. Their oldest partners were the ones that made them dance. Those at the upper end were the chiefs. One of them had a coyote-skin and an arrow. Another of them had a rattle, and he had also an arrow. And two of them were called the Yellow Doves. And there were two in the lower part of the circle, that were [called] the Bear-Doves. They danced four times.

When [the dances] were completed, all the people would run away. They [the Doves] made a charge on [the place], where the women got water. There it was, [that] they made a charge. They shot at the water-bags. Then they [those bags] leaked. When they stopped [shooting], then they went around the circle-camp. They shot at the dogs. They did not shoot at the bob-tailed ones. They were afraid of them [of the bob-tailed dogs]. When they stopped, they began to take something that they might eat, choice meat. There was their lodge, the lodge in the centre. They brought everything, that they would eat, in [to their lodge]. The Yellow Doves cooked, the Bear-Doves were the ones, that they [the Doves] fed first. In one summer they danced four times. They stopped. The older members of the society relied on

Mátsiks nistóa nitáiikoputostuyìmi nimátsitoχkɑnɑkàtsi. Itsipúmmotsèiau aχkúiinnimàn. Itsítsapiχ´takiu píksistsimàn. Itsitsípim omím moyísim. Omí Mátsi itoχkútsiuaie aχkúiinnimàn. Otáukotoχsàie omí aχkúiinnimàn, ánistsiuaie: Kitɑ́tsiàtsisi noχkoχkókit. Ki omá Mátsiua ánistsiua: A´, kítoχkot. A´nistsiuaie: A´uke, ksáχkuma itsínit. Kàksimí itstɑkít. Sipɑ́tsimoii ákoχtamatòsimaup. Kamiχ´tɑ́stsiu, ɑ́nnimaie kitákitamatòsim. Åχké kó'sa asáni ákoχtsiksistsikìmistau. Otsítaniknie: *A*nisóminìt. Ki omá manikă´piua áisòminiu. Ki omím ksistsikímistàni asáni tsɑ́piχ´tsiu. Ki itótsimaie. Otoχkɑnáistumì asáni iχ´toχkɑ́nauanistutsìp. Sikíi síkoχtàii iχ´tsákoapiniăχpiskiu. Maiáii okakíni itɑ́taikàtau. Imakáχsisi maiáii ákataikatàinai. Túkskai matsikísts ɑ́nnyaie nitsúyi ostói itótstsists. Iχ´kanáuanistutoinu otɑ́kaiks. Mátsiks áiksistsìppummòainu.

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them [the young Doves]. They [the young Doves] were told by them [the older members], that they should watch all the people. Then they fixed up their arrows [and] their top-knots. [When] they had stopped their dancing, they were not dangerous. They separated, they moved to the mountains, they did not dance any more [during that summer]. In winter the only thing they chased was the buffalo.

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I was thirteen years old, when I became a member of the society of the Braves. They gave a pipe to one another. He [the youth that entered the society] put in the tobacco with other weeds. He entered the lodge. He gave the pipe to a Brave. When he had given him the pipe, he said to him: Give me your Brave-badge.

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And the Brave answered him: Yes, I give it you. He [the Brave] told him: Now, touch the earth. Put sage there [on the earth]. We shall use sweet-grass for incense. You will make your incense with the buffalo-chip-fire. We shall make the paint liquid in the cup of water. Then [the Brave] told him: Now take off your clothes. And the young man [that entered the society] took off his clothes. And the paint was in the liquid. And he took it. And he put the paint all over his body. With the black paint, the black liquid, he was painted that way beneath each eye, that it looked like tears. There was a round hole

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Mátsísini otsínaimoaiau áua-
này̯in. Amóksi apǽtsiau̯, ki amóksi
kápæmàni, kɛnní túkskæm síksi-
ksàtsi, ki ómiks nátokæmi Kyái-
atsiks. Ikóksinæ̀miau. Ki áipæs-
kàiau, otsináuoauaists ómoχtai-
539 pæskaχpuauaists mistsísau, istoái
575 mínoχkoχtsi. Ǽnniksaukiaiks its-
535 tsíauaiks. Ǽnniksi iχ'táiχ'piiau.
Ksaχkúmi itǽstautoyìau. Omíksim
Ky̯áiatsiks aiχ'písau̯, ḳi amóksi
otsítstautoau itáisautoyìau. Omíksi
ikáistunnoyìau. Itáksiksuoiau.
Itáiksistsipæskàiau, àχkéists ómæχ-
ksikimists táutaipìau. Imakáχsisi
matsikyóauaists, itáiistápiksìmiau-
aists. Itauáχkaiìau akókàtsi, itáu-
takòiau. Omíksi otómæχkakau-
aiauaiks itáipuyìaiks. Ǽkaisoatsis-
tsisaapùyi. A'iakænaitsiniotakìi.
539 Mátsiks áiakàpotaχkàiau. Amáu-
575 pit, áiaksiniχ'kì ikáiks. Minǽt-
sistsèkinit. Apinákusi áiakopakìau.

cut in the back-part of his robe. Even if his robe was very good, there would be a hole cut in it. His moccasins were the only thing, that was left on him. All his partners were treated the same way. The Braves had done being initiated.

The chief of the Braves had a rattle. There were [two] White Braves, and there were [two] owners of water-bags, and one owner of a willow-switch, and there were two Bear-Braves. They were very mean. And [when] they [these Bear-Braves] danced, the things that belonged to them, they were dancing with, were sticks, and a knife at the end [of each stick]. There they put [the knife]. With those things they danced. They stuck them [the sticks] in the ground. When the Bear-Braves danced, then they pulled out those [sticks] that they had stuck in [the ground]. [The people] were very much afraid of them. They would quit. [When] they had done dancing, they ran to the waters of lakes. Even if their moccasins were good, they threw them away. [When] they went back [to] the circle-camp, they went around. The older members were standing there. They [the Braves] gave orders [to the main camp] not to go about [out of their lodges]. They would tear them [the people] to pieces [if they did not obey]. The Braves were going around to get leggings.

Ki ostóauai Mátsiks túksk*a*miau ákàps*a*miau einíi, ómoχtapakaiip. K*é*nniχ´kaie ákoχtsistutsìau. Aukékau. Amóksi Mátsiks itsinóyiau einí. Otótoχsau, itáipuyìau. A´uanìau: Máts*a*mapitsipìiyiχ´pa imakétuksk*à*mi. Aist*á*m*a*sksinip, akaiími einí. Kanáitapiua áitamitakìu. *A´*nni áuaniau. Anísau „akaiími einíua", mátsitstsìpa einí. Kanáitapìua aist*á*m*a*sksinim, mátsitstsìpa einí. Ki omí matápi ákiniauaie, otákanikoaiauaie: A´uke, áìnoists nitsinánists. Kítoχkotoχpuai. Anítsiniòtsika. Mátakanitsiniotsìma. Aníst*a*saie „min*á*nitsiniòtsit", ki oták*à*nitsiniotòkaiks. K*é*nna ánistsiuaie: Anítsiniòtsit, anítsiniotomòkit. K*é*nna ánianist*à*pi áuanistsiua: Ksistóa noχkoχkókit. Omá mátàkoχkotsìuats. A´nist*a*sàie „minoχkókit", kipanístsi otákoχkòkaie. Omá Matsíu apókapitapìu. Istoχkanáuapokapitapiu. Omá Mátsiu otsitapíuaχsini, *á*nnyaie *a*nist*á*pitapìau. Amóksi Mátsiks apókapitapìau. A´iksistsip*a*skàiau, ánetòiau. A´isoksinimiau ómoχtaip*a*skaχpuaua. Nitúyi mist*á*kists ist*a*pístutsìau. Ki nisoóyi túkskaie nepúyi op*á*skanoauaists, ki itauánetòiau. Ki ánetapaitsikinimaii imitáiks.

[They would say:] Be quiet, the 539 575 medicine-lodge-makers [the woman, that gives the medicine-lodge, and her husband] are going to sing. You must not make noise. To-morrow in the morning we shall move.

And the Braves alone would 539 look for the buffalo, where there 575 were the most. That way [as 224 they were told by the Braves] they [the Peigans] would move. They [after having moved] were camped. The Braves had seen 539 the buffalo. When they came 575 back, they talked among them- 195 selves. They said: There was none [no buffalo] standing about, [not] even one. Then we just knew, that there were many buffalo. All the people were happy then. Thus they [the Braves] would say. When they said „There are many buffalo", then there were no buffalo. All the people then just knew, that there were no buffalo. And [when] they would catch a person, he would say to them: Here are my things. I give them to you. Tear them up. [Then] they would not tear them. If he said to them „Do not tear them", then they would tear them. And [therefore] some person would tell them: Tear them up, tear my things up. And some other person would ask him [the spokesman of the Braves] for one or another thing: Give it to me. Then he [the spokesman of the Braves] would not give it. If he [that person]

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said „Do not give it to me", then he would give it to him in a hurry. A Brave was a person with whom everything was reversed. He was a person with whom everything was most reversed. What belonged to one Brave [that means: what is said about a Brave in general], that kind of people they were all. The Braves were people with whom everything was reversed. [When] they had done dancing, they separated. They took each of them their own things with which they had danced. The same way [as the Doves did] they [the Braves] would move to the mountains. And four times in one summer were their dances, and then they separated. And the dogs are scratching the ground [after having eaten] [that means: the story is at an end].

[Cf. Grinnell blt 222 sq., Wissler-Duvall mbi 105 sq., Mc Clintock ont 449 sq. 455 sqq.]

Child-birth.

539 Omík apatóχts akéks niáksists-
844 istomaiks okóauaists mátsitaipsts-
istsistomiuaiks. Saā´χtsi itauápi-
539 omoaiau. Stsíkiks únnoauaiks okó-
844 auaists ánnimaie aitapóiau. Nitúyi
343 nitsitásapiomoàii. A´istsistòmis;
piχ´ksúyi ksistsikúyi itáikamotàii.
Iχ´tsáiitaipsistsistomiau akéks okó-

Long ago women, that were about to give birth to a child, did not give birth to it in their own lodges. Outside [of their lodge] there was a shade built for them. Some [of the women] went to their fathers' lodges. In the same way there was a shade built auaists, omá nínau ki manikă'piks áistunnoyii mánistsistomaiks. Apatóχtæk áuaniu, iχ'tsáuæskunatapsiau manikă'piks, istotaitsípisau mánistsistomaiks.

for them [near their fathers' lodges]. When they had given birth to a child, they were safe after nine days. The reason why the women did not give birth to a child in their [own] lodges, [was that] the man and the young men were afraid of those that had just given birth to a child. The ancient people used to say, [that] the young men were not strong [would have no endurance], if they entered in a place [where there were] women that had just given birth to a child.

539 844 [843] [846] 539 844 783

[Cf. Wissler slbi 28.]

Marriage.

Á'kai-Pekæniua matsoápanikåpiks, ákoχkèmisau, mátauaitakìnaiks. Omí nínai, otáiakŭsimmòki, otáunyai ákàksinaiin. A'moia matsoápii otsináni ákoχkænoχkotsìu otánni. Ponokă'mitaiks áχsiks ákoχpoχkanauaχkiskuyiuaie. Kanáitapiua ákstæmsksinìm, áiaua áχkiskumoau. Ki áksksinoau, otsitsoápsi. Ki omí máχsi ákatsksinoàin, otsínaiis. Ki omá manikă'piu otákoχkspummok únni. Nitúyi ákanistaχsii ponokă'mitaiks ki ámoia píapì otákomatskaχtaksists. Nitúyi kanáitapiua ákanistsinoyìu, omí manikă'pi otomátskaχtaksists. Omá saχkínau omí otoχkéman uyínnaiks nitúyi ákatanistoχkotsiu. I'soχtsik omí otoχkéman mátsàpsis, mátakstuyi-

The fine young men of the ancient Peigans, when they were to marry, never asked for a wife. The daughter of the chief, that had to have him for son-in-law, would be dressed up. He would give all the finery, that belonged to him, to his daughter. He would send all good horses with her. Everybody would know, [that] a certain person had a wife sent to him. And he would be known, that he was a fine man. And his father-in-law would also be known, that he was a chief. And the young man would be helped by his father [to give presents to the chief who was to be his father-in-law]. The horses and the other things, that he [the future

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539 siuats, ákstæminitsìuaie. Saiínitæsàie',
583 amánnìsi, omí otoχkéman
kámosin manikă´pi, uyínnaiks
otúksinìkinai. Saiínitæsìuaie, oχksisísai
áksistsinimiàu. Stsíkiks
oχtókists áiistsìnimiau. Stsíkiksi
nínaiks áiokskæmi ki áisoyimi
539 otoχkémauaiks. Makápsisi túkskæm
684 ki tsáχtau nátokæmi otoχkémaiks,
áksatapiksistsìuaiks. Mátakatskòaiks.
Imaksínaipokàiisaiks,
mátàkstuyisìuats, otáiàkanistsiχ´p,
ákstæmanistsiu. Iχ´takáumatskaχtakiu
omí otoχkéman.

539 Okyápitapìks ákstàmaitakiau.
583 A´χsimotsìniki, omí nínai otákŭsimmokaie.
A´komatskaχtakìu.
Ikámstsimimotsìniki omí akékoăn
otoχkéman, nitúyi
539 ákatanìstsatapiksistsiunie. Otomátskaχtaksìks
586 ákatskotoyiu. Matápiua atotámskotoìs,
otomátskaχtaksìks, ki

son-in-law] would give, were just as good [as the presents he received]. All the people would see just the same, what that young man had given. Just the same that young-married man would also give [presents] to his wife's male relatives. If, in the future, his wife was foolish [did something wrong], he would not be ashamed, he would kill her [that means: shame would not prevent him to kill her]. If he did not kill her, [and] if he was right [in saying], [that] his wife was stealing a young man [that means: that his wife secretly had a lover], she would be killed by her male relatives. If they did not kill her, they would cut off her nose. Of others they cut off their ears. Other men had three or four wives. If one or may-be two of his wives were bad, he would throw them out-of-doors. They would not come back. Even if they were chief's daughters, he would not be ashamed; he would do, what he wanted to do. He gave plenty for his wife [that means: he paid richly for her, and therefore he was entitled to do with her just what he wanted].

Ordinary people would ask for a wife. If he [the wooer] was liked, he would be taken for son-in-law by that man [the girl's father]. He [the wooer] would give presents. If he was disliked by that girl, his wife, the same way he would throw *á*nniaie áipotoyiu otoχkéman. Itstsíi ap*a*tóχtsik áuaχsoàiks, *á*nnyaie noχkaníståχkåχkèmiau. A′nnikskaie, nitáuaniχ′pinan, makápitapì.

her out of doors. He would take 539
back what he had given for presents. 586 When people took back what they had given for presents, that meant, [that] one was giving up his wife. There were in the 539
olden times people who took 583
their wives by force, that was the way, they got a wife. Such ones, we said, were bad people.

[Cf. Grinnell blt 211 sqq., Mc Clintock ont 184 sqq., Wissler slbi 9 sqq.]

Death and hereafter.

Omík ap*a*tóχts áioχtoχkoχsìks nápiiks ki óm*a*χkàkèks áisokìnakìi. Stsíkiks istókimatsists iχ′táisokìnakìi. A′iniχ′koχtoχsiau, ki áistokimaiau. Ki stsíkiks áisimistsii. Istsínis omá áioχtoχkoχsiua, imoiániks ki makokísts itáumopistau. Mist*á*kskuists itáikitsiχ′tsau. Saiíst*a*kskus, at*a*χsiksímiks itå′χkitsisksipistàu. *A*′nnye nitáiàkiχ′tsaii saipáitapiks. A′uke nínaiks ki nínaipokàiks óχtoχkoχsisàu, áukisokìnaiau. Inísau, itáiàksinaiàu nínaiks. Auápåχsoiotokå`nisokàsimiau. Matsóaiks nitáinaistàpsi. Stsíkiks amáuχkèsani iχ′táuχpuskinàii. Stsíkiks ot*a*χkúyi iχ′táuχpuskinàii. Manikå′piis, omá iníua nitáyi nitáinau. Akékoånàsis, áuakàsiua osókàsimi. *Æ*nnokåχpekinasiuaie. Omím otsítsìniχ′piau, okóauai itáiakokeuatoχp, áipstsokapistu-

Long ago old men and old 539
women doctored the sick persons 755
[even nowadays such doctoring is practiced]. Some of them doctored with drums. They sang to themselves, and beat the drum. And some doctored by giving something to drink. If the sick 539
person died, he was wrapped 764
into buffalo-robes and cow-skins. He was put up aloft [on top of] the mountains. When there were no mountains, he was tied to bent trees. That was the way, [that] common people were buried. And when the chiefs and the chiefs' children got sick, they were doctored by everybody. When they died, the chiefs were dressed up [in their finest clothes]. They wore shirts of weasel-tails and human hair. Their leggings were just the same [weasel-tails and

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tsiχ´p. Omá nínau ki omá manikă´piu aistótαχpapistoniau. Nitúyi omá akékoãn nitáiχ´tsaù. Itáipstststsàiau, mátαstαχkiχ´tsàuaiks. Nitáuaniχ´pinan „ikínaua", ánninitststsàiaiks.

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Akóχtsik nímoχtsistapitapiiχ´pinaniks nitáuanikinau, imióki, omí apátoχsòχtsi ánnimaie aitapáuop, ánistoχp O´mαχkspαtsikùi. A´nnoχk ómαχksimiks áisakiauaniau, aitapáuosi O´mαχkspαtsikùi. A´uaniau, amó otsistáuosin áuauàkimatsiu einí. A´uakasiks itstsíi, ki mí'nists akauóyi, ki ámoi nitáuatoχpinànists itsiniákauòyi. Ikáitamapsiiχ´k omám otsistáuosinn. Okánistauamotsìiχ´pi. Ki ámoin otátoapinànists okánistaiχ´tsiχ´pi. Kánnyaie nă´χkanistaitsinikòko.

human hair]. Some of them had scarlet paint all over their faces. Some others had yellow paint all over their faces. When it was a young man, the dead person was dressed the same way. When it was a girl, her dress was buckskin. It was with elk-teeth. There where they died, their lodge was put up; it was fixed up inside [just as if people were going to live there]. A man and a young man had willow-pillows put on each side of them [one at the head, and one at the feet]. The same way a girl was laid down. They were put in the lodge, their faces were not covered up. We said [in the case of] those, that were laid that way, „a dead man's lodge".

Our ancestors, from long times ago, used to tell us, that, when we die, there is [a place] over there in the north, [where] we go to, [which] is called the „Big Sand-hills". Now the old people still say, that we go to the Big Sand-hills. They say, [that] these ghost-people are chasing buffalo. Antelopes are there, and the berries are plentiful, and the things that we eat are plentiful. The ghost-people have a happy time. They still invite each other. And all their holy things are still there. That is how I am told about them.

[Cf. Grinnell blt 193 sq. 273. 44 sq. 62. 94. 127 sqq. 132 sqq., Wissler-Duvall mbi 163, Mc Clintock ont 148 sqq. 164 sq.]

Medicine-men.

Natósiua. Omá nínau opápaukani, ki manístoχkoàitsiχ´piài.

1. Omá nínàua otsikímmok kyáiòiin. Otánikaie: Mátsitstsìpa náχksikimmaï. Annóχk kinítuksk, kitsikím. Manistsíniχ´kaskakàii papáuχkyaiòi Suiå´χkyaiò. Otánikaie: Noχkoié, nostúmi kítoχkot. A´pssì imakoχtsiksókuiniki, kimátakoχtaistòkitòko. Minstúnnit ápssists. Minstúnnos noχkétsitapìkoàn. Iskunákataχki, mátakaistokitoàu. Ikamístokitòaχk, ákoχtsapunistàuaie omí kyáioii. A´ksikamotàu. I´kskùnatapsiuaie, otsikímmis. Otákstamatoχkokaie, maχkáisokìnaks áioχtoχkoχsiks. Máχkapistutoaχs, túkskàm okítsis otoχkókaie, måχtánistapaitapìiχ´piai. Ikámsokinàkis, sapistútoaχk, ákoχtsitàkanistsiuaie. Ksáχkum omí okítsisi ánnimaie ki itstáutoyìuaie. A´nnimaie ákitoχkònimau apínimàtsi. A´nniaie ákoχtsokìnakiu. A´koχtoχkototoyìuaie, maχkoχtsókàsp. A´nnyaie omátanistoχkòkaie. A´nni nitoχkóaimiuaie omí otsikímmok kyáioi. Mátsitapikimmòkatsaie, maχkáinamaχkàni. Kánnyaie ánetoyi imitáiks.

A medicine-man. The dream of that man, and what he profited by it.

1. A man was pitied by a bear. He was told by [the bear]: There is no one, whom I pity. Now you are the only one, I pity you. How the bear in [his] dream called himself, was „Water-bear". He was told by [the bear]: My son, I give my body to you. Even if an arrow touches you, it will not go in to your body. Do not be afraid of arrows. Do not be afraid of a man belonging to another tribe. If he was shot at, he would not be shot through [his body]. If he was shot through [the body], he would use the power of the bear [given to him by the bear]. He would be saved. He was very strong [having supernatural power], because he [the bear] pitied him. He would be given again by [the bear], that he could doctor the sick people. One [bear-]claw was given to him by [the bear], that he might fix it, that he might perform [his doctoring] with it. When he doctored, if he was satisfied [by things given to him in pay for it], he would act like [a bear] in doctoring [literally: he would doctor from him, i.e. from the bear]. He would stick the claw in the ground [after having taken it from his neck, or out of his medicine-

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bag]. There [where he stuck the claw], he would find roots. With those he would doctor. With those he would cure [a sick person], that he [the sick one] might get stronger from it. In that way he was again given [power] by [the bear]. In that way he profited from the bear, he was pitied by. He was not pitied by him [in that way], that he might be able to take bows and arrows [nowadays it would mean: to take guns]. And now the dogs have separated [after having had their meal].

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791 2. Túkskàm nápiu, *Á*kai-Pekanikoàn, natósiu, kyáioiks omátsikimmok. A´nistau Kyáietapò. I´kstunnatàpsiiχ´k. Iχ´kyáiistoànniu. Mátainoàuats auaχkátseisini. Otánik omíisk kyáioiisk: Mátàksapanasìua kostúmi. Nitúyi annóm otsíχ´kauai otáistunnok. Nitúyi nitauáuaχkaiiχ´k kyáioi. A´nnamaie ikoχkóaimiu opápàukan. Kyáiistoàn, auaχkátsioki, tukskámin otoánni iχ´tauáuaχkautsìu. Matápiks ninoásaiks,
539 itáiχ´tsoχkitsìuaiks, imakóχksi-
791 potàuotsìnikaiks. A´isotàminiuaiks.
726 Otokã´nonuaists itáiiniuaiks. Itáumatapsimìuaiks. *Á*nni ákakχtsinitsìuaiks. Iχ´kitsíkami omoχtsínitaiks otoán. Iχ´táisapunistàuaiks kyáioiks. Otómapìsini iχ´tsíniu. Annóχk sákiaiχ´tsìin otoánni. Opápaukan ánnaχkaie sotámitapoχkoàitsim. Opápaukan íkakãχkoàitsimaie. Amói opápaukani, otsístapàpiχ´kaχtoχsaie, mátoχkoàitsimàie omíksisk otsi-

2. An old man, an ancient Peigan, a medicine-man, was also pitied by bears. He was called Went-to-the-bear. He was very dangerous. He had a bear-knife [a knife given by a bear]. He would not be seen [he was invisible] in the war. He was told by that bear: There will be no blood about your body. This his [own] tribe was afraid of him just the same [as his enemies]. He walked just the same way as the bear. That one profited much from his dream. When we were at war, the bear-knife was his only knife, he fought with in the war. When he saw persons [enemies], he made charges upon them, even if they were shooting back at him. He would just catch them. He would catch them by their hair. Then he began to stab them. He would just kill them with that [knife]. He killed seven

púmmoaiks. *Á*nnyaie áitsiniχ́kau.

3. Omá nínau omí pískan itsókau. Itsítoχkuip*a*pàukauaie. Otánik omí p*a*páist*a*mik: Símis amó matápiua. Kitákoχtsitapì nostúmi. Otánikaie: Kitáiiksikìmmatsistutoau ánn*a*k nòkós*a*k. Amó pískan istokínisit. Nisámi ámoi*a*uk, kítoχkot. Moáua ímakumaiskunatàpis, nitóaχpi, kitákoχkototoàu. Osókinistsis *á*nnyaie ótoχkokaie. Oχsoyísi, ksáχkuyi, mikapípiχ́kimikùi, *á*nni omátoχkokaie. I′koχkoàitsim op*á*paukan. Iχ́tsístapapistutsìm saámists. Ksáχkumi omátsikimmok. Otánikaie: Pinauáuaχkàutsit, kakáisokin*à*kit. Auaχkáutseinìki, mátaķitsitokìu, kitákaipàuoko. Kimátakaχtsèuiχ́pa, kítokùyi. Kitáksiksistuini. Op*á*paukani ináuksitaisitàuksiu auaχkáutsisists, anístoau, matáistokitoàuats. K*é*nnimaie nimátoχksksinoau.

persons with his knife. He used 539
the power of the bears [given to 791
him by the bears]. He died from [726]
his old age. To-day his knife is still here. That was one, that profited from his dream. He had many profits from his dream. When he gave it [the power] away, he had again profit from his dream, from those to whom he gave [the power]. That is the end.

3. A man slept by a buffalo-corral. There he had a dream. He was told by a bull in his dream: Forbid these people. You will profit from my body. He was told by [the bull]: You have done poorly to these my children [by chasing them over the cliff]. Burn up this buffalo-corral. Here is my medicine, I give it to you. [When] a person is wounded [literally: those that are wounded], even if it is a bad case, how he is shot, you can cure him. His elbow-hair was given to him by [the bull]. His tail, earth, [and] red earth were also given to him by [the bull]. He had much profit from his dream. From that [dream] he made medicines. He was also pitied by the earth. He was told by [the earth]: Do not go to war, only doctor. If you go to war, it will never fail, you will be shot. You will not die from it, when you are shot. You will die from old age. From his dream he never failed in times of war, he was shot every time, he would not be shot through

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the body. That is what I know about it.

[Cf. in general Grinnell blt 191 sq., and for N°. 2 Wissler-Duvall mbi 95 sqq.]

Snowblindness.

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Paχtóχpiks itsitáiχ´tsiau autúsi nistsáuòmæχkoχpotaii. Matáinoàuaiksau. Kónskuyi ítsksìnaiau. Iiksínàkimiau. Istápuiinàniki kónskuyi, itsitáipstauaniàu noǽpsspinàniks. Nitsítàuakinàniau, nitáistæmiapstsìiχ´pinan. Asipísts nitáutsikstsiχ´pinàni. Á´nnistsiaie [757] nitsítaisapapìniχ´pinàni noǽpsspiuàniks. Á´nnistsiaie itáutsisksisìau. Nitáisotæ̀miàpiχ´pinan. Amóksi paχtóχpiks, áitsiniχ´kàsi amóia kóniskùyi, itǽχtsikatsìuasiau. Á´nniaie ækóχtæk Á´kai-Pekàniua manistáuakàiks. A´nnakaie nímoχksksiniχ´pinan, náχkanistapistutoaχpinàniau. Kénniaie nitsó.

The germs of the snow make their appearance in the spring with the last big snow. They cannot be seen. They are insects from the snow. They are very small. When we travel about in the snow, then they will fly in into our eyes. Then they eat us, then we are blind. We chew sinews [till they are] soft and wet. We put those in our eyes and pull them along. They [the insects] stick to them [the sinews]. Then we can see again. When the snow is all gone, then these snow-germs turn into grasshoppers. That is the way, the Peigans of long ago were eaten by them. From them [the ancient Peigans] we learned, how we are to cure them. And that is all.

Ghosts.

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Itstsii istæχpéksiks. Á´nnikskaie nitáiistunnoannàniau. Nátósiks inísau, ǽnnikskaukiàu áukàpsiau. Nitáipikokinàniau, nimátaipyàχ- [759] kokinàniau. A´ioχtoχkòχsiks áis-

There are haunting spirits. That are those, we are afraid of. When medicine-men die, those are the ones, [that] are bad. We are shot at by them,

ksinoyiau, matáipiăχkoyìuaiks. A´ïsksitautsikitsinòaiau áioχtoχkoχsòpiks. Okóauaists kokúsi omá áioχtoχkoχsiu sepísaksisì, otátsipìkokaie. A´kitsipìm. A´kstæmomatapiòkau. A´kstæminìu. A´kstæmisksinoàu, stáaui otsínik. Á´nni sōkanistòksistotakìau. Kokúsi sakiáupisau, matápiks ákitoχtsimiàu, ksiksímoχkisau. A´ksòkàs omá matápiu, akitsísaisaksìu. Otákitskùnakakàie stáaui. A´kstæmapotsekinìsaitamiàu. A´kitanistàu: Kitsikíχ´pà? A´mo saă´χts matápiu nitsítsinoàu. A´kstæmisksinoàu, otsipíkokaie.

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they do not stay away from us. They know those that are sick, they do not stay away from them. They are seen about by those that are sick. When a sick person goes out in the night from the lodges, he will be shot by [a ghost]. He will enter. Then he will go to sleep. Then he will die. Then he will be known, [that] a ghost killed him. That is one thing, that they [the ghosts] do. When they are still sitting in the night, the people will hear, that they whistle. When a person is going to sleep, then he will go out. He will be shot by a ghost. Then he will breathe as if he were going to be smothered. He will be asked: What is the matter with you? [He will answer:] I have seen a person right here outside [of the lodge]. Then he will be known, that he is shot by [a ghost].

Ki omá natósìua nápiua isksinóau, sokápæsksinìm pikáksists. Tǽmotànistau. A´χssìi pekáni ákoχkòtau, kipúχksokìnis. A´, nitákitapò. Otókimàtsisi ákstæmòtsim. O´χkotokì ǽkaitaisuyiχ´takiòp. A`sáni stǽmòtsim, otsísts iχ´tanístutsim. Itæχpískiu. Osókàsimi ákstæ̀msàutsim. A´kstæmitakikàiχ´tsiu omá áioχtoχkoχsiua. A´kitapaisotoyiuaie. A´kitoχkòtsimaie. A´momauk itstsíu, ómăχtsauoχkòtsaitamiχ´pì. Ákaiksistòkimau. Stsíkiks matuyí ákotoχkæ̀unimaiau. A´ksitspinatòmiau. A´kitsatapìksimiauaie. Ot-

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And a medicine-man, an old man, is known, [that] he knows the ghost-shots very well. Then they go and ask for him. They will give him fine things, if he comes soon to doctor. [The medicine-man says:] Yes, I shall come. Then he will take his drum. They have already a stone in the fire [in the lodge where he is going to doctor]. Then he takes paint, he puts some of it on his hands. He puts some [paint] on his face. Then he will take off his shirt. [The medicine-man always paints himself

[302]
[291]

539 sísts ákitapitstsimiàuaie. Amóiauk,
755 isátsik, tsiáie motokă'n. Sitokóχ-
[302] tsim ǽnnimaie aχsoáyin. Stsíkiks
[291] ámoks auotánokitsìks iχ'tǽskunæ-
kiàu. Kokúsi itápauauaχkàiks.
Isipyáuyisau, ǽnnikskaie mátsiks-
katsimanoàiauaie. A'iàmoyìniau-
aiks. Kipitákeks ánno itauă'χ-
kænniau. Iχ'tapáisatapiksìminu.
Ǽ'nnikskaie otáìnikoaiauaiks.

up, and takes off his shirt, when he is going to doctor.] Then the sick person will lie on his back. Then he [the medicine-man] will find out, what is the matter with him. Then he will feel the place [where the sick person has been shot]. [Then he will say:] It is right here, what is the cause that he cannot breathe. He has drummed already. Some [medicine-men] will lance with a grass. They are going to suck it [the grass]. They will throw it [the shot] out. They are going to spit it out in their hands. [They will say:] Here it is, look at it, which is hair [used by the ghosts to shoot with]. In the middle [of that hair] is a cockle-bur. Some other ghosts shoot with finger-nails. They [the ghosts] go around in the night. If people eat during the night, that is another thing, they [the ghosts] do not like. They pull their mouths [viz. of the people who eat during the night] crooked. Old women lance with a flint right there [where the mouth is crooked]. From there they pull it out [what the ghosts have done]. Those [the ghosts] are the ones that kill [the people].

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539 Otsitáiikimmokòaiauaiks. Itái-
775 pæpàukaiau. Otsítauaistamatsokò-
787 aiauaiks. Amáitsoàskuists itsitǽs-
756 tsòkaiau. Tsíkaiistsistotokòaiau-
aiks. Itáiistapiskapatsiauaiks mai-
áiauaìks. A'uauaiàkiauaiks. Mis-
tsísts iχ'tauáuaiàkiauàiks. A'umai-
istsistotutsìnikiauaiks, itápæsǽm-

[Sometimes] [the ghosts] pity them. Then they [the people] dream. [In their dream] they [the ghosts] show them [what to do]. They [the people] will sleep in thick forests. Then [the ghosts] bother them. Then they [the ghosts] will pull off their robes.

53: Uhlenbeck L-5 (1910-1911) 1912 NF6 Blackfoot NF6
Piegan
Montana

minauàiks. Màtsitstsíp, nitáiistsistotòki. Otáχkuiinnimànoauaists itsitáisapiχ´takìau. Itauánistsiauàiks: Kímmokit, ámoi autsisátot. Nitsikímmatàps, kímmokit. Matsitáiokaiau. Nitúyi ómatsitaumatapauaiàkiokoaiauaiks. Matsitápæsæmìauaiks. Mátsitstsìp nitáiistsistotòki. A´istæmisksinoyìauaiks: Stáau amóχk táuauaiàkiokaχk. Nitúyi otaχkúiinnimànoauaists áisapoχtomoyìau. Auatsímmoiχ´kamìau. Nánoauasàiniau, màχksikimmísaie. Otáiistæpskokòaiauaiks: Místaput. Nisoóyi, saiitáiistapòsi, ǽnniaie otsítaikimmokàie. O`kási, itáinoyiuàie. Otsítauanikàie: Kítoχkot, káχkaisokinæ̀ks, pikáksists kimátoχkot. Kǽnnoχk kitáisksiniχ´p, kítoχkòtaχp, káχkanistaisokìnaχpi matápiua.

Stsíkiks stáaiks áuχkumìau. A´istæmaioχtòaiau, áuχkumìsau. Apætóχtæk ánnakaie istúnnatàpsii stániks. Akáinitsìau áioχtoχkoχsiks. Anuíksi tukskámiks matsi-

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They [the ghosts] hit them. They hit them with sticks. When they bother them too much, then [the people] look for them. There are none [that means: they cannot find them], that are bothering them. They put some tobacco in their pipes. Then they tell them: Pity me, take this and smoke it. I am very poor, pity me. Then [after having offered the pipe to the ghost] they go again to sleep. The same way they [the ghosts] start to hit them again. Then they look out for them again. There are none, that are bothering them. Then they know them: It is a ghost, that hits me. The same way they put some more tobacco in their pipes. They pray to them [to the ghosts]. Finally they start to cry, that he [the ghost] might pity them. Then they are ordered away by [the ghost]: Go away. If he [the person] does not go away [before], he will be pitied by [the ghost], [when the ghost says] the fourth time [the word: Go away]. When he sleeps, he sees him [the ghost]. He [the ghost] tells him: I give you, that you may doctor, [and] I give you also the ghost-shots [i. e. the power to inflict them]. And now you know it, that I give you, that you may doctor the people.

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Other ghosts will yell. Then they are heard, that they yell. It was in the olden times, [that] the ghosts were very dangerous. They would kill the sick. Of

[761]
[753]

539 nióauaists áuapatsistaniskapatòmi-
775 auaists. Kænníksi năχkáikamotàii
[753] otsíksistotoauàiks. A´istunnimiàu
pæχksimóists, okúyists pæχksími-
sikiàists. Túkskæmiks ápaiòkaiks,
maiáiuauaiks mataiámapiksistsìau-
aiks. Kokúsi áinoaiàu, ăχpakúyi-
suyìau. Sipyápoχkitòpauki, ma-
tæskétsiau ponokă´mitaiks. Itái-
nisìau matápiks. A´ioχtòaiau, ái-
imisàu. A´uχkumiau: ū´ū'ū'ū'ū.
A´iimìau, áiksiksìmimiau. Moyísts
mátsitaipìmiau. Mǽnistàmiks áp-
æstòkiiauàiks. Itsinítstsiau ksaχ-
kúm. Niétæχtaists, atsoáskuists
ǽnnistskaie itápàupiau.

539 Stsíkiksi áioχtoχkoχsiks má-
775 ksinisau, kokúsi máksinisau, ák-
763 stæmapinàku, natóaiua aipísp-
753 skapìs, maiái ainoǽsi, ákitokakìu.
A´iauà iníu, mátsikamotàu. Má-
taisæmòa ákæskχsaioχtoyìau stá-
aiks. Kokúsi sakiáupis, ákitoχ-
tsimìu, niniχ´kǽtaiiχ´k. Saă´χts
otákanikàie: A´umatàuop. A´ka-
539 nistsiuàie: Nitáumatòt. Kænníksi
775 stsíkiks, auumáisokàpsæpsisàu,
753 ákstæmiuoyìau, omík matáplin
itsipímin. A´ksokàpaisæpìu, ánno
otánistutòkaie. Matákoχkoikìua
oápsæpiks, mátàkaiàpìuats. Ki omá
stsík ǽskχsaioχtoχkoχsiu, saki-
áupis moyísi, saă´χts ákitsisoi-
noyiuaie. A´kitsauatokàkiu. A´ki-

some other people they would pull back their tongues [into their throats]. And some of the people, they had done that to, would be saved. They [the ghosts] are afraid of anything that smells bad, [e. g.] hair that smells bad when it is burned. They would throw the robes of some people, that were sleeping about, eastward. They are seen in the night, as if they were burning. If we are riding around in the night, they scare the horses too. Then the people will fall off. They are heard, that they laugh. They make the noise: ū'ū'ū'ū'ū. [When] they laugh, they laugh as if they were whistling. They will also enter the lodges. They make noise by hitting the lodge-poles. They are all over the world. The rivers and the forests, there it is, that they stay about.

When some sick people are going to die — if they are dying in the night —, if the next morning, when the sun rises high, [the sick person] sees his robe, then he will be allright. Somebody [who] is dying, will be saved. After a short while [the sick] will always hear ghosts. When [a sick person] is still sitting in the night, then he will hear, that his name is called. Somebody [a ghost] outside will tell him: Let us go. He [the sick person] will say to [the ghost]: Go by yourself. And some others, before they can see well, will see, there is a person coming in.

tapàukasiu. Mátakatokakìua. Omí matápi itsinóyiu ænnyáukinai otánistutòkaie. Iχ'tsáuatokakìuaie. Otsinóaχsi, sotǽmæskχsainoyiuaie. Omátsipioχkòkatsi. Námoχkitoχkænsokìnau. Itsítsksiìku, otánistutòiiχ'piai, otáumatsìpiokàie.

Ánnyaie nitakáukistutakìau. Annóχk táupokasokòpimanàniau, táisksauatainàpimanàniau. Apatóχtæk áutoyiuaiks otokă'noauàists. Matáutsimiàu, itáisapoχtòmiauaie skinétsimàn. Istsíkiks okósoauaiks otáisakakimìnauàiks inísaiks, otsítstsiχ'paiks, aitoksíkinakisàiks. Matsită'χkanautsimiàuaists kanáuχkists. Súpanistsìminai itomópistsiàuaists náipistsi. Otáiikinaχkanoàuaists. Ki annóχk áuetòyi imitáiks.

539 775 753 Then he will see clearly that one, that has done something to him. There will be nothing the matter with his eyes, [but after having seen the ghost] he will not see any more. And another person, who is always sick, when he is still sitting in the lodge [during the night], will see him [the ghost] through the lodge outside. Then [afterwards] he will be out of his mind. He will be trying to catch something [being out of his mind]. He will not have his right mind any more. He has seen the person, that has done something to him. That is why he is out of his mind. When he has seen him [once], then he sees him all the time. He [the ghost] does not stay away from him. Everybody doctored him [but it has been of no use]. A still harder thing, he [the ghost] does to him, is, that he takes him away [i. e. that he makes him die].

539 775 That are the things, [the ghosts] have done. Now we are mixed up with them [i. e. they are everywhere among us], [so] we do not mind them any more. In the olden times [the people] used to take their [the ghosts'] hair. They took it again, they put it in a sack. 539 765 When some people's children, that they loved very much, died, then, where they were buried, just their bones were left. They [the people] took all the bones. It [the child's bones] was complete. They tied them [the bones] up in a piece

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of cloth. They kept them as a relic. And now the dogs have separated [after having had their meal].

[Cf. Grinnell blt 273 sqq.]

The Wind-maker.

539 Annámaie nínau Punákiksi itáukunàiiu. Ksisk*a*niáutunìiχ'k mátsopùa. Mist*á*kists itsitápò. Omí nitúmmoi itstsíi paχtókiks. Itsitúiikopìu. *Á*nnímaie iχ'tápaukakyòsiu. Mist*á*kists itap*á*sapìu. It*á*msoksìnoyìu, omík matápìinai, it*a*pámiauauaχkàiinai. Otáaistoχkòkaie. Itsinóyiuaie. Ostúmiai sot*á*motuimoyìsiu. Otoksíks kseuóχtsi it*á*msaiitsimoyisìnai. Sai*á*tapikoχsistsinìnai. Oχtókistsaii óm*a*χkainoyìi. A'itotsipoyìnai. Ki itauátsimoiiχ'kùmiuaie. Osót*a*msaiikiχ'tòkaie. Itsístapotakàuyinai. O'tomatapoχsaie, oχtókistsaii itauátapiksìminai. Sot*á*moχpist*a*pìiksopu. Manist*á*piikau*a*tapiksiχ'piaie oχtókists, nitapáiiksopù. A'nnamaie nitúksk*a*m nánoyiu amóisk A'isopumstàyisk. A'nistau O'm*a*χksistsèksinàikoān.

Long ago there was a chief, [who] camped on Cut-bank river. In the morning the wind did not blow. He went to the mountains. On a butte there were pine-trees. There he sat in the shade. From there he looked about over the country. He was looking to the mountains. He suddenly saw, there was a person, [who] walked up towards him. He [that person] came near him. He saw him [that person]. There was hair all over his body. Only from his knees down he did not have any hair. He had split hoofs. His ears were big and long. He [that person] stood by him. And he [the chief] began to pray to him. Then he [that person] did not do him any harm. Then [that person] turned away from him. As he started to go away, he shook his ears. Then immediately the wind blew hard. And as he shook his ears harder, the wind blew harder. That [chief] was the only one, [who] saw the Wind-maker. He [that chief] was called Big-snake.

[Cf. Grinnell blt 259, Mc Clintock ont 60 sqq.]

The Thunder-bird.

Annámaie nápiua ánistau Nisóχkyaio. Otánikapis, Pek*á*ni Ponokåisis*a*χtài *á*nniaie itáukunàiin. Nepúaie. Mis*á*msotaii itótstsiu. Ksisk*a*niáutunìi ototoå′χkàni, amóia niét*a*χtaii áitòtò. Itsinóyiu omím pìksíin ítsàupìin. Itsitápoχtoòaie. Ot*ás**a*m*a*χsàie, st*á*misksinìm annóm mátsitsipiksìuats. Okúyistsaii k*a*náuomianistsinàtsiaii, oχksisísaii kúmonuinàtsiuaie, oχk*á*tsistsaii nitúyi nitsinátsiau. Niuókskaukitsìnai. Mát*as**a*pìuatsinai. Itótoyiuaie. St*á*m*a*χkàpiuaie. Otáipisi, nínaiks it*a*χk*é*nnau*x*màii. A′uk*a*naitàipimiàiks. Akimóχtsim *á*nnimaie itáupiu omá pìksíu. A′nistsiu amóksi nínaiks: A′uke, ámomaie pìksíu, káχkits*a*mmàuau, tsáχtau anist*á*psiuaχtauts. Mátonoàuats. Omá Nisóχkyaio áis*a*mò itsiksískaχkuyìuaie. O′ts*à*psaie, st*á*mipapùminai. Omík kitsímik káuaiχ′tsiu. Itsíppotauanìnai. Omáts*à*psaie, mátsipapùminai. Otsipótaniai, itåχkúmiua ksistsikúma. K*é*nnyaie mátanistsinoàu ksistsikúma.

Long ago there was an old man, [who] was called Four-bears. When he was a young man, the Peigans were camping on Elk river. It was in summer. The long-time-rain had commenced. In the morning, when he went for the horses [to bring them in into the camp], he came to this river. He saw, there was a bird, [that] was sitting [near the edge of the water]. He walked towards it. When he was looking at it, then he knew, [that] the bird did not belong to this country. Its feathers were all of different colours, its bill was green-coloured, its legs were coloured the same. It had three claws. It would not open its eyes [literally: look]. He then took it. Then he took it home. When he entered, all the chiefs were invited. They all entered. The bird sat at the upper end of the lodge. He told these chiefs: Now, here is a bird, that you may look at it [to know], what it is. It was not known [nobody could tell what kind of bird it was]. After a long while Four-bears pushed it. When it opened its eyes [literally: looked], then it flashed lightning. The door lay open. It flew towards the door. When it opened its eyes [literally: looked] again, then it flashed lightning again. When it

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flew, then the thunder roared. That way the thunder was seen. [Cf. GRINNELL blt 259, Mc CLINTOCK ont 425 sq.]

The chinook and the blizzard.

A´kai-Pekàniua saáinisoχṭsik ịtápaukunàiiu. Amóχk istuyúiχ´k ǽnniaie niétæχtau iχ´tauámisàmiu. A´iistsiu motúyi. Omáaχks nínau sámiiχ´k. Iṭsímsæpiu. Itsinóyiiχ´k omíka nínaiinai. Aiámistsipatakayayìn. Otokā´ni iχ´kanáiisoχkìnauatòm. Manistápukskàspi, amóia kóniskuyi nitapáistsitsiu. Itṣitótstsiu ksistúyisopuyì. Omá nínau sotǽmsksinoyiuaie. A´nnaiauk nápiua. A´ipiomaχkàiinai. Matsiskóyinai. Kǽnnimaie iχ´ksinóyiuaie. Otótoχs, itáitsinikatsìuaie. Annóχk nikátauaniχ´pinan, istuyísts áisiksopù: Nápiua áiniòmaχkau.

Nitóæm ikúnaiiua ikiwǽmisamìu. Pioó itskóχtsi otsítauàkimaχp. Omá túkskàm nínau ápætoχsàisæpiu. Itaníu: Auétakik, ómakaie ksiitápiu, áistàumaχkau. A´ukænaiksistsinòtau. Itomúo.

The ancient Peigans were camping about in the lower country. That winter there was a river, they would go up from to hunt. Spring was near. There was a chief that hunted. He looked west. He saw a man [coming]. He [that man] was running east. He had all his hair tied in front as a top-knot. As he [that man] ran, this snow was melting. A warm wind came to him [to the chief]. That chief then knew him: That is the Old Man. He [the Old Man] had run far [past the chief]. Then he [the Old Man] went back. From there he [the chief] saw him [last]. When he [the chief] came home, he began to tell about him. That is why we say now, when in winter-time [literally: in winters], there is an oily [warm] wind [the chinook]: The Old Man has run down [from the mountains].

The same [people], that were camping, went all up on a hunt. It was far away on the prairie, where they chased the buffalo. There was one chief, [that] was looking north. He said: Make

Itúmautsàtomaχkàiinai omík ksiitápìik. Omá nínau itaníua: Kéka, áχkaæmai; aksikéuaχtauts? A'mistoiàukinai, otsípstsiksaχkokàie. Iχ'kænáinoyiuaie amó sámiu. Pæχkéyai matsíks, osókàsimiai nitúyanistæpiu. O'χpsìstsàii iχ'táiisaχkumìnai. A'uapatokakiosìnai. Otáutsitskaumaχkàmokaie, ki itótstsiu áχketsimìi. Imátåχkanainèpitsiu amó sámiu. Sotǽmsksinoàu: O'maχkaie áistuyimstàu. Stǽmanistàiniχ'katau A'χsàpi. Otokápitapìsin iχ'tapókapìniχ'katau. Annóχk kanáistuyists nitánaniχ'pinan: A'χsàpiua áistuyimstàu. Ki Nápiua áisiksopùmstau. Apǽtoχsoχts iχ'táutstuyìu. Nímists iχ'táisiksopù. Nápiua ki A'χsàpi áipotaumatapskotsèiau. Nápiua autúsi itáumotsàkiu. Kǽnniaie nanístsksinoanan Nápiua ki A'χsàpiua.

haste, there comes a person on foot, he is running this way. They had all done skinning. Then they came together [in one place]. Then the person on foot came running too close. That chief said: Wait, let us look at him; what will he do? He [the man on foot] was near by, he just ran close by them. All those that hunted saw him. His leggings were of cow-skin, his shirt was the same. He was shooting his arrows ahead. He was looking back. He had run past them, and there came a blizzard. Those that were hunting nearly all froze. Then he was known: That is he, that makes the winter. Then he was called the Good Old Man. Because he was a bad person, he was called the reverse of it. Now every winter [literally: all winters] we say: The Good Old Man makes winter. And the Old Man makes the oily [warm] wind. Winter comes from the north. The oily wind comes from the west. The Old Man and the Good Old Man chase each other back. In spring the Old Man has the victory. And that is what we know about the Old Man and the Good Old Man.

Goose-chief.

Omíksi soói itsínitaii. Mátoχkusksinoùuaiks. A'iiksisæmò itsinósiau, okáksistomoaii, iχ'tótaun-

There was a party of warriors, they were killed. They were not known [it was not known

539 niau. Otsóaists káχksiniχ′p, oχkǽtoaists mátsikaχksiniχ′p. Ki sáuotomoàiau. Stǽmisksinoaiau, ámokskàuki anníksisk kǽtaiautùyiks. Omíksi nánoiiksaiks stǽmoχtsiniauàiks. Kátaistùnnoyiuaiks Ǽkai-Pekàni. Nitúkskau itsinóaχpiau, mátatsinoàinoauaiks. Ǽnnika púχsapuχtsik ǽnni nitsíniχ′katainu Nínaisaiài.

what had become of them]. After a very long time they were seen, they were only bodies, they flew [to the camp]. Their hands were cut off, their feet were also cut off. And they were scalped. Then they were known, [that] these were those, that did not come. Those, that had seen them, then died [from the sight]. That is why the ancient Peigans were afraid of them. Only once they were seen, they were never seen any more. Since that time they were all called Goose-chiefs [after the leader of the party].

The Sun-dance.

539 796 Ikæmítstsiχ′ki akókamàpi, ki omá akéu áukakiua ánnaie ákaniu: A′katsìmmoiiχ′kàu. Natósi ǽnnyaie ákatsìmmoiiχ′kàmiu. A′kanistsiuaie: Nåχksikǽmataχs nóma níksokoaiks. Nitákapistutàki òkáni. Kanáitapiua ákoχtoχkoisàpiu. Aumótutsisì, mí′nists sauumáitsisi, itámotutsiu. Itáumatapòtsim matsinísts, otsítsinokàpiχ′p. A′istæmitapaukùnaiiu. Otsítakaiepi einí, itáumatapòtsim matsinísts. A′istæmakaistùtsimaists mí′nists, áitsisi. Itápæsæpiu inókskuyi, máχkitòkaχp. A`kéks ikáiks nisoóyi ksistsikuísts itsáuaisimiau. O′matapaistoχkiχ′p ótsitaksipàpiksistsimàχp, áukònimaiau otsitákokaχpi. Ikæmípiχ′tsìsi einí áistæmaniχ′katai matsoápsitsaχkì-

There may happen something important, and a wise woman will say: We shall pray. She will pray to the Sun. She will say to him: May my husband and my relations be saved. I will make a medicine-lodge. All the people will have something to look at. When they [the Peigans] gather for the circle-camp, when the berries are not yet ripe, then they camp in a circle. They begin to take the tongues, when there are happy times [i. e. when the buffalo are plentiful]. They are just camped about. When there are plenty of buffalo, then they begin to take the tongues. Then they gather lots of berries, when they are ripe. They look about for

naiks, máχkitauakimàniau, otokí máχkitsiïtaksau, ákoχtatoksìpstaup. K*é*nnistsiaie ákitaχtoχp. Aniχ'tsisáuåχs áiaksìsapitakìks, ákitonipàpiχ'ksiχ'p. Iχ'k*a*n*á*kàtsiks ákst*a*miniχ'kataiau, máχkotuiχ'tsiskatskàniau. A'komòipiotsèiau, síksikskuyi ákapsàtsimiau sokápii. K*é*nnimaie akoχtsikákiàkiau. Kepíppuyi okákiasòauaists.

K*é*nnimaie iχ'kunápiu, mákokàni. O'miks iχ'tsískaiks túkskaie ítsimàni akoχtsísoaiau matsinísts. Iχ'tauátsimoiiχ'kàiauaists. Kokúsi akiχ'tsíniχ'kotòaiau amóksim ikáiksim. A'kitànistau matápiụa: Amáupit, itáiaksiniχ'kotòaiau ikáiks. A'umaχkainispàiχ'tsiu kokúyi. Ki apinákus áupakìau ki omím itákokaup. It*á*mitokèkau, ki itáunitsotsìu: Káχkitainikàkiχ'p kim*á*nistàmi. Matóχketsimì áikàkiks t*á*tsikikùnamàn. A'ikaitoχkanaitòsiu mí'ni

high forest, where to build the medicine-lodge. The women that make the medicine-lodge [of course, one woman every year] do not drink during four days. When they are getting near to the time to put up the central pole, they have found a place where to build the medicine-lodge. If the buffalo are far away, the fine young-married men are called on to chase the buffalo, that they skin them for the hides, which we use to tie the central lodge-pole with. And those [hides] will be put there in one place. Now those, that will cut the hides for ropes, that we may put up the central pole, come to the front. All the societies will be called on, that they go and get [the willows for] the sweat-lodges. They will have a meeting between themselves, they will look for good willows. From there [where the willows are good], they will cut them. They cut a hundred of them.

From that [moment] everything is getting ready for the medicine-lodge to be built. Those that make the sweat-lodges are given to eat one of the parfleches [full of] tongues. They pray with them [with the tongues]. In the night there will be sung to those that make the medicine-lodge [the „medicine-woman" and her husband]. The people will be told: Be quiet, there will be sung to those that make the medicine-lodge. The whole camp is quiet

ótakèsina. A′koχtauàpoχkatsìu ómoauaiks. Minokápis, iχ′pítsitsimaup áisoksist*a*miksòsakiau. O′takèsina itáumatapiuimàu ómoauaiks otsitsoótasoauaiks. Itáiàksinausiau. *Á*nnistsiaie iχ′tauásaiskapiχ′taiau. Aiksistásaiskapiχ′tas, ókí áksàipiaii ikáiks. Moyísts áist*a*mik*a*naksipiχ′piau. *Á*nnimaie itáipstsipoχtòχp matsinísts. Itáutòiau àkéks mok*á*kiks. *Á*nniksaie áuapòtsimiau. *Á*nniksaie áiχ′tsotakìau. Iχ′tauátsimoiiχ′kàiau Natósi. Autómåχtsisoyìauaie ómoauaiks, máχkitotoχsau nitápìpitàkèsin, máχksapis. Ksáχkum mátaiisoyìau, oksókoauaiks mátaiisoyìau. St*á*miksuòiau. Ki áuanistàua kanáitapiua: Annáksistsipistsimàt m*á*nistàmiks. *A*nníkskaie iχ′tápuiàχkiakiòp. Aiksistsípuiàχkiaχki, omístsi otokístsi *á*nnistsiaie iχ′táiisksìpistakiopi.

in the night. And in the morning they move camp to where the medicine-lodge is to be built. Then they camp, and then they begin to hurry each other: [Make haste] that you may cut your lodge-poles. Other persons [than those that cut the lodge-poles] are those that cut the central pole. The women have already made the soup of berries. They will carry [the soup] to their husbands. When there is plenty of food, we cut [the dried meat] with the heavy bull-back-fat. The women begin to catch for themselves the fine horses of their husbands. They [the women] dress up. With them [the fine horses and the fine clothes] they drag the small trees [for the medicine-lodge]. When they have dragged the small trees, then those that make the medicine-lodge will be taken out. Some lodges are all put in a row. There the tongues are brought. Then wise women will come there. They are the ones, [that] untie [the tongues]. They are the ones, [that] take [them]. They pray with them to the Sun. They first feed their husbands, that they might get to be real old women, [and] real old men. They also feed the earth, they also feed their relations. Then they stop. And all the people is told: Tie the lodge-poles for yourselves. With those we raise the central pole. When we have raised the central pole, we tie it with those

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Antakúsi ákitsitsipimiaii iχ´kænǽkàtsiks. A´katanimàipæskaiau. Apinákus áiakitapiskàtsimaua A´χtsamoàkiχ´kiniua. Ǽnnaχkaie åkitapiskatsimàu. Omíksi nápiks otǽnnoàuaiks anáukotòkis kǽnnyaie itǽstòkimaiau. Ǽnniksaie áuatanimaipæskoχkìau. A´tsapìsi ki itauákaiksistapitsìnikii, nínaiks itǽstaiau, åχkatoχkoiχ´tsìmaχsau. Mátæstaiau, stsíki múχkætoχkoχkèmisau. Ǽkaukàpiapìau. Itomátapaipstsìpoχtoχpiau aáusists. Mí’niãusiniàu, òsákiau, stǽmiksòsakiau, ǽnnistsiaie áisiauaiks. A´poχkætaĩau. Ǽnnyenåχkanistsksinìχ´p, apætóχtsik nitáukau. Annóχk áistæmikakoχtàukau kanáiapiàpìi. Omá áitapiskatsimàu áisapoχtomoàu. Ikítstæksists ǽnni óχkotauaists. Itå´χpiskinakiu. Ǽnni nanistútsistapìtsiχ´p òkáni.

hides [i. e. with ropes of those hides].

In the evening all the societies will enter [the medicine-lodge]. They will have a dance with a hole [in the ground]. In the morning Little-crooked-horn will be the Sun-dancer. That is he, that will be the Sun-dancer. The old men with their daughters beat the drum on half a hide. They are the ones, [that] give the dance with a hole [in the ground]. When they are old and crazy, and when they tell lots of false coups, the chiefs think, that they [the people] will praise them. They think also, that they will get another wife. They are bad old men. Then they begin to bring in the soups. Berry-soups, back-fat(s), bull-back-fat(s), those are the things they cook. They are carried to them [to the societies]. That is what I know about, how we used to have the medicine-lodge in the olden times. Now we only have our medicine-lodges with all things got from the whites. The Sun-dancer is given a pipe. The sacrifices are given to him. He then paints the faces [of the people]. That is the way I understand the medicine-lodge.

[Cf. Grinnell blt 263 sqq., Mc Clintock ont 192 sqq.]

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The young man and the beavers. First version.

Omák Ákai-Pekàniua áipæskàii, àkéks itáitotùisapinàusiau otókamàtsimoàuaiks, manistápainàuspiniks. Aipǽskæsi àkéks, áunaksipuyìau. Manikắ'piks nínaiks kænáuχsoχtsi nitắ'χkænaïpuyìau. Kǽnnimaie itáinoyìau omíksi manikắ'piks stotúisapinàusòkiau. Ki itắ'χkænaitsòyắχsatau. A'istæmoχkænàisksinoau: A', ǽnniaχks otókamàatsìmi. A'istænisksìnoau. Stsíkiks aipúiχ'tsisoiau. Manikắ'piks itstsíi áistuyisiks. Ki omíksi nínaiks otoχkémanoauaiks aisksinoǽsau, omík manikắ'piik otokamátsimaie, omá nínàua íkoχtaiaχsìtakiu. Nắχkắχtákopumiau omíksi ákeks. Otsítaikétsimokoaiau ómoauaiks, máχksipæskàniau. Ki itsáuatstunnoyiàuaiks, otáiketsimokoaiauaiks. A'ikæstapuχtaiìmatsei. Otáukanaisksinis ótakèsina, maχkáitotuisapinàus omæχpatómiks, itsáuatstunnimaie. Itắ'χkænaistau, máχkakayìsi otáitotuisapinàuspiks.

[When] long ago the ancient Peigans were dancing, the women dressed like their lovers, how they [the lovers] dressed. [When] the women danced, they stood in a circle. The young men [and] the men were all standing behind [on the outside of the circle]. And there they saw, that those young men were imitated in dressing by [the women]. And then they [the young men] were all yelled at [by the people]. Then he [such a young man] was known by all: Yes, that is his sweetheart. Then he was known [that a certain woman loved him]. There were some [young men] that came later than others. They were young men that were ashamed. And when the men knew their wives, [that] a certain young man was her lover, that man [such a husband] was always very glad. The women would be afraid. They were encouraged by their husbands, that they might dance. And then they were not afraid, because they were encouraged [by their husbands]. They [the women] admired and imitated each other [in having a lover and dressing like him]. When the women all knew, that they must dress like their side-husbands, then they were not afraid. Then they all thought, that they might have many of those, they had to imitate in dressing.

Omá nínàua ǽitsauaipæskaii otoχkémaiks. Ki omí túkskæm otsísoχkèman okímmatsisoχkèmanaie. Ánni ánistsiu: Kimáuksauχkàipæskaχka? Kamóχkitstsiχ´ki, kinåχtáksipæskàχpi. Káχkoχkitsipæsk, kitáitsauàipæsk. Otánikaie: A´, nitáksipæsk. A´nnoχka pǽskàuki, nitákoχksipæsk. Màtsisæmóa itunítsotsèisau: O´kì, anétakik, nåχkǽtakapinausiu, áχkoχkatsitsìnoau otáiakanitsinàuspi. Aukanáiksistsipuyìsi, itáiχ´tsisàuyi omíksisk mánatåχkàpinàusiks, ki íkaiistsikiniskòχtoaiau. Anná tǽmisokiχ´tsisò. Isksáχkuspinìn. Omí amíkamànin istǽmmokatsìuaie, mamiátsìkimyåχsoàtaists opústamànists. Maiái átsotsìkæχksinitsìuaie. Iχ´kumínitsiuaie. A´nistæpekæninæminai maiái. Omá akéu ǽnni nitsináusiu. Itstsísau. Omá manikå´pìua, otáinoaχsaie, íkaitsistapu. Itanístsiu otǽkàii: Tǽmanikit, otániχ´pi. Ki itsítsoyåχsatau. Otáipuisi omám akéuam^A^ániu: Niétæχtaists aiksistókomisau, tákitsipiksistsi. Omí ómi otǽmisksinòkaie, onå´χkitotuisapinàus. Ki amói kanáitapìua tǽmåχkænaisksinìm, ómåχtsipæskàni A´pekoχkùminimàii. Kǽnniaie nå´χkokamàatsimaie. Ánni nitáinausìnai. Tǽmiksistsìpæskau, itǽnitæχkàiiu. Omí otǽkàii sótæmapsæmmokaie. Otoχkónokaie, okóaii otsitáupis. A´uke tsániu annáχk àkéuaχk? Otánikaie: Napí, ániu: Niétæχtaists aiksistókomisau, nitákitsipiksistsi. Stǽmaniu A´pekoχkùminimà: Tákstæmiksistapanistapu, nitúmàistuyìs.

There was a man, whose [literally: his] wives were the only ones that did not dance. And over there [on the opposite side of the lodge] one [of his wives], his second wife, was his poor wife. To that one he said: Why don't you go and dance? There might be some one, that you might dance for. You may dance, you are the only one that does not dance. He was told by her: Yes, I shall dance. Now when we have a dance, I shall dance. After a short while they hurried one another: Now, hurry up, those that have a new way of dressing [in imitation of some young men], that we can see them, how they will dress. When they all stood in a circle, then those that had a new way of dressing came forward inside of the circle, and then the people made very much noise about them. There was one that came forward. She had earth on her cheeks. She had a narrow strip of a buffalo-robe for a bonnet, magpie-tail-feathers were the ornament of her bonnet. She had each corner of her robe cut. She had cut it around. Her robe looked, as if it were scabby. That woman dressed that way. Then she came forward to the centre. When he saw her, that young man [whom she had imitated in dressing] was going away already. He told his partner: Tell me later on, what she says. And then she was yelled at. When that woman talked, she said:

A [Erratum: this should read akéuaχm--Analyst]

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Tǽmapautsimau. Tǽmomatò. Mátoχkusksinoàuats, otsítapoχp. A′ — otǽkàii ánistsiu — tǽmapsæ̀mmokit, káχkitoχkònǫk, nitsítopokàsoyiχ′pi. Mátsiksipiòats, otsítapoχpi. Omím ómæχksikimìu tǽtsikaχtsim itokóyiau ksískstækìi. Isoóχtsi tǽmitoatanièòtoyiu ksáχkum. Itápimau. Kǽnnimaie itsípstăupiu. Itauásainikàu. Kokuísts ksistsikuísts ǽskχsauàsainiu, otáikimatskàs. Otsákiaiokanì, tǽmsokitotòyin saχkúmapìin. Otánikaie: Nínna kitáuanik, káχkitapoχpiχ‘k. Itsipúsapiu. Åχkéyi iχ′tsóyinai. Itanísitsiχ′tàu: Tsáχtau tákanistòχpaχtau? Tǽmạtunnimaie, máχkitapùχs. Tǽmatsòkau. Sótæmatsistanikaie: Nínna kitǽm-

When the rivers are warm, I shall show the people, that my lover is a warrior. Then her husband knew, whom she dressed like [who was the young man she loved]. And then all these people knew, that she danced for Round-cut-scabby-robe. That one was her lover. That way he used to dress. [When] they had done dancing, then all went home. Then his partner looked for him. He was found by him, while he was staying in his lodge. [He asked his partner:] Now, what did that woman say? He was told by [his partner]: Partner, she said: When the rivers are warm, I shall show the people, that my lover is a warrior. Then Round-cut-scabby-robe said: I shall go to an unknown place, because I am ashamed.

Then he began to take things [with him]. Then he started. He was not known, where he went. Yes, — he [had] told his partner — look for me later on, that you may find me, where my body has dried up. It was not far, where he went. There in the middle of a lake beavers had a den. Near the edge of the water he began to dig a hole in the earth. He made a shade. And there he stayed in. Then he began to cry. Nights [and] days he always cried, because he acted as an unhappy person [that the beavers might pity him]. While he was asleep, then suddenly a boy came to him. He

mok. Tǽmitsipùsapiu. Tǽmatsinoyiuaie, åχkéyi omoχtáutsisaie. Omíksim ksískstækìksim okóauai ǽnnimaie áistæmitapotsìminai. O´mistsk aisauχkótaitsis, máχkitapuχs, itáumatapasàiniu. A´istæmatsòkau. Nitúyi otátanikaie: Nínna kitǽmmok. Sotǽmisksinokàie, otsauå´χkitsìtapuχs. Otánik omí saχkúmapi: Túkskaie nitsíkaisists isátsit. Stáisapiksikàiit. Tǽmaχpokiuòuaie. Åχkéyi mátsìniχ‘kìmmats. Itsitótò omím ksískstækiokòaii. Omí saχkúmapi tǽmipimìnai. Ki ostói ítsàtsim: Tsá tákanistsipìχ´pa? Omím nínàiim otsítsanikaie: O‘kì, sotǽmipìt. Nápistsàkit. Istsipít. Tǽmitsipìmaie: Nápistsàkiu.

Omá sókşinìm omæχkáuyis niuókskaitapìiks, omí nínai, otoχkéman, oχkói. Otánikaie: A´χsa kímåχtapauàuaχkaχp? A´nistsiuaie: Nitsiksikímmatàps. Aunáχkaie àkéu, nistói nitotúisapinàusiu. Nitsíkstuyis. Nimátomaisksinìpa auaχkáutsisists. A´uaniu, niétæχ-

was told by [that boy]: My father tells you, that you must go to him. Then he looked up. [The boy in his dream] was walking on the water. Then he thought to himself: How shall I be able to go there [to the beaver-den]? Then he was afraid to go there. Then he slept again. Then he was told again by [that boy]: My father invites you. Then he looked up. Then he saw him [the boy] again, that he was swimming in the water. He [the boy] would always swim to the beaver-den. Those times, when he could not think how to go, he began to cry. He then slept again. He was again told the same: My father invites you. He was known by [the beaver-chief], that he would not be able to go there. He was told by the boy: Look at one of my steps. Step in it. Then he followed him [the boy]. He did not sink in the water. Then he came to the beaver-den. The boy then entered. And he himself asked: How shall I enter? The chief then called to him from within: Now come right in. Shut your eyes. Then enter. Then he entered. He had his eyes shut.

[When he opened his eyes,] he suddenly saw three persons in a big lodge, the chief, his wife, [and] his son. He was told by [the chief]: What are you travelling for? He said to him: I am very poor. There was a woman, she dressed like me. I

53A taists aiksistókomisau, máχkitsipiksìstsis. Otánikaie: A´moistsiaie nitsináni. Kítstatòpi, màtsít. Itanístsiu: Mátakotsip. Omá nisk*á*na tsik*á*komìmmau. *A*´nni tákotoàu. A´ipstsiksisàmoyi omá otsitauánikaie: A´moistsi nitsináni. K*a*náiskunatàpiiau. *A*´nnistsiaie kímoχtotàm. Nitúyi áuanistsiuaie: Omá nisk*á*na tsik*á*komìmmau. *A*´nni tákotoàu. Otánikaie: Nitúksk*a*m nòkós, mátsipummàpi, káχkotomòks. Osót*a*moχkokaie, istuyí máχkoχpokàupimaχs. Itsiksímistau: Tsiáχtau tákauatòχpaχtau annóχk istuyíiχ´k? T*á*misksinìmaie oksímistàni. Osót*a*manikaie: I´kakauoyi auáuaχsists, kitákauatoχp. T*a*maχsítakiua. A´nistsiuaie: A´, nitsikímmatàpsini nímoχtanistàpauàuaχk. Matsikíua, annóma tákitàupi. Otánik: Autúsi kitákit*a*χkài. T*á*mitàupiu annóχk istuyíiχ´k. Otánikaie: Kit*á*kàua kitáp*a*s*à*mmok. Sàksíst, sákapòt, káχkitanistài: Matsikíua, nitsítaupiχ´p.

am very much ashamed. I do not know yet about wars. She says, that when the rivers are warm, she will show the people that I am a warrior. He was told by [the chief]: These are my things. Take, which of them you like [literally: think]. He answered him: I shall not take it. I love my younger brother very much. I shall take him [and nothing else]. After a short while he was told by [the chief]: These are my things. They are all strong [they all have supernatural power]. Of those I invited you to take one. He answered him the same [as before]: I love my younger brother very much. I shall take him [and nothing else]. He was told by [the chief]: He is my only child [the meaning is: he is the only of my children, I care for very much, he is my pet-child], it is not good, that you take him away from me. He [the young beaver] was then given to him by [the chief], [on condition] that he [Round-cut-scabby-robe] should stay with him [the chief] during the winter. Then he [Round-cut-scabby-robe] thought: Where is [the food], [that] I shall have to eat now during the winter. Then he [the chief] knew his thoughts. Then he told him: There is plenty of food, that you will have to eat. Then he [Round-cut-scabby-robe] was happy. He said to him [the chief]: Yes, I am travelling, because I am poor. There is

T*á*msàkapò. It*á*msoksinoyiu ot*á*kài. Apáiksimatsìmmotseiauaie. A´nistsiuaie: Aistsísi suiópokskuyi, amó matápiu*à*m àkitsóo. A´nistsiu omá A´pekoχkùminimau ot*á*kàii: Aistsísi otsítàkomatòχp, t*á*matsipuχsaput. Minápitsiχ´tàt. Ki ómiskàukin ot*á*kàii. A´aχkaĩĩn. Ostói okóai t*á*mitapò. T*á*mipìm. Ki omí únni ksísks-t*a*kìnai áitsinikoyiuaie. Nit*á*kàua nitánik: A´iiksis*a*mò, kitsítapsàmmoχpi. Nitánistau: Matsikíua nitsítaupiχ´pi. T*á*matsipuχsaput. Ki istuyí t*á*mitàupiu. Otsit*á*sksinimàtsokaie ksískst*a*kìniχ´ksists, ä´χkemìniχ´ksists. Otápaipummòkaie. A´ist*a*m*a*sksinimàie. Natósì àinakúyis, ki itáiniχ´kìnai. Sot*á*moχkokàie mistsísi iχ´kitsìkaie. *Á*nni iníkoχksiksìau. Otánikaie: Natósiua àinakúyis, túkskaie mistsísi istápoχkistòt. Ki ámoksaie natósiks. *Á*nnistatòsiks A´pekoχkùminimàu anitsipótapoχkistau. A´uksiu natósiu, otsitákaχkaiiχ´p. A´isap*a*nnìstsimi natósiks otsítàkaχkaiiχ´piks. Otánik omí ksískst*a*kìnai: Kitákaχkai. Amóistsi nitsinánists. Annoχtótakitàu. Its-

nothing the matter [i. e. there is no objection], I shall stay here. He was told by [the chief]: In spring you will go back. Then he stayed that winter. He was told by [the chief]: Your partner is looking for you. Go out, go out on the prairie, that you may tell him: There is nothing the matter [i. e. there is nothing wrong] with the place where I am staying.

Then he went out on the prairie. Then he suddenly saw his partner. They were happy to meet one another. He [the partner] told him: When the leaves are close by [that means: when the leaves are out], these people will go on a raid. Round-cut-scabby-robe said to his partner: When it is close to the time, that they will start, then come here again. Don't worry yourself [about me]. And then there his partner went. He [the partner] was on his way home. He himself [Round-cut-scabby-robe] then went to his lodge [the beaver-den]. Then he entered. And he told the news to his father, the beaver-chief: My partner told me: It has been a long time, that I have looked for you. I told him: There is nothing the matter [nothing wrong] with the place where I am staying. Then come here again [when it is close to the time, that the people will start on a raid]. And that winter he stayed there. Then he was taught

53a tsíi auaχkáutsianistapìsts. A´nistsiuaie: Mátakoχtotakiχ´p. Omá nisk*á*na, *á*nniaie tákoχpok*a*χkaiĩmmau. Tsik*á*komìmmau. *Á*nnist*a*pinàkuists mánistoχkòkaie otátoapinàni. A´pekoχkùminimàua noχkáiikàkimau, usk*á*ni maχkótoaχs. Nánauauanikaie: A´, áuke, kitáukot kisk*á*ni. Otsítapaistotòkaie åχkéyi.

the beaver-songs, [that is:] the beaver-roll-songs [literally: the songs of the water-owners]. He was given the power [of the beaver-rolls]. He learned it then [right away when it was shown to him]. When the [new] moon was seen, then he [the beaver-chief] would sing. Then he [Round-cut-scabby-robe] was given seven sticks. They were sticks of that size [saying this, Blood showed me the size of the sticks]. He was told by the chief: When the [new] moon is seen, then lay one stick pointing to [the moon]. And these [seven sticks] were the moons. Every new moon Round-cut-scabby-robe would always lay one of them pointing to [the moon]. He counted the moons, when he was to go home. All the moons were in, when he was to go home. Then he was told by the beaver-chief: You will go home. These are my things. Now take from them. They are things that belong to the wars. He answered him: I will not take from them. I will go home with my younger brother. I love him very much. Every morning [the beaver-chief] would give him one of his medicines. Round-cut-scabby-robe tried hard, that he might take his younger brother. Finally he was told by [the beaver-chief]: Yes, now I give your younger brother to you. [The beaver-chief] [also] gave him supernatural power with water.

53: Uhlenbeck L-5 (1910-1911) 1912 NF6 Blackfoot NF6
Piegan
Montana

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Ot*á*kàii itótoinai. Nitúyi ksistsikúyi itsinótseiau. T*á*ma*a*χkàiiu. A´umatò. Ki usk*á*ni *á*nniaukinai, t*á*matsistoχkinatsìuaie. Mátatsitapiuasiuatsinai, *á*nniaukaie otokísai. St*á*mitoto omí otsíχ´kauai. Ikiómatapòyinai. Mátsitspiuòuatsaie. Otsípsksistoχtsi t*á*moχtapauàuaχkau. Omí ot*á*kài nits*á*mistsitapìau. Its*á*somaχkàiau. Om*a*χkúit*a*χtau otótomiomaχkàniau. Itsinóyiau ikúnaĩ. Mátsitskòmaχkaiau. Ki amók ótapisìnik itsinóksistotoyìau. Itánistsiauaie: A´momaie ĩtaukúnaiiu ap*á*moχtauk. Sot*á*moχtanàuaχkau. T*á*motamiòpiu. Ki omá matápiu*à*m itápoχpatakòtsiu. Ki itsínisò amó ótapìsin niét*a*χtaii. T*á*mitoto. Ki omáie noχkétsitapì ki noχk*á*tåχk*a*nàisoò. Sot*á*miamipotàupiu. Ki A´pekoχkùminimàua t*á*mistapòiau omí ot*á*kài. Itanístsiuaie: O´maie apáipuyiuàie. Nitáksinitau. T*á*maisòminiu. Niét*a*χtaii t*á*misoo. Itanístsiu ot*á*kàii: Annó stáupit. Nitákitoto. Nitáksikaupinikipainapistai. Åχkéyi itsápunistàu. It*á*katsimàu. Usk*á*ni átsistoχkinatsìuaie. Ki áumatapòtsim. Ki omá ap*á*moχt noχkétsitapìua áitsitsòyåχsiu. A´istoχkìm. Omí itsístaiiu. T*á*manistsipitotsauχkyapiksiuaie.

His partner came to him. The same day [that his partner came] they saw each other. Then he went home. He started. And there was his younger brother [the young beaver], he then wore him round his neck. He was not living any more, it was only his hide. Then he came to his tribe. They all were going on a raid. He did not go among them. He then walked on one side [of them]. [He and] his partner were only two [walked together]. They went ahead. They came in sight of a big river. They saw the camp [of the enemy]. They ran back again. Then they told the happy news to the people behind. They told them: Here on the other side [of the river] he [the enemy] is camping. Then they [the war-party] just travelled on. Then they sat in sight [of the enemy's camp]. And those people [the enemies] then began to rush. And these people [the war-party] went down to the river. Then they came there. And over there the enemies came all to the shore of the river. Then they just sat there [each party facing the other one]. And Round-cut-scabby-robe [and] his partner then went away [from the rest of the party]. He told [his partner]: Over there is [a man] standing up. I will kill him. Then he began to strip himself [of his clothes]. Then he went in to the river. He told his partner: Stay right here. I shall come here. I shall feign to dive down stream

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Omá nínàua noχkétsitapìkoān itsinóyiuaie. Itsitápsuiåχpàipiuaie A´pekoχkùminimà. Niétaχtai åχké ánnoi opáiχ´piu iχ´kokátomaie. Ki omí noχkétsitapìkoàninai otáistakàie, máχkaistoχkòyis. O´maχkopanàie óχpsi. Támispiuàuaχkau. Iχ´pókiuàuaχkàiinai. Tsítskunakakàie. I´toχkùmiskau. Sotámauainiu uskáni, tsiáie kàkstáksin. Támikisiksìstsiχ´paie. Ki itsátapiksimaie. A´iistapuχpàpiksìnai. Nitsitótòaie. Á´nniauk omí òχpsíaie noχkátoχskunakatsìuaie. A´nnàtsik okakíni, támsapokakinitoyìuaie. Ki aitsítsipìuaie otokå´nists, ki iχ´pítsùiotsimaie. Ki itsítsòyåχsiu Á´kai-Pekàni. Ki omá áuasainiu noχkétsitapìu. A´upiχ´tatsikiotsimaie, ki iχ´pitsístaiiuaie. Ki amó matápiua itåχkánainàipsaipìu. Ki otákàii íkanistsiuaie: A´nno stáupit. Kánni otákài ánniχ´pitotsåχkyàpiksiuaie. Támitotopitsipòtoyiuaie. Otákài stámauaiàkiinai. Kanauánaukoχtsi matótsiminai oto-

with him [with the killed enemy]. He made [ready] his supernatural power with water [so that he might dive in as a beaver and swim under the water]. Then he began to whistle. He had his younger brother round his neck. And he started to swim. And on the other side the enemies all yelled. He got near [the other shore]. Over there he dived under the water. Then he suddenly threw up his head out of the water right in front [of the enemy].

The chief, the man of the other tribe, saw him. He [that chief] jumped into the water towards Round-cut-scabby-robe. The water of the river reached around his [that chief's] waist. And that man of the other tribe thought, that he might get closer to him. A big arrow was his [that chief's] arrow. Then he [Round-cut-scabby-robe] went in deeper. Then he [that chief] walked after him. Then he [Round-cut-scabby-robe] was shot at by [that chief]. Then he [Round-cut-scabby-robe] gave a yell. Then his younger brother, which [beaver-skin] had turned into a stick cut by beavers, was hit [by the shot]. Then it [that stick] was hit in the centre. And then he [Round-cut-scabby-robe] pulled it out. Then he [that chief] was jumping away from him. He [Round-cut-scabby-robe] walked right up to him. It was his [that chief's] own arrow, that kå´ni. Ki omá mátsitoχkanitàutaipiu. Tápaisinìkimatsìuaie.

Ki itåχkánaumatapaχkàiiu. Ki áipiksistsiu A´pekoχkùminimàu. Kánistàpiàutomò. A´istoχkìma moyísts. Mátsitsisomaχkàu. Moyísts mátotomoχkùsksinim. I´tskòmaχkau. Omí nínaii soyépiχ´tsiu itsitsínikoyiuaie: A´mistomàuk kitsíχ´kauànun. Annóχkksistsikúiχ´k ákataiaiò. Támaumatò. Itótamisoò omí páuaχkuyi. Itápstò: A´mok nimoχtóto. A´χsiu. Ki omá itápåχpatskòtsiu matápiua. Manistsínomàtapuχs, támanistsìppiautomò A´pekoχkùmini-

he [Round-cut-scabby-robe] shot him with. He shot him then right in his back. Then he took hold of him by his hair, and then he swam in the water with him [at the surface]. And then the ancient Peigans gave a yell. And the people of the other tribe were crying. He [Round-cut-scabby-robe] swam to the middle [of the river], and then he dived with him [the killed chief]. And these people [the Peigans] all charged down the river [on that killed chief]. And he [Round-cut-scabby-robe] had already told his partner: Stay right here. And there close to his partner he threw his head up out of the water with him [with that killed chief]. Then he put him right on the shore. His partner just hit him [the dead chief] then. He [the partner] took also half of the scalp. And then all the people also ran up to him [to the dead chief]. Then they began to make coups on him.

And then they all started home. And then Round-cut-scabby-robe had shown the people, that he was a warrior. He was far ahead of the others [in going home]. He got near the lodges. Again he went ahead. He also first found out [where] the lodges [were]. Then he ran back. Then he told the news to the leader of the war-party: Here close by is our tribe. To-day we shall make the circle [in approaching the camp]. Then they

539 màu. Otǽkài pæχtsikápatâχtsikàukinai. Ki omáma matápiuæm itótoχkàtan, mákæskotònos. Omá saχkúmapiu itsitótòaie. Tǽmæsksìnoyiuaie, A´pekoχkùminimà ánnauk ki otǽkài. Omím átsitapòmaχkau. Itanístsiuaiks: A´pekoχkùminimà ánnakauk ki otǽkài. Ki omá nínauæ̀m, ákàyiuæm, itápsæ̀mmiu otoχkéman. Itoχkónoyiuaie, tsimáie sákiausatsìnai apékoχkinìks. Itanístsiuaie: Kóma ǽkauásto. Itásuyìniu otoχkinímiks. Kænáukàpii otsistotóχsists. Omistá kímmatsisoχkèman ánistsi sokápiists otsistotóχsists. O´toχkokaie. Itomátapskò. Kænistsíppiotòmipuyìu omák akékoânæk. Itsiksímmatsimiuaie óâ. Tǽmoχkotsìuaie omí otsinámaχkani, ómæχkopæ̀nni, otokâ´ni. Mátoχkotsiu omá akékoân omí unítapòmiu. Ánnistsiaie iχ´kotsíuaie. Ki itomátapìtaχsiu. Omá nínàua ánistsiu: Nokóai ákitapàu. Tǽmitsipìmaie. Ki ómauk ǽkàupiu. Osótæmanikàie: Napí, ánnauk kitoχkémanùna. Ánniaie kinóχkopàu. Kénnamauk nokóai kimátopàuop. Túkskæmà nótàsa otstsítsìmiua. Kénniaie nitopáiuaie niuókskaiaists, omí àké, okóai, otstsítsìmi.

all started. They came up in sight on a hill. He [the leader] made a sign [to the camp]: Over that way I came. It [the trip] was good. And the people made a rush [crowding one another]. When they [the war-party] had started down, then Round-cut-scabby-robe was far ahead of the others. His partner was right behind him. And the people there [in the camp] then sent a messenger, that he might go back [to the war-party] and find out [who they were]. Then the boy [the messenger] came up to them. He then knew, that it was Round-cut-scabby-robe and his partner. He ran again over there [to the camp]. He told them: It is Round-cut-scabby-robe and his partner. And that man, his [other] partner [the husband of Round-cut-scabby-robe's sweetheart] began to look for his wife. He found her, where she was still picking rotten [literally: scabby] roseberries. He told her: Your husband [meaning Round-cut-scabby-robe] is coming. Then she spilled her roseberries. Her clothes were all bad. That poor second wife's elder sister had fine clothes. Those were given to her by [her elder sister]. Then they [the people of the camp] started back [to meet the war-party]. That girl was standing far ahead. Then she shook hands with him [Round-cut-scabby-robe] with a kiss. Then he gave her his coup, the big arrow [and]

Tǽmatomatò A´pekoχkùmininù. Mátsipiòats. Mátsitoχkòinimatsìu noχkétsitapìkoān. Mátsitsinitsìuaiks. *A*´pssíi otsinámaχkùn. Mátæχkàiiu. Motokă´ni matótakiu. Okóaists áitoto. Páuaχkùyi tótæmiàupiu. Itsipúau. Itápstò. A´moka nímoχtoto. Sokápiu. Itomátapò. *A*nistsíppitomò. Tǽmæsksìnoau, A´pekoχkùminimàu ánnakauk otǽkàii. Tǽmàpsæmiu otoχkéman. Itsitótòyin. Tǽmoχkotsiuàie ponopániu, motokă´ni. Túkskæm otoχkéman mátopàiuaie. Otómopistàniks mátopàiuaie. Ki áitukskàmin otoχksístan. Mátsitomàtsoo. Ki ómaχkauk. Ki áipiuò. Ikyáiăχkòinimìu. Matsítsapiskoχtoyiuaie. Túkskæm omátsìnitai. Osápæpistàtsisaii matótoyiuaie otokă´ni. *A*´nnistsiaie matoχtáinnuàsiu. Otoχpóksìmiks

his scalp. Then that girl gave them to her real husband. She gave him those. And then they began to have the scalp-dance. That man [the real husband] told him: We shall go to my lodge. Then he [Round-cut-scabby-robe] entered. And over there he sat down. Then he was told by [the husband]: Partner, here is our wife. I give her to you in payment [literally: I put her in the place, viz. of the presents you gave to me]. And here is my lodge, I also pay that to you. [And also] one of my dogs, the yellow one. And in that way he paid him three things, that woman, his lodge, his yellow dog.

Then Round-cut-scabby-robe went again [on a raid]. He did not go far. Then he found people of another tribe. Then he killed them again. He took arrows for a coup. Then he went home. He also took a scalp. He came back to his camp. He sat in sight on a hill. He stood up. He made a sign: Over that way I came. It [the trip] was good. He started [down]. He was far ahead [of his party]. Then he was known, that it was Round-cut-scabby-robe [and] his partner. Then he looked about for his wife [that was given to him by her former husband]. She came to him. Then he gave her the quiver and arrows, [and] the scalp. [She gave them also to her former husband.] He paid him again one of his wives. He

539 åχkanå´χtapauànatsistsinomoyiuaiks motokå´nists. Ikáitamitakìaiks, ákotos. Ki áutò. Ki omí‿otαkàii átsinoyìu. Sapαpístàtsis átoχkotsìuaie. Ki omí otoχkéman otáitopàukaie. Ki áisauatåχkemiuàtsiuaie. Otáitsiniopàukaie otoχkémaiksi. Ki áiaianikapimatsìuaie. Ki áitsitapainauàsiu A´pekoχkùmininà. Káiiskstαkipαpàukau. Ki omí otαkài omíks otåχkéminàniks otoχkókatsaie. A´nni nå´χkaniståχsimàtau nistóa, sotámitståχkèmiu. Kɛ́nnaχkaie áuaistαmatstoχkìu, máχkanistaipαskàχpi ksískstαkiksi. Kɛ́nuyaie ki ánetoyi imitáiks.

paid him also his beaver-rolls. And [now] he had only one [wife] left. Then [Round-cut-scabby-robe] went on another raid. And there he went. And he went far away. He finally found [the enemy]. Then he made another charge on them. Again he killed one of them. He took also his spear [and] his scalp. From those [coups] he became a chief. For all his companions he cut a small piece of the scalp for each. They were very happy, when they were near home. And then he came home. And his partner [the former husband] saw him again. He [Round-cut-scabby-robe] gave him the spear also. And he [the husband] paid him his wife again. And then he [Round-cut-scabby-robe] left him without a wife. He had paid him all his wives. And he [Round-cut-scabby-robe] had him for a single man with him. And Round-cut-scabby-robe became the only chief [of the tribe]. He had had a beaver-dream [in which power was given to him]. And that partner of his [the former husband] had given his beaver-rolls to him. That way I heard about it, [how] he then became the owner of the beaver-rolls [literally: water-owner]. And he is the one, who showed [the people], how the beavers should dance. And now the dogs have separated [after having had their meal].

[Cf. GRINNELL blt 117 sqq., WISSLER-DUVALL mbi 81 sqq.,

53: Uhlenbeck L-5 (1910-1911) 1912 NF6 Blackfoot NF6
Piegan
Montana

Mc Clintock ont 104 sqq., Michelson jaf XXIV, 238 sqq. Another version of the same story follows here immediately below.]

The young man and the beavers. Another version.

A´nnaukiχ´k amá kímmatàpsaχkumapìiχ´k ánistaiiχ´k A´pekoχkùminimai'i. *A´*kai-Pek*à*niua áuauaχkisiχ´k. Ki amí kímmatsisoχkèman otókamatsìmiχ´kaie. Itsitótosapinausìnai, anistáinauspi. O´tstuyisìni st*á*moχtsistapu. Itápaiokan. Iχ´tápaiokaiiχ´k, máχkitaχkuipapàukaniχ´ki'a. Amíksim ksískst*a*kii'a otsítsuièpiokaiksi. Amíma moyísim, nitápoyis. Amí ksískst*a*kiìnai ótoχkoiskakì. Aitsitápiuasìnai. Ki otoχkémaninai ki okósiksai mátsitapiuasì'a. Ki amí ótoχpokanìkoχksema st*a*makámiuaie. K*é*nnaúk amá A´pekoχkùminimàua'a st*á*mitaupiua. Istuyíiχ´ka amím ksískst*a*kioyisim, ki amí otoχkúnniìkstsímmatsèinai. Mistsísaistsi. A´ist*a*msokàinoyiuaie. Ais*a*mósi'a túkskai'i'a amístsi mistsístsi'a nistápuχtosai. K*é*nnimaie áis*a*mo otsítanikaie: Noχkoié, áiikaistsiu motóyi'a otsítakotstsiχ´pi'a. Ki áis*a*mo it*á*msoksìnoyiua amí ksískst*a*ki ots*á*ksai. A´is*a*mo itsipíminai. Otsítanikaie: Noχkoié, áiikaistsiua motóyi'a. Niét*a*χtaists annóχk ákaiàmistsiau'a.

There was a poor boy, he was called Round-cut-scabby-robe. The ancient Peigans were shaking their heads [dancing]. And there was a poor second wife, she was his sweetheart. She dressed like him, the way he dressed. For shame he went away. He slept about. He slept about, that he might have a dream. He was taken in into the water by some beavers. There was a lodge, a real lodge [there in the water]. He was adopted by the beaver-chief. He [the beaver-chief] became a person. And his wife and his children also turned into persons. And that one, that had the same age as he [as Round-cut-scabby-robe] then became a partner to him. And Round-cut-scabby-robe then stayed there. It was in winter there in the beaver-lodge, and his adoptive father had counters [to count the moons and the days]. They were sticks. He [Round-cut-scabby-robe] would see him [his adoptive father] from time to time. Always after a long while he [the adoptive father] would put aside one of those sticks.

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K*á*nnimaie áiiksis*a*mò'a itoχk*á*nais*a*ksii'a amíksi ksísskst*a*kìiks. Ki áiiksis*a*mò otsipísaiks, amistsí ksísskst*a*kyepokàii it*á*msoksinoyiua, amí suiópok ótomoχpipìsai. Ikítamitakiua, otsinísaie'a. K*á*nniaie A'pekoχkùminimau'a áunetakiua máχkaχkaisi'a. K*á*nnimaie otsítanika amí únni: Annóχk, noχkoié, *á*kaièpu'a. Itanístsiuaie: Nitákaχkai, nitáunetakì. Otsítanikaie: A', apinákus káχkitaχkaisi'a. Ikítamitakiu, otákaχkaisi'a. Amí ot*á*kàii otsítanikaie: *Á*nni'a kokúyi'a annóχk, napí, amá nínna kitákanikà, káχkòtsiχ'pi'a, ákaχkaîniki. St*á*manistsis, ómi kákst*a*ksini'a káχkòtsisi'a. Ki ómi k*a*náin*a*kstsìmi, *á*nniaie, matanístsis, kaχkoχkóyisi'a, ki amatósimatsi'a, ki sipátsimoi'a, káχkauamatosimaχpi. St*á*mapinàku otsítanika amí únni: A'uke, noχkoié, annóχk kitákaχkai. Anít, káχkoχkotoχpi'a. Sot*á*manistsìuaie: Niuókskai kókit, ómistsi kitókstsimatsistsi'a, ki ómi kàkst*á*ksini. Ki óma k*a*náin*a*kstsìma ksísskst*a*kìua *á*nnai kitákatoχkòki. K*á*nnimaie otsítanikaie: Noχkétsi ak*á*m*a*nikit. Amá nókòsa

And then after a long while he was told by [his adoptive father]: My son, the time, that it will be spring, is getting very near. And after a long while he saw, that the beaver went out. After a long while he entered. He [Round-cut-scabby-robe] then was told by him: My son, spring is getting very near. Now the rivers will flow clear [of ice].

And then after a long while all the beavers went out. And when they entered after a long while, he [Round-cut-scabby-robe] suddenly saw, there was a beaver-child, that entered with a leaf [as a sign of the spring]. He [Round-cut-scabby-robe] was very happy, when he saw it. Then Round-cut-scabby-robe was in a hurry to go home. Then he was told by his [adoptive] father: Now, my son, the summer has come. He answered him: I will go home, I am in a hurry. He was told by [the beaver-chief]: Yes, to-morrow you may go home. He was very happy, that he was going home. He was told by his partner: Now this night, partner, my father will ask you, which [thing] you will take, when you will go home. Tell him then, that you will take that stick cut by beavers. And tell him also, that he should give you that youngest one [that came in with the leaf], and the incense-maker, and sweetgrass, that you can make incense with. Next morning he was told by his [adoptive]

kimátoχtoχkuiikìχ'patsiks. Itanístsiuaie: Sá, k*é*nnai kókit. Ki áisooyì otánist*a*χpistsì, máχkoχkuyisì, ki otsítanikaie: A', mistótos. *A*'nnai nitsikímmimàua, k*e*nnóχk kitáukot. Ki otsítaipaipùmmòkaie.

Ki otáiksistsipùmmòkaie, ki otsítanikaie: Annóχk kitáuak*a*χkài. A'uke, nápistsàkit. Ki itsápistsàkiua. Ki áis*a*mo otsítanikaie: A'uke, *à*ns*a*pít. Manísts*a*psi, *á*kaitopitsaipuyiuà. Ki itomátap*a*χkàiiuà. Ki áiiksis*a*mò itsitótò moyístsi. Amí saiakapóyinai'a, otsítsinokaie. Itanístsiuaie: Pinótot. Annóχk màtskiχ'tsísota, kaχkitánistaua aunáma matápiu*à*nua, nikáuto, náχkitstsìskòkòa. Sot*á*mitsisòyinai'a amí otsítoχkatnii. Sot*á*mitsiskòaua. Ki itotánistau, maχkiχ'tsís*a*χsi'a. St*á*miχ'tsìso'a. Ki amíma tsískànima st*á*mitoto. Sot*á*miχ'tsìiua. K*é*nnimaie itsitsínikatòma, otsítstuyimsi'a amíksim ksíkst*a*kiks. Ki áis*a*mo itanístsiu *A*'kai-Pek*à*ni: A'ksàuop. Sot*á*msoò. Ki áis*a*mo itsitóto Pikséksinaitapì. Annák

father: Now, my son, now you are going home. Say, what I shall give you. Then he told him: Give me three things, your counters over there, and that stick cut by beavers. And you will also give me that youngest beaver. Then he was told by [the beaver-chief]: Ask me for something else. You will have no profit of that child of mine. He answered him: No, give me that one. And when he had asked four times, that he might give him [the beaver-child], then he was told by him: Yes, you may take him now. I am stingy for that one, but now I give him to you. And then he was given power with each thing [that was given to him].

And [when] he was given power with each thing, then he was told by [the beaver-chief]: Now you are going home. Now shut your eyes. And he shut his eyes. And after a long time he was told by [the beaver-chief]: Now open your eyes. When he looked, he was standing out [of the water] on the bank. And then he started to go home. And after a long while he came to the lodges. There was one, [that] came out from the camp, he [Round-cut-scabby-robe] was seen by him. He said to [the man from the camp]: Don't come up to me. Now go right back to the camp, that you say to the people there, [that] I have come back, that they might make a sweat-lodge for me. Then that

A'kai-Pek*à*ni mátainitsìuatsiks. A'îkaksìnotsiu. Ki iχ'tsitáinayiu, otsinótsìmaχpi noχkétsim.

K*é*nnisie A'pekoχkùmininimaua'a itaníu: Táksinitàinai'a otsínnaim amáie Pikséksinaitapìua. Ki itókisì'mau, mákstaiinit*a*χsi. Itaníu: Táksinitau'a. Itanístsiu ot*á*kàii: Annó itáipuyòpi pinoatátot. Tákskitoto. A'initàiniki, tákåχpitsinàpistai, ki annó matápi ákst*a*mistaua, pinápoχts nå'χtapopitsisòåχsi'a. Ki itsitápsuyistàii amí tápopomåχtsì. Opítsauåχksinòka Pikséksinaitapì, otsístaiis, ki itsitápoχk*a*n*a*sokskasìnai. Ki aut*a*mákop*a*mistàiiua, ki itsipúχpaipiu, sot*á*mitsùiepuyìu. Ki amí Pikséksinaitapì otsínaim itsitápsooi. Im*a*χkópìinai. Ki amá A'pekoχkùminimà omí kàkst*á*ksini

one, whom he had asked to do so, went back to the camp. Then there was a sweat-lodge made for him. And some one went after him and told him, that he might come to the camp. Then he went to the camp. And then he came to the sweat-lodge. Then he took a sweat. And then he told the news about how he had wintered with those beavers. And after a long while he said to the ancient Peigans: We shall go on a raid. Then they went on a raid. And after a long while they came to the Snake Indians. The ancient Peigans never used to kill [the enemies]. They only used to see one another [the different tribes each standing on one side of a river]. They would become chiefs, because they saw the people of another tribe [without having a fight].

Then Round-cut-scabby-robe said: I will kill the chief of the Snake Indians. And he was forbidden by all to kill him [literally: that he might not kill him]. He said: I will kill him. He said to his partner [one of the Peigans]: Don't move from this place, where we stand. I shall come back here. When I have killed him, I will dive down with him, and these people will think, that I will come out of the water below. And then he dived in to the water towards the other side of the river. [When] he was seen by the Snake Indians, that he dived in, then they all ran to the edge of the

ǽnniauk mátsimaie. Otáistoχkok amí Pikséksinaitapikoàni. Ki itomátaniu A'pekòχkùminimà. Nitǽstuniχ'kiua: Nínna, iikákimàt. Ki otsítskunakǽk amí Pikséksinaitapìkoãn. Otáiskunækaisì, ki itæχkúmiskau. Itsitótsisàpiksim amį kàkstǽksini'a. Kǽnniaie stǽmisinìminai. Ki itótomoyiuaie. Amí ómæχkopànni sotǽmoχtstùninitsìuaie. Ki otokánists itsítsiniuaie. Ki amáie Pikséksinaitapìua itasáiniχ'kotsiu, aitsínæχsì otsínaim otokánists. Ki amá A'pekoχkùminimaua'a iχ'pitsínapistàiiua. Ki amí otsíχ'kauaii itsínapsaipĩin. Sotǽmistàiinai, pinápoχts ákoχtapopitsisoò. Ki amí otǽkàii otsítaupiχ'p, sotǽmoχtapopitsisoò. Ki itsáutomoyiuaie otokáni. Ki anáukoχts sotǽmoχkotsìua otǽkàii.

Sotǽmaχkàiiu. Ki áisæmo itótamistàyaiiua. Ki amá kínimatsisoχkèman sákiausiu kiní'a. Itanístau: O'makauk A'pekoχkùminimàu. Saiínikiu. Nitsípiautomò.

river. And he was nearly diving across [to the other shore], and then he jumped up, then he stood up in the water. And the chief of the Snake Indians went in to the water towards him. He [that chief] had a big arrow. And Round-cut-scabby-robe took that stick cut by beavers. The Snake Indian came close to him. And Round-cut-scabby-robe sang his war-song. The words of his song were: My father, try hard. And he was shot at by the Snake Indian. When he was shot at, then he yelled. He threw the stick cut by beavers in front of him. That [stick] was it, [that] he [the Snake Indian] hit [with his arrow]. Then he [Round-cut-scabby-robe] took it [the arrow] away from him. With that big arrow he then killed him. And he took him by his hair. And the Snake Indians cried in a rush, when their chief was held by his hair. And Round-cut-scabby-robe dived with him down the river. And his party made a charge down the river [on the dead chief]. They then thought, [that] he would come up out of the water below. And where his partner stayed, there he then came up out of the water. And he scalped him. And he gave half [of the scalp] to his partner.

Then he went home. And after a long while they came, in a circle, in sight of the camp. And that poor second wife was still picking roseberries. She was

Ki itásuyiniu otoχkinímiks amá akéu. Ki itæχkyápukskasìu amí okóni. Ánniaukinai'a amí aiå'χkemìnai ómi. Otsítapainiksìnokaie, ki ítskàtsiu A´pekoχkùminimà. Omáii A´pekoχkèminimàii. Sótæmoχkokaie amí motokáni'a, ki amí ómæχkopànni'a. Ótsítanikaie: Kóma nitsístskaχtoàuaistsi. Ki amí aiå'χkèmi osótæmopaukàie amí otsísoχkemàniai, ki okóni, ki otómopistàniksi. Kɛ́nnimaie niuókskaii'a nepuísts ómatsitsoχpists. Ki ámoistsi itæχkɛ́naisìnikiu. Nánauåχkænaupàukaie otoχkémaiksaii. Sotǽmæχtsoàiannikapìmatsiuaie amí aiå'χkèmi. Sotǽmåχkænàinau A´pekoχkùminimàua'a. Kɛ́nnimaie áisæmo amá Ákai-Pekàni itsótsiu. Iksípuiinæm, máχksoatåχpi'a. Kɛ́nnimaie omá nínàua itaníu: Annóχk ákakàuhòp. Ki áiksistàkahauki'a, akitsíniχ'kiòp. A´pekoχkùminimàua'a sotǽmitsokskainaua. Ki íniχ'koχtoaua, ki amíksim amopistániksim. Sótæmiksistsiniχ'koχtòaua, sotǽmomopistàu. Amí otǽkài nisoyími otoχkémaiks. Okóaii ómæχko. Kænáisòsi'a A´pekoχkùminimàu, otáipuniχ'takaie otoχkémaiksài. Nánoåχkænaipuniχ'takàiaiks, ki okóaii'ai ki otómopistàniksai omátsipuniχ'takaie. Sotǽmæχtsoamitapaupìnai.

told: There comes, Round-cut-scabby-robe. He killed [one] out [of the enemies]. He is far ahead [of the others]. And then that woman spilled her roseberries. And she ran home to her lodge. There [in the lodge] was her husband, [who] was the owner of beaver-rolls [literally: water-owner]. Then her face was fixed up [with paint] by him, and then she went back to Round-cut-scabby-robe. [From that time] her husband was Round-cut-scabby-robe. Then she was given by him the scalp and the big arrow. She was told by him: I present your [former] husband with them [with the scalp and the big arrow]. And the owner of the beaver-rolls then gave him in return his younger wife, and his lodge, and his beaver-rolls. And that summer he went three times again on a raid [literally: and then three summer-times he went again on a raid]. And on these raids he each time counted a coup. Finally he [the owner of the beaver-rolls] gave him in return [all] his wives. Then [Round-cut-scabby-robe] had the owner of the beaver-rolls, as a single man instead of himself, staying with him in the same lodge. Then Round-cut-scabby-robe became a chief of all [the people]. And then after a long while the ancient Peigans had a famine. They suffered very much for something to eat. Then there was a chief, [who] said: Now

K*é*nnimaie amá I*χ*′pau*á*kskiu ákokàu. Amí ot*á*kàii A′peko*χ*kùminimàii otsítanikaie: Kitúmmaii*χ*′kètso amói nisámai. Tókàt. Ki amóì m*a*nátsisai ki autoiátsisai, k*é*nni nitsókskaii ot*á*kàii ot*aχ*kúmat*aχ*kokàists. Ki annó*χ*k ikáiks kátaisàmiàua. Ki autoiátsis káto*χ*tautoanisòyi'a ikáiks. K*é*nnimaie nit*aχ*kúmat*aχ*kotseiaua. Ki amá A′peko*χ*kùminimaua'a sot*á*mitotstsìua ómi ksísksta*k*ìi'a ki ómi kàkst*á*ksini'a amíksim otómopistàniksi'a. Ki annó*χ*k aiā′*χ*kèmiks imáinanaitsìauaiks. O′mi amí ot*á*kài ót*aχ*kumàt*aχ*kò*aχ*pì'a

we shall go in a circle after buffalo. And after we have made the circle after buffalo, then we shall sing. Round-cut-scabby-robe was then painted in the face. And they sang to him and to those beaver-rolls [he had in front of him]. Then they got through singing to him, [and] then he rolled them [the beaver-rolls] up. His partner [the former owner of the rolls] had had four wives. His lodge was big. Every time Round-cut-scabby-robe had gone to war, he had been given by him [one of] his wives in payment [for his presents]. He finally had been given by him all his wives in payment [for his presents], and he had also received in payment his lodge and his beaver-rolls. Then [the former husband] just stayed around instead [of Round-cut-scabby-robe, who was now the owner of everything].

And then Scar-face was to have the medicine-lodge. He was told by his partner Round-cut-scabby-robe: I think, this my war-bonnet becomes you well. Make the medicine-lodge with it. And there was also a pin and a forked stick [to make incense with], those were the three [things], that were lent to [Scar-face] by his partner. And that is why now the medicine-lodge-makers [the women, that give the medicine-lodge: one woman every year] wear the war-bonnet. And that is why the medicine-

539 saámi sotǽmitstoχkotsiua'aie'a. Ki amí mænátsisi ki amí autoiátsisi'a sotǽmitstoχkòtsiua'aistsi. Kénnoχkauk íkaiks kútakauoyi'a å'χkèminiχ'ksìstsi otáiniχ'ktsipuauaistsi. Amá A'pekoχkùminimaua'a otǽkàii Páièyi onóχksipotsakinåχsakaie iχ'kitsíkai toíniχ'ksì'a, iχ'kitsíkai'a kesumíniχ'ksì'a, ki iχ'kitsíkai ponokániniχ'ksi'a. Kénni manistsíppotoχkokàie níniχ'ksì'a. Ki amístsi niuókskaistsi'a sótæmitstoχkokaie. Kénnoχkauk aiå'χkémiks kútainiχ'kiaua. Kókumikesùmi pitsóχkitstsìsi'a, itáiniχ'kiχ'tsimiaua kesumíniχ'ksistsi. Niuókskåχkitsikài'a áiniχ'kåχtoyìaua kòkúmikèsùm. Kénnoχk imáiniχ'kåχtoyìaunie amóksisk aiå'χkèmiks. Kénnimaie iχ'kakútsiu.

lodge-makers use the forked stick as a cane. Those were [the things], they lent to each other [that means: Round-cut-scabby-robe lent to Scar-face]. And Round-cut-scabby-robe then put that beaver-skin and that stick cut by beavers in his beaver-rolls. And now the owners of the beaver-rolls [literally: water-owners] still own those [things]. And that war-bonnet, that he [Round-cut-scabby-robe] lent to his partner, he then gave it to him. And he then [also] gave him the pin and the forked stick. And that is why the medicine-lodge-makers still now have many beaver-songs [literally: water-owner-songs] that they sing. Round-cut-scabby-robe's partner Scar-face paid him back seven songs, that are sung when the people are going to the medicine-lodge, seven moon-songs, and seven elk-songs. That way he paid him back in songs. And those three [sets of seven songs] were given to him by [Scar-face]. And that is why the owners of the beaver-rolls still now sing [those songs]. As soon as the [new] moon is there, they always sing moon-songs. They sing thrice seven songs to the moon. And now these owners of the beaver-rolls still sing to her. And now the boiling is ended.

[Cf. the first version above, and the references given at the end of it.]

The woman and the beaver.

A'nnauk omá nínau nitukímiu. Otǽkometsimani otapíkiaksini. Stǽmitoto Páχtomaχksikimì. Stǽmitokekauaie. A'isæmitokūnaiiunaie, áikiàkiu ksískstæki. Kǽnniaie itsómosinai otsísoχkèmani. A'itotoyinai amím otómoχtakakispimaie. Itsinóyinai amí manikå'pin, otsitótsipuisi. Otsítanikaie: Kitsipúχsotæsàm. Ki itanístsiuaie amá akéua: Kimátåχksksinoχpa. Ki otsítanikaie: Sá, ki áχkstæmoχpokaχkaiop. Annóχk kómaa nánistsiksimistatsàu, annóma Páχtomaχksikimìi mákitokekani, máχkitsitapàikyaksi'a. Ksistóyi ǽnni nitómoχtanisksimistatsau, annóm máχkitokèkan, áχkitoχpoksistapausi'a. Annóχk pinåχkå'nita. Otsítanikaie: A'uke, nápstsàkit. Ki itsápstsakiu amá akéu. Sótæmitapsuyipiokaie istáχtsim åχké. Ǽnnimauk Páχtomaχksikimi'a. A'isæmo otsítanika amí otsuyípioki: A'uke, sæpít. Ki ítsæpiu. Itǽmsoksinim amíma moyís, otsitsípstaupisi. Omáχkáuyisaie. Amí mánikåpi otsúyipioki stǽmitomiunaie.

There was a man, [who] camped alone. He liked trapping about [literally: his liking was his trapping about]. Then he came to St. Mary's lake. Then he camped there. [After] he had camped there a long time, he was trapping a beaver. Then his youngest wife went after water. She came to [the place], where she was to get her water. She saw, there was a young man, who was standing [by her]. He told her: I have come to see you [and to get you]. And that woman told him: I don't know you. And he told her: No, let us go home together. Now I made think your husband [by means of my supernatural power], that he should camp here on St. Mary's lake, so that he might trap about. For your sake I made him think, that he should camp here, so that I might go away with you. Now don't refuse [literally: don't say a word]. He told her: Now, shut your eyes. And that woman shut her eyes. Then she was brought in under the water. It was St. Mary's lake. After a while he, who brought her in the water, told her: Now, open your eyes [literally: look]. And she opened her eyes [looked]. Then she saw, [that] it was a lodge, she was sitting in. It was a big lodge. She married the young man, who brought her in the water.

539 K*é*nnimaie ómi ki únists, otsítakaps*a*mmok, mátsinauoχkusksinokatsiksaiks, manist*á*psainakuyipi'a. Ki ákotstuyiua ki itopákiïnai'a amí ómi. St*á*mistuyiua. Ki áipọ mátsitskitokekaiïnai amí ómi, amíma otsíkaitokekaχpimaie. Ki amá akéua otsítanịka amí ómi: Annóχk kóma'a *á*katauto'a. Kitákitapopitsisoo, kitákunauk*a*tskoto. Sot*á*mopitsisoo. *Á*'kaukosiua. Ksísksk*a*kisini'a amí'a okósi'a. Ksísksk*a*kiïnai'a amí om*á*nnòmi. St*á*mitotsoχkaua amí ómi okóaiï'a. Itsitótapitsisaniua: Ni'sá, nikáuto. Amató'sik, nitákitsip, káχkitsinòkiχ'puaua. Ki itamátosiχ'paie, ki nániχ'kiasiua ómi otsipísini'a. Ki itákaupisi'a, matsíniχ'kiasiua. K*é*nnimaie ịtsitsínikoyiuaiks, manístsainokuyipi'a. Amí ómi mátokimmokatsiksaie, otánistaχsaie, otsitómsi ksísksk*a*ki'a. Otsik*á*toiimmoka amí ómi. K*é*nnimaie itanístsiuaie: Tákatskòo. St*á*matskaχkaiiua.

Then her [former] husband and her elder sister, who were looking for her, did not know, how she was gone [what had become of her]. And it was near winter, and her husband moved away. Then it was winter. And [when] it was summer, her husband came back to camp, where he had camped before. And that woman was told by her [new] husband: Now your husband has come again. You shall go ashore over there [to your husband's lodge], you shall come back again. Then she went ashore. She had already a child born. That child was a little beaver. Her new husband was a beaver. Then she came to her [former] husband's lodge. She, being outside, said through [the lodge] [to her elder sister who was in]: My elder sister, I have come. Make incense, I shall come in, that you may see me. And they made incense, and there was a song for it, when she was going in [to make her entrance holy]. And [when] she was going to sit down, there was another song for it. Then she told them the story, how she had disappeared. Her husband was not angry with her, when she told him, that she had married a beaver. Her husband respected her as holy. Then she told him: I shall go back again [to my home in the water]. Then she went home again.

Ki amí ómi ksískstakìi otsítanika: Kátaukimiua'a kóma'a anní'a pokáii'a? Itanístsiuaie: Iksíkimmiuaie, mátokimìuatsiksaie. Kénnimaie otsítanika amí ómi: Annóχk máikimmiuaie kóma noχkóie, kitákatskitapo. Ãnnóχk kitákoχkot, kóma káχkåχpskitapoχpi'a, máikimiua noχkóie. Osótamoχkokaie otómopistàniksi. Sotámatskitapò ómi. Itanístsiuaie: A´moksi amopistániks kítoχkok annáχk nómaχka. Sotámotoyiuaiks. Kénnimaie otsókani'a, amí ksískstakìi otsítaistamatsokaie, máχkanistainiχ´kiχ´pi'a. Kénnyaie nitå´χkèmiua. Sotámsksinìm, máχkanistainiχ´kiχ´p. Nató'si, Kokúmikesùm, Ipisóaχs itanístsiuaiksi: Nátokyoχkitsikai'a nåχksksínimatsokik nainiχ´ksí'a. Sótamsksinimatsokaiks. Otáiksistsinimatsokaiks, otsítanika Nató'si: Annóχk aitstsísi'a kokúmikesùma'a, stáiniχ´ktsita amóistsisk kitsksínimatsoχpistsk. Kénnyaie nitsíua otómoχtsistapitstsiχ´pi'a aiå´χkèmiks.

And her husband the beaver asked her: Was your husband angry with that child? She told him: He pitied it very much, he was not angry with it. Then she was told by her husband: Now because your husband pitied my son, you shall go back to him. Now I shall give you something, that you may go back with to your husband, because he pitied my son. Then she was given his beaver-rolls by him. Then she went back to her husband. She told him: These beaver-rolls are given to you by my husband [the beaver]. He took them. And then, when he slept, the beaver taught him [in his dream], how he must sing [at the beaver-dance]. That is how he came to have the beaver-rolls [literally: to have water]. Then he knew, how he must sing. He said to the Sun, the Moon, [and] the Morning-star: Teach me twice seven songs. They then taught him [the twice seven songs]. When they had done teaching him, he was told by the Sun: Now when the [new] moon is there, then sing these [songs], that I have taught you. That is how it was, that [the beaver-medicine] came to the beaver-roll-owners [literally: water-owners].

[Cf. WISSLER-DUVALL mbi 74 sqq.]

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The elk and his wife. First version.

Amíksi ponokáii iχ´kémistsinatsiiau. Ki amá ponokáua otsítsistsipoχtoka amí manikă´piinai'a. St*a*mápauăχsonua. Ki áiiksis*a*mò'a itsístsiko'a. Amí síkiχ´tsisòyinai'a, itótauatsimiuaie, itanístsiuaie: Napí, annóχk áχkuuoχpokàupoχsoaupa. St*á*moχpokòmiuaie. Ki amí maistóyinai'a, mátsitanistsìuaie: Nisk*a*ní, áχkunoχpokàupoχsoaupa. St*á*moχpokòmiuaie. O´mikskauki st*á*moχtsokskauòyiau. Kaiskáχpuχsoiàists st*á*mitapaupauaχkaiiauaists. Amá maistóa áist*a*motomapauauaniu, otsítakaiepi'a ponokáiks, ki it*á*skauaniu, ki itauánistsiu amí ponokáist*a*mik. A´moksimaie ponokáii. Ki áist*a*motapoyiauaiks, ki itsit*á*spis*a*miua otoχkémani, ki áist*a*msoksaitoχkonoyiuaie, ki áist*a*matomatoiaua. St*á*mitotoiau Kaisk*á*χpuχsoiàists, ki amá maistó st*á*matsisauaniua, ki itsinóyiua, amíksima ponokáii, ki itsitáut*a*kauaniua. Itsinóyiua amí ponokáist*a*miki otoχkéman. Ki amá maistó st*á*mautskauaniua. Itanístsiua amí ponokáist*a*miki: Ki ómamauka kitoχkémanu'a.

There were elks, they were married to each other. And the elk's wife was taken away by a young man [who was also an elk]. Then he looked for his wife. And after a long while he was tired. There was a moose, he [the elk] met him, [and] told him: Partner, now let us go together to look for my wife. Then he [the elk] went together with him. And there was a crow, he [the elk] told him also: Younger brother, let us go together to look for my wife. Then he [the elk] went [also] with him. There the three went together. They went about to the Porcupine hills [literally: Porcupine-tails]. The crow would be ahead and fly about, where there were many elks, and then he would fly back, and then he would say to that elk-bull: Here are elks. And they would go to them, and [the elk-bull] would look for his wife among them, and he would not find her, and then they would go on again. Then they came to the Porcupine hills, and the crow was flying ahead again, and he saw, there were elks, and he flew around them. He saw there the elk-bull's wife. And the crow flew back again. He told the elk-bull: And 'over there is your wife.

Sot*á*mitsikòyiaua amíma omaχkauásetsiksiminai'a. Ki itaníu amá ponokáist*a*mik: A′miuopi amóm mistsís*a*ma, annáχk nitsístsipoχtokaχka, *a*nnyáie náχkstanistotoauopi. Ki itsitápoχtaukskasiiχ‵kaie, ki itoχkyápiksitsiuaie amíma mistsísima. Nítauatatapiksistsiuaie. K*é*nnikaie amá sikiχ′tsisóa, nåχkítsapanistaua. Otsitápoχtauauaχkani'a amíma mistsísima, nitsit*á*st*a*kasiua ksaχkúm. Ki otáitotoχsi'a, ki oχk*á*tsi iχ′tsítsekatsiuaie amím mistsísim, ki akoχtsí iχ′t*á*peis*a*poksaiχ′tsiua oχk*á*tsi'a. Ki áiksistanistsìaua, ki itomátòiau. St*á*mitotoiau amíksima ponokáiksim. It*á*msokitsinoyiua otoχkéman. Itanístsiua amí otsístsipoχtòki: Annóχk nitsipúχsot*a*s*a*maua nitoχkémana'a. Ki otsítanikaie: A′, annóχk ákoχtsikaχtsopa amá kitoχkémanuna. Ki mótsakatsiuaaie, k*é*nnyaie akómanistoχkematsiuaie. Ki itanístsiuaie: A′. Ki amá aiístsipiχ′toaua otsitánika amí otsístsipoχtòki: A′moma omaχkáuχtokama, ánnamaie ákitsikaχtsopa. Ki amá áistsipiχ′toau itsitápoχtaukskàsiu. Itoχkyápiksatsiuaie amím paχtókim. Mátsikakoatapiksistsiuatsiksaie. Ki amí otsístsipoχtòki itoχkyápiksatsinai. St*á*m*a*stoχkatapiksistsinai amím paχtókim. Sot*á*mstunnoyiauaie. Otsítanikoaiauaie: Annáχk kitsinikiχ‵kàspuauopi, *á*nnyaie káχkstanistotoχpuauopi. Sot*á*mistunnoyiauaie, ki itsistapóiauaie.

There they stopped by a big cotton-tree. And the elk-bull said: If this big tree is the one, who has run away with my wife, I shall treat him this way. And then he ran up to that tree, and hooked it. He just shook it. And next was the moose to try his power [literally: tried his power]. While he was walking up to the tree, his feet just sunk in into the ground. And when he came to it, he kicked the tree with his leg, and his leg went clear through [the tree], far out [on the other side]. And [when] they had done this, they went away. Then they came to the elks. Then he saw his wife. He told the one who had run away with his wife: Now I come to see my wife. And he answered him: Yes, now we shall gamble for our wife. And the one who wins her, that is the one who will have her as a wife for good. And he said to him: Yes. And the one whose wife had been taken away from him was told by the one who had run away with his wife: We shall gamble about this big pine-tree here. And he, whose wife had been taken away, ran up to it. He hooked the pine-tree. He did not shake it any way. And then the one, who had taken away his wife, hooked it. He threw the pine-tree down. Then they were afraid of him. They were told by him: If you show fight, I shall treat you this

Ki áipiwoiaua. Ki amá maistóa itanístsiuaiksi: Annóχk kimátskunatàpspuaua. Nistóa náχkstaumòtsauopi, nitsík*a*χtaumauopi. Otsítanikaiks: A´χsa'a káχtomotsaχpi'a? Itanístsiuaiksi: Otskínaiks náχkstaitoχkitaupiχ´topi, k*é*nnimaie tuksk*á*mi oápsspi náχkstaitsipàkiauopi. Noχksisísi'a náχkstautsipàkiauopiinai'a. K*e*nní'a istsíki oápsspi náχkstautsipàkiauopiinai'a. Otáiksistanisi'a, amá ponokáist*a*mika áikskaikoksiua, otsauanístsisi'a amí maistói. Otsítanika amí sikiχ´tsisóyi: Annóχk kunatskáuopi, áχkitsipunistataii. Noχsistsíksi nitáksipunistataua. Ki amá ponokáist*a*mika otskínaii áksipunistatsiuaie. Ki amá maistó omíni áksipunistatsiuaie. St*á*matskoiaua ki itsitótoiaua. St*á*mipunistatsiauaie. K*é*nnimaie otsítanikoaisauaie: K*e*nnáuk, káχkoχpokaχkaiimaχsuaii'a. Sót*a*matoχkaχsoàu omá ponokáist*a*mik.

Ki amá mánikåpi sót*a*moχtapauàuaχkau. Itsitóto amím nitukíminai'a nínaiinai'a. *A*´nnimaukinai'a amíma aiåχkemíima. Otsikúksistsimmokaie, ki áitsiksistapauyiuaie'a, ki itoχkótsiuaie amístsi maistå´χsoàtsistsi, ki amíksi móχsistsiksi'a, ki amí áiståχtsimmàni. Ki itanístsiua amí aiå´χkèmi: Annóχk kitsiksínaistotòki, ki áunoistsi kítoχkotoχpistsì, ki-

way. Then they were afraid of him, and they went away.

And they went far. And the crow told them [the two others]: Now you are not powerful. I myself would have conquered him, if I had been in the gambling. He was told by them: How could you have conquered him? He told them: I would have sat on his horns, and from there I would have burst one of his eyes. With my bill I would have burst it. And I would have burst his other eye too. When he [the crow] had done saying so, the elk-bull was very sorry, that the crow had not done it. He was told by the moose: Now let us go back, that we pay him [for the woman, so that he may let her go]. I shall pay him my hoofs. And the elk-bull will pay him his horns. And the crow will pay him some of his feathers. Then they went back and they came there. Then they paid him. Then they were told by him: There she is, that you can go back with her. Then the elk-bull had got his wife back.

And that young man [the other elk] went travelling about. He came to a man who camped alone. It was the one, that had the beaver-rolls [literally: the water]. He was welcomed by him [by that man], and after he had done eating there, he gave him those crow-tail-feathers, and those hoofs, and those pieces of the elk-horns. And he told that owner

tómaiiχ´kètso. Anníksim kitómopistàniks istsínoχtotàua, kåχtsitúipæskau. Stæmótsimaists amá aiåχkémiua, ki amó mánikåpi stǽmsaksiua. Kǽnnimaie amá nínau otsítanik otoχkémani: Sokápiu, kítoχkotanistaua amáχk manikå´piuaχka, kákoχkitsiniχ´koχtoyisaistsi. Ki amá nínau itanístsiua amí otoχkémani: Kitsémæn. Auákos, aχkúnauaipiwòyi, káχkitanistai, aχkitskóyi. Ki amá akéua itauákoyiuàie. Itanístsiuaie, káχkatskoχpiχ´k. Stǽmatskò'a amá mánikåpiua, ki otsítanik amí aiåχkémi: Nåχkáistæmatsàukit istsíniχ´ksists. Amóistsi sotǽmaistæmatsìuaie. Ki annóχk imóχtaipæskaii'a aiå´χkèmiks amóistsi niuókskaists.

of the beaver-rolls: Now you have treated me well, and I thought, that these things, which I gave you, would be valuable to you. Put them in your beaver-rolls, that you may dance with them. Then the owner of the beaver-rolls took them, and then the young man went out. Then the man was told by his wife: It is good, [that] you tell the young man, that he must give you the songs belonging to them [to the things, he gave you]. And the man told his wife: You are right. Run after him, before he goes far, that you tell him, that he must come back. And that woman ran after him. She told him, that he [literally: you] must come back. Then that young man went back, and he was told by that owner of the beaver-rolls: Teach [literally: show] me the songs belonging to them. Then he taught [showed] him these [songs]. And still now the owners of the beaver-rolls have dances with these three things.

[Cf. the other version, printed below, and also Wissler-Duvall mbi 83 sqq.]

The elk and his wife. Another version.

Omá ponokáistæmik ki omí otoχkéman skéinìn, ki itáikopùinauatsìuaie. Otsítsiksàskoχtòkaie omá ponokáistæmika. Itsíniχ´-

There was an elk-bull, and his wife was a female elk, and he was jealous of her. She ran away from that elk-bull. He called on

539 katsimatsiu maistói. A′nistsiuaie: Noχkáps*a*mis nitoχkéman. Otánikaie: A′, tákaps*a*mau. Omá maistó st*á*momatauaniu. Otsítakaièpi ponokáiks, itótauaniu. Itsinóyiu amó túksk*a*mi ponokáiin, nitsitsíkopitaupiin. Itsitápauaniuaie, itsítoχkitopiuaie okakíni. Itsipúχpaipìin. St*á*misksĩnoyiuaie, ámaukinai ponokáist*a*mikà otoχkéman. Omá maistóa st*á*miskàuaniu. A′nistsiu ponokáist*a*mik: Omámauk kitoχkéman, nítoχkonoau. St*á*motoχpokitapòmiuaie, st*á*mitotoiauaie. Omá ponokáiskeini áinoyiu, óm ótotoχs. St*á*manistsiu óm: Annóχk nímoχtsistapo. Ikukápiu, kitáiksistàpauàniksi, nitáikamosi manikå′pi. A′nistsiuaie óm: A′mom óm*a*χkaiistsis. Kóχpatsòtoainiki ksistóa, kitsém*a*ni, nitáikamosi manikå′pi. Saiekóχpatsainiki, nistóa kóχpatsàiniki, nitsém*a*ni, nimátaikamos manikå′pi. Ki omá ponokáist*a*mika sopóksapunstàiiχ′k, ki itoχkyápiksatsìiχ′k. Mátomatapoχpatsìuats omí mistsís.

Ki omá skéiniu áipuau. Itanístsiuaie omí óm: Kitákstauk*a*tapiniχ′katsimaχpa? Omá ponokáist*a*mik ánistsiu maistói: Sĩkiχ′tsisúyist*a*mikà matánistsis. Maistóa áutanistsiuaie, ki aitotsípiuaie. Ki omá sikiχ′tsisóa itsékatsiu omí

the crow. He said to him: Look for my wife. He was told by him: Yes, I shall look for her. That crow then started to fly away. He flew to [a place], where there were many elks. Then he saw there one [female] elk, sitting [literally: she sat] by herself, away from the others. He flew to her, he lighted down on her back. She jumped up. Then he knew, [that] it was the elk-bull's wife. The crow then flew back. He said to the elk-bull: There is your wife, I have found her. Then he [the crow] went with him [to her], then they came to her. That elk-cow saw, that her husband had come. Then she told her husband: Now this is the reason why I went away. It was bad, that you falsely said to me, [that] I was stealing a young man [that means: that I had sexual intercourse with a young man]. She told her husband: Here is a big tree. If you knock it down, you are right, [that] I steal a young man. If you don't knock it down, if I knock it down, I am right, [that] I do not steal a young man. And that elk-bull used his full medicine-power, and butted it. He could not knock down that tree.

And that elk-cow got up. She asked her husband: Will you call on some one for help? That elk-bull said to the crow: Go and tell the moose-bull [to come and help me]. The crow flew to him, and brought him back. And that

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mistsísim. Mátsekakomatoχpatskoyìuats. Ki omá ponokáiskeiniu áuistsiuaiḳs: Kimátomaniχ′puau. Ostói itoχkíapiksatsìu omí mistsís. Imaχkákopatsiuaie. Ki mokákiàke omá ponokáiskeiniu otánik sikiχ′tsisói: Kitáukakiạpàke, amókṣiàuki noχsistsíks, kímoχtspùm. Kúnnàtsis istótsiisksìpistsisau. Kí omí maistói omá ponokáistæmik otánikaie: Amóistsiauki noχsóatsists. Omá kitoχkémana ækáukakyapakeua, kitákoχpoksimau, okási. Ksistóa kitákaikimanatoχpiau. Ki ámoχkaie iχ′tsístapitstsiu okáni. Kǽnni.

moose kicked the tree. He could not fell it by kicking it. And that elk-cow said to them: You have not been right. She herself butted the tree. She felled the whole of it. And the wise woman, that elk-cow, was told by the moose: You are a wise woman, here are my hoofs, I help you with them. Tie them to your wooden pin. And the crow told the elk-bull: Here are my tail-feathers. Your wife there is already a wise woman, you will be with her, when she makes the medicine-lodge. You will wear them [the feathers] on your head. And this is it, that the medicine-lodge started from. And that is all.

[Cf. the first version of this story above, and the reference given at the end of it.]

The Seven Stars.

Ákai-Pekæ̀ni unnatókimiua. Amó ikúnaiiu. Omá akékoān, nínaiin únni, mátaiòmiuats. A′isæmokùnaiiu annóm Pekǽniu. Omá akékoān oχsísiks ā′χpokotoχkotàmiu. Aitotósau atsóaskui, itauánistsiu oχsísiks: A′nnomaie istoχkoχták, nistóa omitákitapistsò. A′ioχkòkik. A′istæmistsò. Sákapùs, omíksi oχsísiks okáipistsimòk. Otokā′ni áitsimiχ′kìniakiu. A′tsisæmò mátanistsiu oχsísiks: Okí, áχkunotoχkoχtàupi.

There were few of the ancient Peigans in a camp. These were camping. There was a girl, [whose] father was a chief, she did not [want to] marry. These Peigans camped a long time. That girl used to go after wood with her younger sisters. When they came to the forest, she told her younger sisters: Look for wood right here, I shall go over there into the forest. Wait for me. Then she went into the forest. When she came

539 A`tsitotóiau omím otsítåχkoχtàχpiau. Nitúyi matánistsiu oχsísiks: A´nnomaie istoχkoχták. Aiksístoχkoχtainoainiki, óχkòkik. Omá túkskæm akékoān saåχpístsàpsiu. A´nistsiu omíksi otoχpóksìmiks: Kínstununa kíkætainipistsimauàuau? Omím otáitapistsoχpi, autótos aitsimiχ´kíniakiu. Itstsíχ´p, otáuanistsiχ´p. Annóχk nitákoχkusksìncau. Ki itoχpókistsoaie, tsimáie sákiaikoanimìnai omím ómæχkauχkyaioiin. Mátsitsksakapo. A´nistsiu omíksi otoχpóksìmiks: Kínstununa íkstunatàpsiu. Kyáioiinai, ænním otáitapoχpi. Sákiaikoanimiuaie. A´ipstsíksisæmò itsitótoyinai. Otánikoaiau: Okí, aχkúnaχkaiop. Omím áutoiau. Omá saåχpístsàpsiu ánistsiu únni: Omáχka nínsta, kyáioiinai ómim nitsítåχkotaχpinàni, ǽkχsaikoanimiuaie.

out, her younger sisters began to suspect her. Her hair was all unraveled. Again after a while she said once more to her younger sisters: Come on, let us go and get wood. They came again to that [place], where they used to get wood. Again she told her younger sisters the same: Look for wood right here. When you have done getting wood, wait for me. There was one girl, [who] was meddlesome. She said to her companions: Do you suspect our elder sister? When she comes back from over there, where she goes into the forest, her hair is unraveled. There is something, that she does. Now I shall know about her. And she entered the forest after her, where she [the elder sister] was yet playing with a big bear. She [the meddlesome girl] came back out of the forest. She told her companions: Our elder sister is a very dangerous person. There is a bear, she goes to. She is still playing with him. After a short while she [the elder sister] came [to her younger sisters]. They were told by her: Come on, let us go home. Over there they got home. That meddlesome girl told her father: There is a bear, where we go for wood, our elder sister is always playing with him.

Omá nínau itsúksiua. A´nistsiu annóm Pekáni: Anápaisopuyàpistutsit kinámaists ki kòχpsíists. Annóχk ámo akétui ánnamaie itsístsàupiu kistæmóau, nís, ómæχ-

That man went out. He told these Peigans: Begin to prepare your bows and your arrows. Now here in this bunch of timber your brother-in-law, my son-in-law, a

kauχkyàio. A'kotuipotau. Stámitapoiauaie. Itsipútsiuaie amó Pekániua. Ikyáiainitsiuaie. Omá nínau itaníu: A'kototsìu. Stámototsìauaie. Omá akékoān ánistsiu omí oχsís: Omá paχkå'χsinikai, ksistoánnauk ki iχ'toχkúiniau. Istápot omím itsínitæχpi annáχk kyáio. Otokís inákåχtsì tótakit. Omá akékoān stámitaponie omím itotó'saχpiaie. Oχkátsai itoχkónim. Inákåχtsìu otokísai stæmotsim. Iχ'pítæχkayiuaie, stámoχkotsiuaie omí únists. A'ipstsiksisæmò itsístso, ki ápistutoyìu omí otokís. Otáikimok omím kyáioi. A'iksistsistotoyìu omí otokís. A'nistsiu omíksi oχsísiks.^ O'mim áχkunitapisoàuop síksikskuyi. Kitákietåχkyayìskoχtoχpuau. A'nistsiuaiks: A'nnistsàki koχtókioaists. Pinsápotoksinokik. Itástso. A'uksinatsìu omí kyáiotokìs. Itáupiu. Omíksi oχsísiks itsitápæstsoi. A'isoksakapoksisæskuyiu. A'istæmatsistsò. Nitúyi áuanistutoyìuaiks. A'ipstsiksisàmo mátsitsistso. Stámatopiu. A'toχkánnistsoiaiks. Mátæskàksipuauats.

big bear, is sitting. We shall go and try to kill him. Then they went. These Peigans commenced to shoot him. They killed him after a hard fight. That man said: We shall burn him up. Then they burned him up. That girl said to her younger sister: A bad death to her [meaning: to you], it is you, that he died from. Go over there, where that bear was killed. Take a small piece of his hide. That girl then went over there, where he had been burned up. She found his foot. She then took a small piece of his hide. She took it home, then she gave it to her elder sister. After a short while she [the elder sister] went into the forest, and fixed that piece of skin. She was already pitied [and given power] by the bear [when he was alive]. She had fixed up the hide [so that it was complete again]. She told her younger sisters: Let us go over there near the shore among the willows. I shall act to you as if I were a bear. She told them: There are your ears [that means: there is a reason to have your ears open, to be on your guard]. Don't put your hands in my kidneys [that means: don't touch me near the kidneys]. She went into the forest. She covered herself with the bear-skin. She sat down [in the brushes]. Her younger sisters went into the brushes. She would chase them out of the brushes. She would go back into the forest again.

^ [Erratum: this should be a colon rather than a full stop--Analyst]

Nitúauk omá sauåχpístsìpsiu itsitápoχtooaie. Sotǽmsapotoksinìuaie. Otsipúχpaipisaie, akå′χtsimaie, ómæχkauχkyàioyin. Otsitókskasakoaiauaie. O′tæχtaikspipokoaiauaie. Omá saåχpísàpsiu ikúiaiiu. Omátsinòkatsaie. Omím imitáiin, itápiomoàiin, mánisaikoyìn. Omá akékoån itsípstsistàpiksiu. A′nistsiuaie: Amistói imitái, spúmmòkit — nínista iχ′kyáioàsiu —, náχkstaikiχ′tòk. Omá kyáio otsítsiksipok omím imitái. Itsáukokskàsiu. Annóm matapíim stǽmæχtàinitsiu. Ki áiskò, áitoto omím oχsís. A′nistsiuaie: Okí, ǽnnisaksìst, kimátàksikiχ′tòχp. Omím okóauai itsipímiau. Otánik omí oχsís: Ni′sá, pinikíχ′tokit, kitákitåχkoàimoki. A′isæmopiau. Omá akékoån itsúmmosiu. Omíksi oyínaiks soóyi. Itsitotát[illegible]miuaiks, iχ′tauákisòp. Otánikaiks: Kaiópa moyísts? Máuksaietapiskoiau? A′nistsìuaiks: Aiá, ni′sáuàki, kínstununa iχ′kyáiæχpatòmiu. Initáiinai. Ostói itoχkyáioàsiu. Imótsiun annóm ikúnaiiim. Nistói nímoχtsikamòtsok imitáiin. I′kstunnatàpsiu. A′nnoχk síkiàupiu. A′tsitapiuàsiu. Isksinótsinoàiniki, kitáksinikoàu. Otánikaiks: Amóiaie áatsistau. Mátos, káχkitsoatài. Amátåχkusksinòs, omåχtákåχ-

She would do the same to them [chasing them out] ever and again. After a short while she went into the forest again. Then she sat down. They all went again into the brushes. She would not get up.

The same meddlesome [girl] went up to her. She stuck her hands near [her elder sister's] kidneys. When she [the elder sister] jumped up, there was a very big one, a big bear [she had turned into it]. They were chased by [that bear]. Each of them was bitten through the skull by [the bear]. That meddlesome [girl] could run fast. She was not caught by [the bear]. There was a dog [a bitch], [that] had a shelter built over her, she just had a litter of pups. That girl jumped in [into the dog's shelter]. She told her: You, this dog here, help me — my elder sister has turned into a bear —, that she might not hurt me. The bear was bitten by the dog. She [the bear] ran straight on. She killed each one of these people [camping there]. And she came back, she came to her younger sister [after having turned again into a person]. She told her: Now, come out, I shall not hurt you. They entered their own lodge. She was told by her younger sister: My elder sister, don't hurt me, you will have use of me. They had been there a long time. That girl went to get water. Her brothers had gone to war. She met them,

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kuiniχ´pì. Pinanístsis, annóm nitsitáupisinan. Aisksíniminiki omă̆χtákă̆χkuiniχ´pì, istaníkinan.

Stámaχkaiiu omá akékoăn. A´ipim. Otánik omí únists: Kitáukoitapìmi. Annái áatsistau taká kítoχkok? A´nistsiuaie: Mátsitstsiχ´p. Nistóa nitáksin iχ´tauákisòpi. A´nnyaie itsáupiu. Amói síksiksi nimoχtsítoau. Otánikaie: A´, ómim ipotóχtsi istsipópuyis. Anní síksiksii tskunakátsis. Istsiksíkasapaχkumèniki anní maksíni, kitsémaniàki. Omá akékoăn omí síksiksi itauátsimoiχ´kàtòm. I´tskùnakatsiua omí áatsistai, nítsitsiksìkaisàpaχkumi omí maksíni. Otánikaie: A´, kitséman. A´uke, oátsis. A´iχ´ketatsiuaie. Ki itomátapioyiu. A´nistsiu omí únists: Amóiai noχksóatot. Otánikaie: A´uke, áikimau, máχkstamàuntaχsaie. Mokákiu omá akékoăn. Stámotoχksìstakiuaie. A´ipatsiksi-

where she got the water. They told her: What happened to the lodges? Why are there no people about them? She told them: Oh, my elder brothers, our elder sister had a bear for a lover. He was killed. She has turned into a bear. She has massacred this whole camp. I myself have been saved by a dog. She [our elder sister] is very dangerous. Now she is still at home. She has turned again into a person. If she knows you, she will kill you. They told her: Here is a rabbit. Take it, that you may eat it. Try to find out from her, what will cause her death. Don't tell her, that we are staying here. When you know, what will cause her death, then tell us.

Then that girl went home. She entered. She was told by her elder sister: You have persons about you. Who gave you this rabbit? She answered her: There is nobody. I shot it myself at the watering-place. There it was sitting. I shot it with this willow-spear. She was told by her: Yes, put it up there by the door. Shoot at it with that willow-spear. If you hit exactly in the same place as it was wounded before [literally: in the same wound], then you are speaking the truth. That girl prayed to the willow-spear. She shot the rabbit, she hit exactly in the same place, as it was wounded before [in the same wound]. She was told by her elder sister: Yes,

539 sæmò ánistsiu únists: Annóχk áskχsaitsitàupop. Nitáikop. Annóχk kitáksopoaχtsisatò, tsánistapi kitákoχtoχkuiniχ´pì? A´nistsiuaie: Pinákoput. Moksíks nitákotæmoχtsèni. A´isæmo ánistsiuaie omí oχsís: Náχkaitsauχtsoi áatsistauaχk. Otánikaie: Sá, ni’sá, amóiaie kitoχtṓnum. A´nistsiuaie: Sá, aikípanistau, áikimau, sotǽmiuatòt. Omá akékoãna átsummòsiu. U´’siks átsinoyiu. A´nistsiuaiksaie: Annáχka kínstununa áuaniua: Moksíks nitákotamoχtsèni.

Otánikaiks: Annóχka aχkaiéniki, annístsi moyísts aχtoátot. Moksíks kænáutos. Aikókus, kokóni saă´χtsi kitsími istsă´χkstautos. Ksiskæniáutunis, matanísi „Naχkaitsáuχtsoi áatsistauaχk”, anistsísa „Nikáiχ´tsistamau”. Istsáistsipatakayayit. Nitáksikaitotaipùyiχ´pinan. Apinákuyi omá akékoãn átanistsiu oχsís: Naχkaitsáuχtsoi áatsistàuaχk. A´nistsiuaie: Á´kaiχ´tsistamainai. A´ksikeuaχtàuts? Itsáistapatakàyayiu. Itoχpókisăχpaipiĩnai, ækætă´χkyaioasìn. Omíksi moksíks itoχ-

you are speaking the truth. Now, eat it. She [the younger sister] began to cook it. And then she began to eat. She said to her elder sister: Here is some for you to eat. She was told by her: Now, I pity you, so that you may eat it alone. That young girl was wise. She then saved a piece. After a short while she said to her elder sister: Now we are always living here alone. I am afraid. Now I shall ask you: what is it, that would cause your death? She answered her: Don’t be afraid. I can only die by awls. After a while she told her younger sister: I have not eaten any of the rabbit. She was told by her: No, my elder sister, here is some, I saved for you. She told her: No, I said it just for fun, I pity you, just eat it. That girl went again for water. She saw again her elder brothers. She said to them: Our elder sister says: I would die by awls.

They told her: Now when you go home, go to each of those camps. Get all the awls. When it is night, stick them outside of your lodge in front of the door. In the morning, if she says again „I have not eaten any of the rabbit”, tell her then „I have eaten it up”. Then run outside of the lodge. We shall be standing there already. In the morning that girl said again to her younger sister: I have not eaten any of the rabbit. She answered her: I have eaten it up. What [harm]

kítoχpaipiĩnai. Sotǽmikakitàpau̦aupìnai. Omíksi manikå'piks itsáiksistoyi. Ǽnnimàukinai, áinitsìau. Omá ómæχksima ánistsiu uskáiks: Mistsí matótakik, ákitototsàu kínstununa. Stǽmitsinisìau ki itomátoiau. A'isæmo otáuatoχsau, omíma moyís itsitótoiau. Itsipímiauaie. Mátsitapiskònie. Saå'χts amóiisk akéin. Otánikoaiauaie: Káiksimmatsinoaii nisísiks. Pinátomatòk. Annóma stǽmitaupik. Kitákaukoièpyoχpuau. Pinǽstak, káχksinoksoaii, apáutakìniki. A'isàmik. A'isotǽmsàmiau. Otósau, otsóχsoaists áikåχkanaiksistsìi.

A'isæmo omí uskáuai, ánistainai Okína, otánikoaiauaie: Omáχk kínstununaχk nitsíkstunnoau. Anistsíkokuists ómima mistsísim áiskχsotspaitsotsistsinau. Annóχk matsámioki, nistóa annóma tákitaupi. Nitákitoχkusksinoau. Apinákuyi omí únstoauai otánikoaiau: Anǽtsàmik. Stǽmomatapoiau. Okínaua, áistanisooyi, itsksí'nauàsiu. Stǽmitsipstomaχkau omí moyís akimóχts nimiápi. Itsístæχkapiu, ki

will she [meaning: you] do? She ran out [of the lodge]. She [the elder sister] ran after her, she turned into a bear. She jumped on the awls. Then she could move only sitting [not able to get up or to move forward, because her feet were full of awls]. Those boys came in sight. There she was, they killed her [then and there]. The eldest [brother] told his younger brothers: Go and get some wood, we shall burn up our elder sister. Then they burned her up and went away. When they travelled, they came after a long while to a lodge. They went in. There were no people. Outside there was a woman. She told them: I am glad to see my younger brothers. Don't go away again. Stay here. I shall keep the lodge for you. Don't try [literally: think] to see me [literally: that you may see me], when I am working. Go and hunt. Then they would go out and hunt. When they came home, their food would all be ready.

After a long while the youngest of the brothers [literally: their younger brother], [who] was called Breast-man, told them: I am very much afraid of our elder sister. Every night she is always yelling over there on that tree. Now when we go hunt again, I shall stay here. I will know her [that means: I will know, what she is doing it for]. In the morning their elder sister told them: Go again and hunt. Then they

539 áinoyiu omí únists, áitapiuasìnai. Itáiamaχkiminai aunóm okóauai. Itaníinai: Amó mátsksi'nau, Okínaua ánnamauk. Itsípotapiksistsiuaie. Stámatsistaχkapìinai. A′isamo omá akéua itsésapiua. A′niiχ′k. Aχkáipiuòiau. Okínaua tsíkstùnnoau, naχksinóyis. Itstsáipiksistsiiχ′k omí maiái, ponokáiiχ′kinai. Itsíkaniksitsiuaie. Itáiniχ′katsìiχ′k Ákai-Pekàni otsínaimiks. A′uanìiχ′k: A′mauk áiau otokå′ni. Annóχk autamáksapanìstsoyi nitótokånimists. Annóχk omíksisk nisísiksk iχ′kitsíketapìi. Itáiniχ′katsìiχ′kaiks: A′iaua otokå′ni ámo nitákitakanniχ′p. Okínaua akáispiu ámo nitákitakanniχ′p. Itoχkúsksinoyiuaie omá Okínau, áinitsiua matápiks. Itsástaχkapiu. Omíχ′k ú'siks ómåχtoχpi, iχ′tsápo.

Auotátsimiuaiks. A′nistsiuaiks: Kínstunuma istúnnatàpsiu. Annóχk nítsksìnoau, kitsínaiminùniks áinitsiu. Nitáiåχtoau, otáiniχ′kataχsaiks. Maiáii nítsinoàin, ponokáiiinai. Matápiks otsíni-

went away. When Breast-man was out of sight, he turned into a bug. Then he ran into the lodge, to the upper part of it, among the trash [that was lying there]. He crept in among it, and he saw his elder sister, she had turned into a person [really being a ghost]. Then she swept their lodge there. She said: This is not a bug, it is Breast-man. She threw him towards the door. He crawled in again. After a long while that woman looked out. She said: They must be far away. I am very much afraid of Breast-man, that he might see me. Then she pulled her robe in sight, it was an elk-hide. She spread it out. She began to call the chiefs of the ancient Peigans by name. She said repeatedly: This a certain one's scalp. Now I have pretty near enough of my scalps [that means: now I will soon have scalps enough to ornament my robe]. Now those my younger brothers are seven. She called their names. Here I will sew that one's scalp. Here I will sew Breast-man's thick bunch of hair. [Now] Breast-man knew about her, [that] she killed persons. He crawled out from the lodge. He went that way, where his elder brothers had gone to hunt.

He met them. He told them: Our elder sister is very dangerous. Now I know her, [that] she kills our chiefs. I heard her, that she called their names. I saw her robe, it was an elk-hide. She

taiks otokå´noaists itáut*a*χkannim omíma maiáii. Annóχk ksistúnuni iχ´kanáiniχ´kakìu. Akatsínikiu. Kotokå´nunists ákoχtsapanistsotokâniiu. Annóχk matsámioki, aχkitsíkoχpitskitau kit*a*χkst*á*nùna. Autáχkosis, áχkitotsìmmotau. St*á*motoiau. Otánikoaiau únstoauai. Omá Okínaua nimátoχkstaχpa, máχksàms. Annóm áχksokotsitaupi. Otánik omíksi oχsísiks: Sá, iχ´pókiuo. A´ipstsiksis*a*mò mátsitanistsiuaiks: Kakó, an*á*tsàmik. St*á*momatsàmiaiks. A´utòiaiks. Otánikaiksi: Ni'sá, annóχkotaχkòsit. St*á*momatapo. Aipstsíksipiuòs, mátsit*a*skòmaχkau. Omá Okínaua pis*á*tàpsiu, itáisuiàpiu moyísts. A´uanistsiu omíksi ú'siks: Amáupik, anákau kínstununa. A´tskotos*à*mmokiu. Omí áukskau ómåχtaipsts*à*mmokoaiauaie. Mátsitaiistapomaχkàiinai. A´ipstsiksis*a*mò ánistsiu ú'siks: A´umanistò. Annóm okóai aχkúnototòχp. Ki áχkitotsimmotàup. St*á*mototòmiauaie, ki itsístapukskùsiau.

Omá akéua ítsksapiu. Itsiním sitsíi. It*a*χkyápistsiputakayayiu. Ot*ó*tomyomaχkàni, úniiχ´k: A´n-

sews the scalps of the persons, that she killed, on the robe. Now she called all of us by name. She will kill us also. She will complete her scalp-robe with our scalps. Now when we go again to hunt, we shall leave our game out on the prairie. When she goes to fetch the carcase, then we shall make our escape. Then they came home. They were told by their elder sister: I don't think, that Breast-man went to hunt. He must have been staying here [in the lodge]. She was told by her younger brothers: No, he went with us. After a short while she told them again: Go on, hunt again. Then they started on a hunt. They came home. They told her: My elder sister, go and get the carcase. Then she started. When she had gone a little way, she would run back. Breast-man was wonderful [had wonderful power], he could see through lodges. He told his elder brothers: Keep quiet, there is our elder sister. She comes back to look at us. There was a hole [in the cover of the lodge], through which she peeped in repeatedly. Then she would again run away. After a short while he told his elder brothers: She has gone for good. Let us burn this her lodge. And let us make our escape. Then they burned it [the lodge] up, and they ran away.

That woman looked back. She saw smoke. She ran home fast. When she ran inside, she said:

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539 naχkauk Okínaua, nitáinoaikimmatsistotòk. *Á*káitsinitsiua okóai. Omíksi saχkúmapiks *a*káipiχ´tsìi. Iχ´tsítsips*a*pomaχkau. Okínaua ánistsiu ú'siks: Iikákimàk, áuakokiu. Otáistoχkokoaiauaie, itsinóyiauaie. Omí únuatsìsai iχ´táiiskunakìnai, áist*a*mikamiχ´tsìnai. Ostóauai òχpsóauaists noχk*á*toχtaiskunakiau, áist*a*moχk*a*tsìpiχ´tsìau. Omíma mistsísinai, áitotaipìiau. Otsitsiíkaistokokoaiauaie. It*a*mípiksìau. Manist*á*pomaχksìpiau, nitópiiau. Okínaua nitsítsaispòpiu. St*á*mitotoinai. Otánikoaiauaie: Tsimá ik*á*motaχpuau? Okínaua mátoχkuikamotàu. Itsitápamisòyinai. Kanáumaχksìmi nítsainiaupìin. St*á*motominoχpatsìu. Manist*á*popiχ´piaiks, nitap*á*nnoχpatsìu. Okínaua ámistòk*a*mi otsókiχ´taniks. Omistsí sistsíin itsitótauanìn, otáuanikaie: Okína, okímmàni. I´tsksìnoyinaie, naχkauánik, ómim otokă´ni *á*nnimaie náχkitoaχsai. Omí òχpsíi itápaisumistsim. A´itsitap*a*myauauaχkainai. Itskúnakatsim omím okókiχ´kiniχ´piai. St*á*minoχpatsistuyiuaie. Ki ánisau.

That must be Breast-man, he has caused that I am to be pitied. Her lodge burned up. Those boys were far already. She followed. Breast-man told his elder brothers: Try hard [to make your escape], she is after us. When she came near them, they saw her. She would throw her wooden pin ahead, then she would go faster [than the pin, and she would pick it up and throw it again]. They also would shoot their arrows ahead, then they would be far away [moving faster than the arrows]. There was a tree, they ran to it. She was very close to them. They ran up [into the tree]. They sat [on the tree] according to their sizes [literally: as they were big]. Breast-man sat the highest up [being the youngest]. Then she came there. She said to them: Where will you escape? Breast-man will never escape. She went up to them. The eldest one sat the lowest down. She knocked him down first. She knocked each one down, [in the same order] as they were sitting up [in the tree]. There were only two [boys left] between Breast-man [and the woman]. There was a bird, [that] flew to him, [and] said to him: Breastman, her top-knot. He then understood [what the bird meant by these words]: He tells me [literally: that he tells me], that I must shoot her there [on a bump] on top of her head. He then began to lick his arrow.

Omíksi ú'siks áumoiiskapàtsiu. Omístsi òχpsíists nisoóyi túkskaie iχ´tsítspaχkumiu. A´nistsiuaiks: Níwaàki, ni'sáuàki, káχkipaχtoχpuau. Námapikauaniàiks. Stsíki mátoχtspαχkùmiu, ki ápoχpauàniaiks. Matstsíki átoχtspαχkùmiu, ki áumatsipuàuyaiks. O´moχtsisòoχpi, itoχkάnaipuχpaipiiaiks. Itanístsiuaiks: A´uke, tsimá ákoχkitapauop? Otánikaiks: Mátsksiniχ´p. A´nistsiuaiksi: Mátoχkoauop. Tsá áχkanistapsòp? Túkskαmi ániin: A´χkunoχkotokàsòp. A´nistsiauaie: A´kauksistotùtsp, matápiua ákaumìniokiu. Omá istsíka stάmaniu: A´χkunistsisàsop. Mátanistsiauaie: Nitų́yi ákanistokàpiu, matápiua akȣ´χkoχtakìu. Omá istsík stάmaniua: A´χkunotùiχ´koàsop. A´nistsìauaie: Einíua ákauakìua, ki ákaipainisuyòp. Ki omá ómαχksim ániu: A´uke, Okína, annóχkanìt, áχkanistapsòpi. A´nistsiuaiks: A´, nisótαmst, aχkspumáuos. Matápiua ákoχtsitauapinakumiu. Otánikaiks: A´nniχ´kaie kαnáiaχsi. A´nistsiuaiksi: A´uke, nápistsakik. Anistúinauàiniki, atάmitsapik. Stάmispumòiau. Kénnoχkauk amyȣ´χkyàitsis Iχ´kitsíkαmiks, nitsítauapinakùmiχ´pinan. A´moksi niuókskαmiks tátsikaχta, άnnistai inákstsim áipstsikàinoau, άnniaukinai omí sistsí, omá Okína otsíkakyàniki. Kénnyaie, ninȣ´χkanistaksìnoaiau.

She began to walk up to him [climbing the tree]. Then he shot at her bump-head. He then shot her down. And he came down.

He pulled his elder brothers together. He shot one of his four arrows in the air. He told them: Look out, my elder brothers, I might shoot you by accident. They just shook their legs. He shot another [arrow], and then they moved about. He shot another [arrow], and they nearly got up. The fourth time [he shot] they all jumped up. He said to them: Now, where shall we go? They told him: We don't know it. He said to them: We have no place to go. What shall we be? One said: Let us turn into rocks. They said to him: We shall be treated badly, the people will break us. Another one then said: Let us turn into trees. They told him also: It will be bad just the same, the people will chop us for wood. Another one then said: Let us turn into grass. They told him: The buffalo will eat us, and we shall be burned up [the people used to burn the old grass on the prairie; then the new grass would be green and fresh]. And the eldest said: Now, Breast-man, you must say now, what we shall be. He told them: Yes, I think then, that we should go to heaven. The people will have morning from us. They told him: That is the best of all. He told them: Come on, shut your eyes. When I tell you, then open

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your eyes [literally: look]. Then they went up to heaven. And now when the Seven [Stars] [the Dipper, or Great Bear constellation] have their heads up, then we have morning. By the side of the middle one of these three [the „handle" of the Dipper] is a small [star] scarcely to be seen [literally: is scarcely seen], that is the bird, that advised Breastman [what to do]. And that is all, I know about them. [The meddlesome women originate from the meddlesome girl in this story, and if the other girl, that had a bear for a lover, had not been killed, the same thing would happen still to-day. One thing is upheld by the he-bears still now, that is that they do not kill a woman.]

[Cf. Wissler-Duvall mbi 68 sqq., Mc Clintock ont 488 sq., Michelson jaf XXIV, 244 sqq., Dorsey cl 287 sqq., Dorsey-Kroeber ta 238 sq., Lowie a 161. 177 sqq., and also the note in Uhlenbeck obt 93, to which the following two references are to be added: Grinnell jaf VI, 44 sqq. XVI, 108 sqq.][A]

The Bunched Stars.

Omák A´kai-Pokàni ikiwókunaiiu. A´umatapotò, itáipiau. Omíksi saχkúmapìi ínnoauniks ánistsiau: Noχksíχ´kokiiaua otsi-

Long ago the ancient Peigans were all camping together. It was in the spring of the year, they were running buffalo [that means:

A [Addendum: Cf. also Dorsey-Kroeber ta 152 sq.--Analyst]

kóai. Ki áipiàii omíksi nínaiks, itɑχkstáiau, ki itɑχkyápapotsiau. Otótoχšau, mátsiχ́koyìuaiks okósoaiks. Amóksi saχkúmapìiks stɑ́motòiau. Opokásìni matsitsinóaiks. Itanístseiau: Ikúkapiu, kínnùniks otsaiíχ́koks. A'iɑmsìau. Túkskɑma itaníu: Aχkúnistapàuop. Ki omá istsíki itaníu: Mátakoχkòauop. Tukskɑ́ma ki ániu: Tsimá akitapáuop? Omá tukskɑ́ma itaníu: A'χkunspummàuop. Kitsíχ̀kauanuna ákoχtsitæsksinìm, aitstsís otsikóaiks ákitsauatainòkiua. Annóχk áukusi itsitáiχ́tsiau Myoχpokóiiks. Autúsi itsáuatainoaii Myoχpokóiikš, otsikóaiks itsitáiχ́tsiau.

they were driving the buffalo over the cliffs]. There were some boys, [who] told their fathers: Give us skins of yellow calves for robes. And those men were running buffalo, they killed them, and they came back with the pieces of the carcases. When they came, they had not got skins for their children. These boys went by themselves. They did not go with all the [other children]. They said to one another: It is bad, that our fathers did not get skins for robes for us. They were offended. One said: Let us go away. And another one said: We shall have no place to go. And one said: Where shall we go? And another one said: Let us go on high. Our people will then know from it, that when there are yellow calves, they will not see us. Since that time [literally: now] the Bunched Stars [the Pleiades] are there in the fall of the year. In the spring the Bunched Stars are not seen, [for] then there are yellow calves.

[Cf. Wissler-Duvall mbi 71 sq., and Mc Clintock ont 490].

The Milky Way.

Makúi-oχsokùi nimátsksiniχ́p, iχ́tsíniχ́katoχpi. Annó Pekɑ́niu mátaitsinikatòm Makúi-oχsokùi. Satóχtai nitsítsinikok. Annáχk Pekɑ́nikoãnaχk áinitsiuaχk sau-

I do not know, why the Wolf-road [the Milky Way] was called [by that name]. These Peigans do not talk about the Wolf-road. The people on the other side of

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539 úmitsitapìks, ánnaχkaie oχsokóai. Omí A′isinokopi ínitsiu. Itanístsiu annóma matápi: Nikáinitau annáχk kitáuksistotok. Istǽpok, káχkitsaipiauaie noχksákiaitapiiks. Akaiími sákiaitapiiks, unnátâχsimi iníks, stsíkiks áχksikæmatsinii. Katoyísa ánnauk áuaniu. Kénnaχkaie oχsokóaii. Annóistsi mistǽkists itstsíu A′isinokòpiua okóai, mistǽkaie. Annó Pekǽniu nitáiniχ′katomaie A′tsotsikaiistæki.

the mountains told me about it. One of the [ancient] Peigans killed bad people; that is his road. He killed the Inhaler. He said to these people [the Peigans]: I killed that one, that treated you badly. Go over there, that you take out those, who are yet alive. There are many, that are yet alive, a few are dead, some more may die yet. Clot-of-blood was the one, [who] said this. And that is his road. In these mountains was the Inhaler's house, it was a mountain. These Peigans called it the Mountain-with-outlets-on-all-sides.

[Cf. Grinnell blt 102, Mc Clintock ont 324. 498, and, for the story of Clot-of-blood, Uhlenbeck obt 34 sqq. and the references given obt 50, to which Dorsey tsp 80 sqq., Dorsey-Kroeber ta 298 sqq., Lowie a 135 are to be added.]

The man who was pitied by a water-bear.

Omá nínàua ǽskχsaitapistutsìu. Omím Suiâ′χkyaiòiim otsikímmokaie. Otánikaie: Kokósiks nâχkáiisokit. Tótokèkasaie, ksiskænáutunisi itáutotsim. Okósiks âχpokómiu niétæχtaii. A`iksiuósi, áistæmitsinìu okósiks. Itáisuiatapiksistsìuaiks. Omá suiâ′χkyaio íkaitsipàpiksiu. Itáiiniuàiks. A′istæmoχpìstaiiuaiks. Itauáχkaiiu omá nínau. A`ipísi, itauániu:

There was a man, [who] was always moving. He was pitied by a water-bear. He was told by him: Feed me with your children. When he was camped near, he went swimming early in the morning. [Each time] he took [one of] his children with him to the river. When he stopped [swimming], then he caught [one of] his children. Then he threw

Anná saχkúmapiu? Omí otoχkémau otáuanikaie: Kitoχpokómau. Kimáuksaisksinoàisksiks? Niuókskami okósiks itsiniánistutoyìuaiks. Omím suiă′χkyaiòi ánnimaie áiisoyiu ámo tukskáni itsínakstsìmin. Omá akéu íkakomimiuàie. Itokákiχ′koχtoyiuàie óm. A′tototsìminai. Itoχpókiòmaχkauaie. Itámsoksinoyiuaie omím suiă′χkyaiòi otsipápiks. Omí pokáiin omá nínau matsitapsúiatapiksistsiuaie omím suiă′χkyaiòi. A′umòtsiu okósiks.

Omá akéua itaχkyápasainikyàyayiu. Omí únistsi ítanistsiuàie: Nitáinoau kóminùna, otáuanistutòaχpi kokósinùniks. Otánikaie omí únistsi: Minátasàinit. A′koχkapaiaksistotoàu. Itsipím omá nínau. Itaníu: Anná pokáuaχk? Otánikaie: Mátsksinoàua. Ítaníu omá nínau: Nitáksàm. O′maχkauk áisàmiu. Omá ómaχksim akéua itanístsiuaie oχsísi: A′χsa kitsikímmokì.[A] Inákstsiminai otánikaie: O′maχkokatàiks nitsikímmokì. Ki omá ksistóa, ki áχsa kitsikímmokì? Istaχtsikáinaiskìnaiks. Omí nitúmmoyi otákometsimàn itsă′χkitàupiuaie. A′nnimaie omíksi akéks auatsímmaχkatòmiauaie. A′ikoko itsiksóatò-

them in the water. The water-bear jumped up already. He caught them. He then dived again in the water with them. Then the man would go home. When he entered, he would ask: Where is the boy? He was told by his wife [that means: by one of his wives]: You took him along with you. Why don't you know, where he is? He did the same thing to his three children. The water-bear was it [again], he fed with the youngest one. That woman [the younger wife] loved him [that boy] very much. She watched her husband. He went again swimming. She ran after him. She suddenly saw, that the water-bear jumped up. The man threw the child again in the water to the water-bear. He had killed all his children.

That woman went home crying. She said to her elder sister [the elder wife]: I saw our husband, what he was doing to our children [that means: I saw, what our husband was doing to our children]. She was told by her elder sister: Don't cry any more. We shall prepare to do away with him. That man entered. He said: Where is the child? He was told [by one of his wives]: I don't know him [that means: I don't know where he is]. That man said: I shall go and hunt. Over there he was hunting. The eldest woman asked her younger sister: What is it, you are pitied by? The younger one told her:

[A] [Erratum: this should be a sign of interrogation rather than a full stop--Analyst]

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miauaie. O´moauai itótòyin áikoko. Apinákuyi mátsamìnai. Sotǽmitsitapòiau omíksi àkéks omí nitúmmoi. A´tauatsimaχkaiàu. A´iiksistoχkìu spóχts. Omí einiótokå`n, ǽnnimaie itå´χkitaupìinai. A´utako itótòyinai. A´iksistapauyìnai, omí nitúmmoi itsitápòyinai. I´kaitapautsimàiau. Iχ´tsǽsæmiauaie aχkǽnniχ´kàie. Nitauánistsiauaie: Aiáu, aiáu, aiáu. Tǽmitotsipuyìnaie. A´itsaupaukakiòsiu. Itákàupiu. Tǽmipstoχpìu. Ki omíksi akéks itotsímmotaiau.

I am pitied by gophers. And you, and what are you pitied by? [The elder one said:] By moles. There on a hill [that man] liked to sit [literally: it was his liking to sit there]. There the women dug a hole. In the night they quit [digging a hole]. Their husband came home in the night. In the morning he hunted again. Then the women went to that hill. They again were digging a hole. It was getting thin on top. There was a buffalo-head, there he used to sit on. In the evening he came back. [When] he had finished his meal, he went to the hill. [The women] prepared to take the things they needed with them. They looked out at him through a hole in the lodge. They said to him: Alas, alas, alas [meaning, that he was getting nearer and nearer to the place, where he would fall through]. He stood by [the buffalo-head]. He began to look about. Then he sat down. Then he fell through. And the women ran for escape.

Itáipapisàminai: Wáiá'é, wáiá'é. Omák ómæχkapì'siu itóχtoyiuàie, amóiisk matapíin nåχkáiniχ´katsimàiin. Omí apí'si itanístsiuaie: Kímmokit, nåχkamískapàkit. Otánikaie: A´, takauátsimaχk auátsimàni. Itomátapauatsimàχkau omí apí'si. Ki áisæmo ákapinàku itsiksúo omá apí's. Iksístoχkìu, amói aukǽtauotsimaχkatå`χp. Itáto omá apí'siu „uúu", nisoóyi otátsautàtoχsists. Itåχkǽnautotòyin otápi'sìsin. O´mæχkapì'siks,

He was yelling: Help me, help me. There was a wolf, he heard, there was a person calling for help. He said to the wolf: Pity me, pull me up. He was told by [the wolf]: Yes, I shall dig a hole. The wolf began to dig a hole. And after a long while, towards morning, the wolf quit [digging]. It was very thin, that he did not dig. The wolf howled „uuu", four times he howled [literally: four were his howlings].

ksináaiks, sinopáiks, otátuyiks, mísinskìks otánikaiks: A´uke, áχsa kímoχtauàtsimaχp? Itanístsiuaiks: A´momaie matápiu, tsíksikìmmau. Sáutoyiuàie, ákokosimiuàie. A´koχpokàpauàuaχkamiuaie. Itanístsiuaiks: A´ukè, ánnomatapauatsimàχkàk. Kiták*asa*moχpuàu, áukanaistatòikainoàiniki. A´utakatsiuaiks. A´ukanaistatoikàiau. O´m*a*χkapì'siu natsíkauatsimaχkau. T*á*mipim. Nitáiikàkimau, itsínniuaie. Its*á*skapatsiuàie. Itanístsiu: Káχksamotapaitsìnikitsiχ´puau. Náukit*a*χk*à*naisaksìau. Itomátòiau amó otapí'sisin.

Omá matápiu t*á*mitsinàpauàuaχkau otápi'sìsin. Omá túksk*a*m manáukin mánotò. A´niu: A´maie pískan. Nitoχpóksìmiks áukataii. Ki omá matápiu ánistsiu omí únni apí'si: Kí kúnitapàuop omí pískan. Kokúyi itomatóiau. T*á*mitotòiauaie omí pískan. Itanístsiu amó otápi'sisin: Nitákotòmitsip. Nitákitaisikàipiksiχ´p akánists. T*á*mitsipìmaie. Itápåχkusksinimàie. K*a*náiksiststsìi otokyápokists. *A*´nnistsinie áisikapìnimaists. T*á*ms*a*ksiu. Itanístsiu omí únni: A´uke, annoχkanáipis, aχkitúnnioyì. Ki itsítoχk*a*nàipim amóm pískanim. M*á*ksiniks itomátapioyiau apí'siks. Màtåχkaχsíua,

All the wolves came. The wolves, the coyotes, the kit-foxes, the foxes, the badgers, [all of them came to the wolf, and] said to him: Now, why did you invite us? He told them: Here is a person, I pity him very much. He [who] takes him out, he is to have him for a child. He is to have him travelling about with him. He [the wolf] told them: Now, start in to dig the holes. I will look at you, when all your tails are out of sight. He began to go around them. All their tails were out of sight. The wolf had already dug his hole. Then he entered [the hole]. He tried hard for a while, he caught him. He pulled him out. He told the others: You might wear your claws out for nothing. Now they all came out [of their holes]. All these wolves then went away.

That person then travelled about among the wolves. There was a young wolf [literally: a new-breast], [that] had just come. He said: There is a buffalo-corral. My companions were snared. And that person told his father, the wolf: Let us go over to that buffalo-corral. In the night they started. Then they came to the corral. He told the wolves: I shall go in first. I shall let down the snares. Then he entered [the corral]. Then he began to find out [literally: to know about] [how the snares were fixed]. They were all made out of raw-hides. He let them down. Then he went

máχksoatå`χpiau. Kákainokauainipotsìau. Ki amóm matápiuæm, otáioχtòæχs apí'siks, áitamètakìu. A´pinàko itåχkánauistapomàχkau amó otókuyìsin. Ki amóm mátapiuæ̀m itåχkánaitapò. Itápæsàtsim otokánists. Itámsoksinimàists, otoχkánaiàmiχ´taitsisàists. Sotámipitsìtsimaists. Kokúyi itáiatòiinai: Uuu, népuχkanòpskàkò +. Iχ´tauáninàii, màtaχsíua otsóaχsists. Otoχkóaχsists makápiaists. Amóm matápiuæ̀m itaníu: A´χsi auáuaχsi iststækík, áχkitsksinoàu amóχk áiatòaχk.

A´tsikoko, nitåχkánaχtòmaχkau. Omá mátapìua itanístsiu omí únni ómæχkapì'si: Nistóa tákotòmitsip. Tánitsipìmaie. Itápæsàtsim akánists. Itáisikapìnimaists. Itæχkúsksininàists auáuaχsists, mókàkists, pomísts, káiists, òsákiks. A´inokoχkòyiu. Itåχkánipìmiau. Itaumátapioyiau. A´itoχtosinipotsìiau, ótsiksimatoχkòsau. A´umatapo apináku itåχkánauχsomaχkàu. Ki amóm matápiuæm ápinaku matsítotosàtsim otoká-

out [of the corral]. He told his father: Now, let them all come in, that they might eat. Then they all entered the buffalo-corral. The wolves then began to eat the carcases. It was not good, what they had to eat [i. e. there was no plenty of good meat]. They just fought over it. And these people [the Peigans that were corralling] were happy, when they heard the wolves [thinking that many of them were snared]. In the morning all these wolves ran away. And the people all went over. They began to look at their snares. Then they saw them [the snares], that they were all lying there for nothing. Then they suspected them [the snares]. In the night he [the wolf-person] howled: Uuu, I was taken a captive by wolves. He said that, because his food was not good. What he had got to eat, was bad. The people said [to one another]: Put good food [in the corral], that we might know this one, who is howling.

[When] it was night again, they all [the wolves] ran [towards the corral]. That person said to his father, the wolf: I shall go in first. Then he entered. He began to look at the snares. He let them down. Then he began to know the food(s), the pemmican(s), the fat(s), the dried meat(s), the back-fat(s). He was happy over the food [he found there]. They all entered. Then they began to eat. They were nists, mátåχkænaisikàipiksìpiaists. I´tsksinìm, matápi amóχk, áuksistutsìmaχk akánists. Amóistsi itsipótsiχ´pistsi auáuaχsistsi iχ´kænáitsistàpiau. Itaníu: A´uke, annóχk áiàksikòkuiχ´k ákokakiχ´kiχ´tsiχ´p.

Kokúỵi itatsótopatòm annóm pískanim. Itåχkænáiiskiχ´tsìu. Tǽmsoksinoyiuaie amói otápi'sisìni, ótsitsinauàuaχkàni ænník matápìin. Annákauk tǽmatoχkænnitàuṭò. Atsipím omá matápiu. Ki ákauakàtau. A´tomatapsikàpinim akánists. Itauákoau. Itsínnau. A´moiàuk, áitapæspuχpàuaniu. A´itapæχpæksikinàu. A´itåχpakùỵisuỵìau oápsspiks. A´kaitaiauapi'siuàsiu oápsspiks. A´kaumatapimoỵìsiu ostoksísi. Okítsiks ǽnniksiaie áitapi'siuàsiu. Itæχkápiau moỵísts. A´itsipim. Itåχkǽnnitaipiòp. A´kitsìnikìu. Osótæmanìk omí nínai: Tsá kanistǽpitsinapauàuaχkaχpa api'siks? A´nistsiuaie: A´, nitoχkémaiks nitátænniokiàu. Amóksisk api'siks nítsautòkiau. Nitánistaiàu: Kitákapoχkuàimokiχ´puau. A´nnauk nistóa nitáisikaipiksìχ´pi akánists. Amói nitáikitaiimmaĩ api'siks. Ninátakatsitsitapiuàspa. Nitsínauapi'siuàs. Potókik. A´nnyaie nimátakatauksitutsìχ´pa pískaists. Kǽnnimaie iχ´kakútsiu.

fighting and biting each other, because they were happy to get something to eat. In the beginning of the day they all ran out [to the prairie]. And [when] in the morning the people came again to look at their snares, they were all put down again. Then they knew, [that] it was a person, that treated the snares badly. The food, that was put there, was all eaten up. They said [to one another]: Now this coming night we shall watch it [the buffalo-corral].

In the night they sat all around this buffalo-corral. They all lay low [so that they could not be seen]. Then they saw among these wolves a person walking with them. There they all came up to [the corral]. That person entered. Then [the people] all walked in a circle [around him]. He began again to put down the snares. Then he was chased. He was caught. Here he was, he was just jumping about. He just clattered his teeth. His eyes were burning. He had turned into a wolf about his eyes. He had begun to have hair on his face. [Also] about his fingers he had turned into a wolf. He was taken home to the lodges. He entered [a lodge]. They all entered the same [lodge]. He was to tell the news. Then he was asked by the chief: How did you come to travel about among the wolves? He told him: Yes, my wives dug a hole for me. These wolves pulled me out. I told them: You

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will have profit from me. I was the one, that let down the snares. I am used to these wolves. I shall not be a real person again. I have turned into a wolf now. Let me loose. Now I will not do harm any more to the buffalo-corrals. And now the boiling is ended.

[Cf. Wissler-Duvall mbi 148 sqq.] A

The man who was pitied by wolves &c.

Omá níuaiiχ'k, nátok*a*mi otoχkémaiks, okósiks niuókskɑmi iikúnnautsiau. Mátauχkòyiau. A'utstuyìu. Noχkápaisàmiu, mátoχkoinimìua. Ki áiiksipùyin*a*m máχksoatåχp. Itopákiiau. Otsíχ'kauai ápsamìu. T*á*mitokèkau. Å'χputau kokúyi. Iiksímiko. Sákiaupiau, itóχtsimiau åisuistsikoniå'χsiu. Itanístsiu otoχkéman: Saiís*a*pìt. Manísts*a*ps, akáitapìi manikå'piks. Iχ'k*a*náuapi'sìiaiks. Kanáiistsiau íksisàkui. Itsitáipimaiks. Otánikaiks: A'moistsimaie, saáutsik, auáuaχsini. Matsiníau, aiisóiau, pekísau, mánoiau, máukaiis, manist*á*piksistùpiχ'pi. *A*'nnyaie nítskàpoχkatàu. Otánikaie: A'maie paiískiua. Kitáuanik, kikáisksinok, kitúnnauts, káχkitapistutspiχ'p. Kitáikit*a*χkimatskòko. Ki ámoχk kokúyiχ'k otsítoχkòyiχ'pi, áikamotàu máχksoatåχp. Itáunaukoyìu.

A man, his two wives, [and] his three children were very hungry. They had nothing to eat. The winter had come. He was hunting about, he did not find any buffalo. And he had suffered very much for something to eat. They moved camp. He looked for his people. Then he camped. It snowed during the night. The snow was deep. [While] they were still sitting [in their lodge], they heard, [some one] was knocking the snow off himself. He told his wife: Look out. When she looked [out], there were many people, young men. They all had wolf-robes. All of them had packed meat on their back. Then they began to go in [to the lodge]. They said to him: There is some food, go out and get it. There were tongues, boss-ribs, ribs, flanks, a breast, as they are the choicest [parts of

A [Addendum: The latter part of this story corresponds to Dorsey-Kroeber ta 190 sqq.--Analyst]

A′ksòkniau akáitapì amóksi manikå′piks. Stsíkiks saå′χtsim ákitsipòtaiau. Annóma iksínakåχtsìu moỵísim. Omá nínau áuanistsiuaiks: Matsikíua, annóma káχkitoχkanaiaukanoaii. Ki omí túksk*a*m manikå′pi otsítanikaie: Matsikíua saå′χtsim máχkitsokaniau. Itoχk*á*naisaksìau. Omá nínaua itanístsiu otoχkémaiks: Kik*á*taisksinoauàuaiksau? T*a*ká áuatsàpsiua? Akéks. *Á*′nni nimátsksinoanàniks. Omá nínaua ánistsiuaiks: Matsitapíuaiksau. Ksistápitapìau. Ot*á*miokàiau. Ki apináko ánistsiuaiks: Ikstuyíu, matákopakìiχ′p. Otánikaiks: Matsikíu, ap*á*kiit. Kom*á*nistàmiks amóksi akáitapìiau ákauχk*a*nåχpatakìau. A′nistsiuaiks: A′, t*a*ká annáχk nínauaχk? O′m*a*χkokuyi nínau, Ksinápiua nínau, Otátuyiu nínau, Sinopáua nínau, Om*a*χkápikaii nínau. *Á*′nniksaie istsínaii.

the buffalo]. In that way he was brought these things to eat. [The chief of the young men] told him: Over there is somebody corralling. He says to you, he already knows you, [that] you are hungry, [and for that reason he wants you,] that you move over there [where he is]. [When you come there,] everybody will give you some food. And this night, when he got something to eat [from those young men], he was saved by having something to eat. He was happy, having eaten his fill.

These many young men would go to sleep. Some of them were going to make a fire outside. That lodge there was very small. That man told them: It does not matter [that means: there is no objection against it], that you all sleep in here. And one of the young men told him: It does not matter, that they sleep outside. All of them went out. That maŋ said to his wives: Do you know them? [When he did not get any answer, he said:] Who is a fool? Women [are fools]. [Then the women said:] We don't know them. That man told [his wives]: They are no human beings. They are false persons. Then they slept. And in the morning he told them [the young men]: It is very cold, so we will not move. They told him: It does not matter, move [anyhow]. These many people will pack your lodge-poles. He said

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Aitotsístutsiuàiks. Otámokaiks. Omí O´maχkokuyi otámok. Kainápi omátamok. Ki Otátuyi omátamok. Sinopáì omátamok. Omaχkápikaii omátamok. Otaχkauä´χkokaiks auáuaχsi, máχkaatäχpi. Otánikaiks: Kakáupit. Apinákus áksipiskiòp. Kitáksinoksàtskoko. Itámsokoχtsimìu, otaístsèkinis. A´ipiaiinai. A´isamò itsitáutsipoχtòχpi mauistápiksistàpiχ´p íksisakuìsts. Ki otámiskainòksiu. A´istsiu motúyi, otsítamok omí O´maχkokuyi. Otsítanikaie: Anápaiàkòt. Nitáakannitò. Mátsitapì annó matapíuaan. Kitáiksistsinoksàtskoko. Otápinàkoχs, akauä´χkanisauàtapiskò moyísts. A´ukanauanitotuìpstosiu. Otánikaie: O´mi nimátsitapitapìiχ´pinan. A´upakìau. Omá nínau niä´χkèmiu. Otsíχ´kauai itotóaie. I`kúnnotsìnai. Ostói iχ´toχkóyimi. Itanístsiuaie: Omí pískan ákitapistutsòp. A´kitautòaii mákainiks. A´koχtoχkòiop. A´itotsistutsiuàie, ki áukanaukamotàu máχksoatoχp. Iχ´tsínauàsiua omíχ´k otoχkóniman anáuaχsiniχ´k. Ki ánnyaie nitakútsiu.

[p.122]

to them: Yes, who is the chief [that means: your chief]? [They answered:] Big-wolf is a chief, Old-coyote is a chief, Red-fox is a chief, Kit-fox is a chief, Big-skunk is a chief. Those are the chiefs.

He moved and came to them. They invited him. Big-wolf invited him. Old-coyote invited him also. And Red-fox invited him also. Kit-fox invited him also. Big-skunk invited him also. They all gave him food, that he might eat. They said to him: Just sit there. To-morrow we will corral. You will be given choice parts of meat. Then he suddenly heard, that they made noise. They made the buffalo jump off the cliff. What was brought to him after a long while, were all the choice parts of the meat. And then he had plenty of food. [When] spring was getting near, he was invited by Big-wolf. He was told by him: Be prepared to go quickly. I [that means: we, the whole tribe] am going to separate. These people are no persons. You have been given choice parts of meat. When it was morning, there was nobody at all in the lodges. They all went to enter their holes [being wolves, coyotes &c.]. [Big-wolf] said to him: We belong over there in that other place. They [the man and his family] moved. That man was an owner of beaver-rolls. He got to his tribe. They [the Peigans] were very hungry. From him they got something to eat. He said to [his tribe]: We will move to the buffalo-corral over there. We will take the carcases. From that we shall have something to eat. They moved and came there, and they were all saved by having something to eat. He became a chief, because he found the food. And now the boiling is ended.

Red-head.

Ákai-Pekὰni omá manikă'pi mátoχkuĭĭχ`kauayìu, áistαmitsìtapaukunaĭĭχ'k. Omá manikă'piua áinitsiu Pekάni, Iksístsiu. Omí oksísts ánistaiin Maistáke. Otskάnetàm maistoíks ki mamiátsìkimiiks. Itautóyiau omí manikă'pi, itáutoiomiop. Omíksi otskάnetàmiks áistαmanii Mékyotokă`n: Initsís anná akéu. Omám Ákai-Pekὰniua otsínaim otάnni mátaiomiu. Omá manikă'pi matsoáps stάmoχtoàtsiu omí akékoăn. A'nistsiuaie: A'χkunoχpokisòp. Otánikaie: Initáiniki Mékyotokă`ni, nitákitsitòm. Ki omá manikă'piua otsikíinmok ísistsiks. Ki omá Mékyotokă`niua mátoχkuiniua. Omá manikă'piua ánistsiu omí akékoăn: A', nitáksinitau Mékyotokă`ni. Omá manikă'piua itápistutsim omí iít. A'iiksiksìsakoaie, itsítstomaie ánnauk oχkináiks. Itsitápo Mékyotokă`ni. A'iistoχkoyiuaie. Itákeuàsiu. Iikítsiuakèu. Stάmsepitotoaie, mátsi-

There was a young man of the ancient Peigans, he had no clan, he camped about alone. That young man killed the Peigans. He had a mother. His mother was called Crow-woman. His pets were crows and magpies. [Women] would come to that young man, they came to marry him. His pets used to tell Red-head [this was the name of that young man]: Kill that woman. There was a chief of the ancient Peigans, whose [literally: his] daughter did not [want to] marry. There was a good-looking young man, he went towards that girl. He said to her: Let us be together. She told him: If you kill Red-head, I shall marry [you]. And that young man was pitied by wolverines. And that Red-head could not be killed. That young man told the girl: Yes, I shall kill Red-head. That young man sharpened [literally:

539 tsipìmatsaie. Stámitotsiksàsiuaie, omí opitám ómoχtaisomòspi. Sauumáisopuyìnakus, itáisamiu, ki omá kipitákeu áikskinisomòsiu. Omí aké itsipúauinai, otsitsínauiskipokaie. A'nistsìiχ'k omí kipitáke: Na'á, noχkspúmmokit, nímoχtoto, koχkóa náχkitsitòms. Nimátaiomiχ'pa. Otánik omí kipitáke: Noχkóa otoχkémaiks áinitsiu. Otskánetàmiks ánniksauki. Annóχk kitákspum. A'upokaχkaiimìuaie.

Otáipisau, amóksi maistoíks ki mamiátsìkimiks itauánistsiau omí kipitáke Maistáke: Nánapinìua ki nánaikinakìm. Itoχpókiauàniau. A'nnikàukinai, áχkiapapòtsinai. Itsitótauaniau, auánistsiauaie Mékyotokā`ni. Anákaie nánàpiniu ki nánaikinakìm, initsís. A'uto Mékyotokā`ni, omí oksísts itsitápsaksìn. Otánikaie: O'χtòkit annóχk nitáiaisistsikò. Kitskánetàmiks iikástoksoyìi. Pinínitsis. Annákaie akéun, itsipím. Omá

put in order] an elk-horn [that he had]. It got to be very sharp, he put it away along the calf-side of his leg. He went to Red-head. He came close to him. He turned into a woman. He was [now] a very good-looking woman. Then he came there in the night, he did not enter. Then he hid himself near by, where that old woman [Red-head's mother] had got her water. Before day-light he [Red-head] went to hunt, and that old woman went after morning-water [that means: went early after water]. That woman [viz. the young man who had turned into a woman] got up, she kissed her [Red-head's mother]. She [that young man] said to that old woman: Mother, help me, I have come, that I might marry your son. I am not married. She was told by that old woman: My son kills his wives. His pets are the ones [that tell him to do so]. Now I shall help you. She [that young man] went home with her.

When they entered, these crows and magpies told that old woman Crow-woman: She has a man's eyes, and she has a man's legs. They flew towards him [Red-head]. There he was, he came home with the pieces of the carcase. They flew to him, they told Red-head: There is one with a man's eyes and with a man's legs, kill him. Red-head came home, his mother went out to meet him. She told him: Listen

kipitákeua itsipím, ki omí oχkói sákoiipìm. Itótsisapuyiua omá aké. Omí oχkói nánauaikimàuoyinai, ákaupìn. Ki omá akéua itsikímau. Itsínauiskipìua, itoχkótsiuaie omístsi atsikíni, kaié iχ'táukatåχpiaists, ki omí mókàkin, iχ'poχtóχp saámi, må'χtαkominiiχ'piaie. Ki áutsoyiu omí mókàkin, ki áχsimiuaie. Otátsistotokaie. Omíksi otskánetàuniks mátaiokau. Otáuanikàiks Mékyotokå`ni: Mátakèuats, nánapiniua ki nánaikinakìm. A'isooyi kokuísts, ki itsístsikoiau omíksi otskánetàmiks. Itsístapauaniàiks, itápaskamiàiks, matápi máχkitapoχtoòχs.

A'isitoyi kokuísts, ki apinákuyi ksiskαniáutuni omá akéua otánik Mékyotokå`n: O'mim atsóaskùyi akúnitapàuop, káχkitotonàuki. Mátsisαmoa itsókau. Omá akéua itsénnaukimiuàie, ki omí itótsim iít, itsitsápistaimaie oχtókisaii, ki áinitsiua, ki itsáutomoyiua, ki itotsímmotau. A'ipiχ'tsiu. Ki omíksi mamiátsìkimiks itótauaniau. A'nistsiau omí kipitáke: Amó paχkå'χsiniχ'kaie, ákainitau Mékyotokå`niua. Kitáuan „A'keu". A'itapòmaχkau omá kipitáke. Ki áinoyiu oχkói, ákainitàinai. Otánik omá kipitákeu

to me, now I get tired. Your pets eat awfully much. Don't kill her. There is a woman, she came in. That old woman entered, and her son came in the last. She [Red-head's mother] stood before that woman. Her son finally went to the upper part of the lodge, he was seated already. And that woman [the young man] went to the upper part of the lodge. She kissed him, she gave him moccasins, ornamented with quills, and pemmican, mixed with medicine, that he might love her. And he ate that pemmican, and he liked her. She cheated him. Those pets never slept. They told Red-head: She is not a woman, she has a man's eyes, and she has a man's legs. Four nights passed, and his pets got tired. They flew away, they were watching about, if there were some people coming [that they might tell Red-head to kill them].

Five nights passed, and in the morning that woman was told by Red-head: Let us go into that forest over there, that you may look on my head for lice. It was not a long while, then he fell asleep. That woman put his head down, and took the elk-horn, she hammered it in into his ear, and she killed him, and she scalped him, and she ran away. She was far away. And those magpies flew to [the lodge]. They said to that old woman: This one [meaning: you] may die a bad death, Red-head is killed.

539 mamiátsìkimiks: Kitáipotoχpinan. Atsíuaskui tákitapoχpinan, ki maistoíks nitúmmoists ákitapoiau. Ki omá manikă′piu sotámoto. Itamiátayayiu. Omí otokă′ni stámoχkotsiu omí akékoăn. Sotámitominai, ki itaχtsíuàutsim omí maáχsi otsínaisini. Kέnnimaie itápauauatutsìpiu A′kai-Pekàni. Kέnnimaie iχ′kakútsiu.

You used to say „She is a woman". Then that old woman ran. And she saw her son, [that] he was killed. That old woman was told by the magpies: We let you go [that means: we won't have anything to do with you]. We shall go to the forest, and the crows will go to the hills. And that young man [that had been turned into a woman, and who had taken now his own shape] then came home. He came up going in a circle [and showing his scalp]. He then gave his scalp to that girl. Then she married him, and then he took his father-in-law's chieftainship. And from that time he was the leader of the ancient Peigans, while they were moving. And now the boiling is ended.

[Cf. Wissler-Duvall mbi 129 sqq. A

The deserted children.

Omák A′kai-Pekàniua ikiwókunaiiu. Opokásina iχ′kanékoχpitàuaχkau. Omá nínaipokau itoχkónoyiu omíksim kstsíi. Amó opokásina iχ′tsítaχkitsiuàiks. Omá nínaipokau itaχkyápasainikyàyayiu. A′nistsiu únni: Anníksiskaie kstsíi nitoχkóniman. Annáχka opokásinaχka iχ′taχkiχ′tsíua. Nimátoχtotàkiχ′paiks. Omá nínau sotámsaksiu. Itsáisto. A′nistsiu annóm matápìuam:

Long ago the ancient Peigans were all camped together. All the children went out to play. A chief's-child found some sea-shells. All these children crowded together and took them away. That chief's-child ran home crying. He told his father: I found there some sea-shells. The children crowded together and took them away. I did not get any of them. That chief then went

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A [Addendum: Cf. also Dorsey-Kroeber ta 126 sqq. 133 sqq.— Analyst]

Noχkóa anníksiskaie kstsíi otoχkóniman. Mátoχtotakìuaiks. Ǽnisk opokásinisk itsiniótoìnaiks. Annóχk ákopakìop. A´ksipuyimikiå`χsataiau. Sotǽmopakìop. Omá nínau itsíkitaipuyiu. A´ikakòtutsop. Omí mǽnistami iχ´tsitáipuimikiåkiua. A´iiksisæmò amóksi ómæχkaikèkoaiks ánistsiau oχsísoaiks: Annaχkímàk. Itåχkǽnaumatapomaχkaii. A´isæmo omá kímmatapsaχkùmapi, ákspæpinìu, itskótaipiu. A´nistsiu omíksi akékoaiks: A'eá, ni'sáuaki, kokúnunists ǽkaisauainakuyi. Otsítæsksapiniokàiks, ki otánikaiks: Kitsaiépits. A´nistsiuaiks: Sá, nitsémæni, ǽkaisauainakuyi kókununists. Otánikaiks: Aiskótos omíksisk pokáiksk, ákitsksìniχ´p, sakáiχ´tsisi moyísts. Nitákoχtoitsaananiau koápsspiks. Matsisæmóa itskotóiau omíksi pokáiks. A´nistsìau únstoauaiks: Ǽ´kaitaukskitsp. Kokúnunists ǽkaisauainakuyi.

Itåχkǽnauæχkaiìau. Otótamisooχsau, kúksinimiau mǽmapists. Itsitápauauaχkàiau. A´isæmo itoχkónimiau potútskuyi. Sotǽmoχtsapòiau. Itoχkónimiau omí æsǽmako. A´uaniau: Na'áiau, amóiauk kisǽmakomi. A´tsisæmò mǽnistaminai atoχkónoyiiau. Nitúyi ániau: Na'áiau, amóiauk kimǽnistàmi. Itǽmsokoχtoyìiau,

out. He cried over the camp. He told these people: My son found there some sea-shells. He did not get any of them. Those children took them away. Now let us move. We shall push the grass up [to cover the tracks]. Then they moved. That chief stood back alone. They all moved. He pushed the grass up with the lodge-pole. After a long while these big girls said to their younger brothers and sisters: Go home and get something to eat [for us all]. They all started to run [home]. After a long while a poor boy with sore eyes [literally: his eyes were sore] came back. He told the girls: Oh, my elder sisters, our lodges have disappeared. They threw dust in his eyes, and told him: You are lying. He said to them: No, I am right, our lodges have disappeared. They told him: When the children come back, we shall know, if the lodges are still there. We shall fill your eyes with dust. After a short while the children came back. They told their elder sisters: We are deserted. Our lodges have disappeared.

Then they all went home. When they came in sight [of the place where the lodges had been], they only saw the deserted camp-ground. They walked about. After a while they found the trail [of their parents who had moved]. They followed it. They found a long round stone. They said: Mother, here is your long

539 amóiisk kipitáke. Otánikoaiauaie: Púχsapuχtsik. Itsitánietakìau. Stǽmitotòyiauaie, tsimá kipitákeinai. U'nisoχkòiai kyáioyin. A'nistsiauaie: Naáχsi, kitómitama kumátsis, náχkitsisìksipokinàn. Ki oχkúmatsiua otómitam. A'nistsiuaiks: Sotǽmipik, nókòsaki, ómi istópik. A'ikòkò, ánistsiuaiks: Nókòsaki, kænáiχ'tsapoχkìsik. Káinaiskinaiks ikákaiimi, káχkitsitàipoχksistskìnopokoaii. Omá túkskæm akékoan omí oχsís ánistsiu: Piniókatùki, nitsíkstùnnoau omá kipitáke. A'sæmis. Atǽmikstsìniχ'tsit noχtókisi, máksinikisi. A'ukænaiokaiau. Omá kipitákeu itsipúau. Itomátapìkæχkòkitsiuaiks. Omá saχkúmapiua itsíkstsinipiu ánists. Itsipúχpauanìnai, ánistsìinai omí kipitáke: Aiá, na'á, kímmokit. Kamótsokìnan, kitákoχkòsimokiχ'pinàn. Otánikaie: Kakó, matáχketatskokit. Anná kisís annóm itskitsís. A'nistsiuaie: Sá, na'á, ìksikàpsiu nisísa, kitáksikàpistotòk. Mátsoksìmmats, nitáksimàtamau.

round stone [used as a whetstone]. Again after a while they found a lodge-pole. They said in the same way: Mother, here is your lodge-pole. Then they suddenly heard, there was an old woman. They were told by her: This way. Then they were happy. Then they came, where the old woman was. Her pet-animal was a bear. They told her: Grandmother, forbid your dog to bite us [literally: that he might bite us]. And she forbade her dog. She told them: Come right in, my children, sit down over there. [When] it was night, she told them: My children, lie all of you with the head to the centre of the lodge. There are a great many mice, [so there is danger] that they might bite your hair off. One girl told her younger brother: Don't sleep now, I am very much afraid of that old woman. Watch her. You [must] bite the end of my ear, when she is going to kill us. All of them slept. That old woman got up. She began to cut their heads off. That boy bit his elder sister. She jumped up, she told that old woman: Oh mother, pity me. Let us live, you will have use of us [she means only herself and her little brother]. She was told by [the old woman]: Come on, go and get me water to put it in the pot. Leave that younger brother of yours here. She answered her: No, mother, my younger brother is very dirty, he

A″inoyiu omí kipitáke, otáiniχ´tat*a*χs omíksisk pokáiks otsíkoχkokitàiks. A″is*a*mo omátanik omí kipitáke: Summósit. Nikákitsìniχ´ta. Sot*á*msimàtamiu omí oχsís. Niét*a*χtai áitòtò. Itsinóyiu omím suyést*a*mikin. A´nistsiuaie: A″io, amistóm suyést*a*miki, noχksikímmokinàn, noχkop*á*mipiokinan. Otánikaie: A´, kipotónokit. Ki áumatapotònaiuaie. A´nistsiuaie: Aiáu, káitsiuokomìpum. Otánikaie: A´uke, istoχkitópit nokakíni. Omá akékoãn omím ponokáutokã`ni ánistomaie. O´χtoàiniki, annáχk kipitákeuaχk áiniχ´katsìniki, auánistsis: Kéka, nisísa ninát*a*ssau. Takitsípiχ´ts. Sot*á*mamiàupiu, áup*a*mò, itsístapistsipatakaie. A´is*a*mò omá kipitákeua itsíniχ´katsìua omí akékoãn. A´nistsiuaie: Anétakit. Omím ponokáutokã`ni otánik: Kéka, nisísa nit*á*ssau. A´nistsiuaie: Aháu, nitáinoaiàkitapò. A″itòtò niét*a*χtai, mátsinoyìuats omí akékoãn. Omím ponokáutokã`ni áitapò, ánistomaie: A´momaie áχkauaniu: Nisísa nit*á*ssau. Itáupokiχ´kìnimaie. Omí suyést*a*miki ánistsiu: Amóm psóaup*a*mìpiok? Ki otánikaie: Kipotónokit. Aitotópiuaie. A´nistsiuaie: Ainháu, máip*a*χkòχsinisikapokomipùmini. Otánikaie: A´uke, nópaàua istópit. Itsóoinai. T*á*tsikaχtsim aitototsíminai. Itaníiuai: I´stsipiik*a*nà. Iχ´pistsístaìinai. K*é*nnyaie itoχkúiniu omá kipitáke.

will dirty you. He is not heavy, I will pack him on my back.

She saw, that the old woman was boiling those children, whose heads she had cut off. After a while that old woman told her again: Go after water. I will boil [some more of these children's meat]. She then packed her younger brother on her back. She came to the river. She saw there a water-bull. She told him: Help us, this water-bull here, pity us, take us across. He told her: Yes, look on my head for lice, just for a while. And she began to look for lice on his head. She told him: Oh, your lice taste good. He told her: Come on, sit down on my back. That girl said to an elk-head there [on the shore of the river]: If you hear, that that old woman calls for me, tell her then: Wait, I am wiping my younger brother. [In the mean time] I shall be far away. She got on the water-bull, she crossed, she ran away [with her little brother]. After a while that old woman called the girl. She told her: Hurry up. That elk-head said to her: Wait, I am wiping my younger brother. She [the old woman] said to her: Oh yes, I shall go after [you]. She came to the river, she did not see the girl. She came to that elk-head, she told it: This is the one, that was always saying: I am wiping my younger brother. She broke the head. [Therefore elk-heads do not talk nowadays

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Omá akékoān ki oχsís kaiiksípiχ´tsiau. A´ikòkò, moyísts itsinímiau. Aiskínatsiu, itsítokoinu moyísts. Itæχtápaipstsàtsimiau. A´ukònimiau okóauai. Omí kitsímik iχ´tsitánistsiu omí oksístoai: Na'á, amáuok koχkóa. Omá nínau itaníu: Há, káχkaukokos. A´nistsiu otoχkéman: Saiáisæmis. Omá akéua itsáksiua, itsinóyiu otænni ki oχkói. Otánikaie: Na'á, nitsíksistsikò. Amáuoka koχkóa. Sotæmatsipìm, ánistsiu ómi: A´nnaχkauk annáχk opokásin ikskítau. Omá akékoān sotæmistsiskoχtoiipim úuni ki oksísts okóai. Omá nínau itsā´χpaipiu. Itaníu: Ikskítauaχk akāχtáutoχp. Ksiskæniáutunii nítsikskæniaupakìi. Omá akékoān ki oχsís omíma mistsísinai sotæmitsisksìpistaiau. Omá kipitákeiχ´k otómitam ánistain Soyi sí, mokækiinai. Omá kipit-

any more.] She said to the water-bull: Why does not this one take me across? And she was told by him: Look on my head for lice, just for a while. She came and sat by him. She said to him: Oh, your lice have a bad-death-dirty taste [i. e. a damned dirty taste]. He told her: Come on, sit on the nether part of my back. He went in [the water]. He came swimming to the middle of the water. He said: I am going to throw my back sideways. He dived with her. That is the way, that that old woman died. [If that old woman had not been killed off, there would be still such women nowadays.]

That girl and her younger brother went very far off. It was night, [when] they saw the lodges. It was dark, they went among the lodges. They began to look into [each lodge]. They found their [own] lodge. From the door [the girl] said to their mother: Mother, here is your boy. That man [their father] said [to his wife]: Ah, you must have a child [that means: I won't have anything to do with those children of yours, I don't acknowledge them as my own]. He said to his wife: Go out and see it. That woman went out, she saw her daughter and her son. She was told by [her daughter]: Mother, I am very tired. Here is your son. Then she [the woman] entered, she told her husband: Here are some of the children,

ákeua ánistsiuaie Soyisksí: A´moia mókakinai. O´mim atsóaskui istsísksisatòt. Ki istsiksásit. Kitákainiχ´katò. Pinsákapòt. Aupakíisi annóma Pek*á*niua, istsitapót omá akékoān ki oχsís. Istapótosau, ki amóia mókakini istoχkotsísau, akitáuatòmiau, kímmatàpsiau. Aipístotsisì annóm Pek*á*niua, tsíts*a*pòmaχkàt. Omá nínau áiskotamis*a*piua, matápi máχkitsitsìtsis, ápotoii omíksi pokáiks. A´ìkòkò, Soyisksíua itóto. Otánik opitám: Kitápotoàua anníksisk pokáiks? A´nistsiuaie: A´.

A´iiksis*a*mò Pek*á*niua, otsítapaukunàiiχ´pi, aut*a*máksèniua, máχksoatåχpi. Einí mátoχkonoyìuats. Omá akékoāna ki oχsís omístsim m*á*mapists itápaisekotsìmiau itskit*á*ksists. Itáiakàpimaiau. A´is*a*mò omá saχkúmapìua ánistsiu ánists: Annóχk nitáksipiski. A´nnistsàki koχtókisi. Imakáioχtoàiniki, matápiua áiistsèkinis, pins*á*s*a*pit, kitákot*a*mtsipstauai-

that were deserted. That girl then forced her way into her father's and her mother's lodge. That man jumped out. He said: Some of the deserted [children] have come here. In the morning they moved all together. That girl and her younger brother were tied to a tree. There was an old woman, her dog was called Curly, it was a wise [dog]. That old woman said to Curly: Here is some pemmican. Hide it over there in the forest. And hide yourself. I shall call you. Don't come out [then]. When these Peigans move, go over there to that girl and her younger brother. Go and turn them loose, and give this pemmican to them, they will eat it. They are poor. When these Peigans have moved far, then follow up. The chief looked back [towards the camp-ground], if there might be some people, who would untie those children. It was night, Curly came to [the old woman]. He was asked by his old woman: Did you turn loose those children? He told her: Yes.

It was after a long time, [that] the Peigans, where they camped about, nearly died for [want of] something to eat. They did not find the buffalo. That girl and her younger brother were picking up things, that were left, about the old camp-ground. They began to make a shelter. After a long while that boy told his elder sister: Now I shall make a buf-

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akiò ótòki. Omá saχkúmapìua stámistapò. A´isamò omá akékoãn itóχtoyiu, ótapìsini otsístsèkins. A´ioχtoyìu, matápiks áuaniau: Isámmok, ómakaie ómaχkainiu, akoχpáuaniu. Imitáiks mótuiatoii, pokáiks áiistsèkini. Omá akékoãn itsésapiua, mátsitapiskò. Omí oχsís áipiminai. Otánikaie: Kitsiékoχkoniàps, kimáuksesàps? Annóχk nitákatsistàuàki. Iikúkimat, pinátsesapìt. Matsápèniki, kimátakatsikìmoχp. Annóm kitákitskit. Kitsíχ´kauànun tákitapò. A´uke, takatáuàki. Á´nnistsàki koχtókis. Pinátsapit. Stámistapo omá manikâ´pi. A´isamò omá akékoãn, matápiks ki pokáiks otáiistsèkinis ki imitáiks otátoχs, ki áiekàkimau, mátatsapìuats. A´isamò itsókau. Omí oχsís omí ótòk ómâχtsitsìpistauaiàkiok. Otánikaie: Á´nnim ótòk. Itsipúau. I´ksisakuìsts itomátapitstòmiau annóistsim mámàpists. A´uχtotòmiauàists. Omí oχsís otánik: A´uke, anókimat. Soyisksíua nitákitotapoχkatau.

falo-corral. There is [a reason to have] your ear [open]. Even if you hear, that people are making noise, don't look out, I will throw a kidney at you. That boy then went away. After a long while that girl heard, that many people made noise. She heard, [that] the people said: Look, over there is a big buffalo, he will jump over the cliff. The dogs howled all over [the camp], the children made noise. That girl looked out, there was no person [to be seen]. Her younger brother entered. She was told by him: You are disobedient, why did you look out? Now I shall lead the buffalo again. Try hard, don't look out. If you look out again, I will not pity you again. I shall leave you right here. I shall go to our tribe. Now, I shall lead the buffalo again. There is [a reason to have] your ear [open]. Don't look again. Then that young man went away. After a long while, when the people and the children made noise and the dogs howled, then that girl tried hard, she did not look out. After a long while she slept. Her younger brother threw a kidney to her in the lodge. He said to her: Here is a kidney. She got up. They [the boy and his sister] commenced to scatter pieces of meat over those old camp-grounds. They filled them up [with pieces of meat]. Her younger brother told her: Now, make pemmican. I shall pack it on Curly's back.

A´iksistsiuaie, omá manikă´piua itápsamiu A´kai-Pekàni, ki áuχkonoyiuaie. A´ikòko, moyísts itaχtápaispistsàtsim. A´inoyiua Soyisksíi. Itsáupìinai potáni, autamáksenìnai, máχksoatăχpi. Itsípstanistsiuaie: Soyisksí, amóiaie, kaχkítsoatăχp. Soyisksíua itsipúχkiàpiksiu. Omá kipitákeua ánistsiuaie: Aiáu, máukaiksistàpanistsìuaie? A´χkanatunotsìnai. Omá manikă´piua itsitsípiminai. A´nistsiu omí kipitáke: A´moia mókàkini, Soyisksíua káχkitopoksoyìmau. Mátanistsiuaie: Anistsísa kísa, annóma Pekániua áχkitsksistutsiua. O´màpists matsítsksapokekaχs. Akitoχkóiau. Nitsipíski. Annóχk nitákaχkai. Omá kipitákeua ánistsiua otánni: Anníksisk itsíkitsistsipistàiks, ánni áuaniu omá saχkúmapiu. Itsáisto. A´niu: Annáχka ikskítauàχk ánni áuaniu, áχkitsksistutsòs. Sotámopakìau ómàpists. Itaχkánaiisksapokekau ómàpists. Omí únni ómàpis mátsitstakìuats íksisakuyi. Omá manikă´piua ánistsiu omí únists: Nátokami oχkinái miauánsakit. O´mim akimóχts osáki istsoksístakit. Omí únni ki oksísts áitsipimi okóai. Otánikosiauàiks: Kaiksímmatsinoaii nókòsiks. Omá manikă´piua ánistsiu únni: O´ma osáka spsinipís. A´ispuχkiakìinai, tukskámi omíksi oχkináiks iχ´tsitsítsisksistùniuaie. A´nnimaukinai omí, initsíuaie. Omí oksísts mátanistsiuaie: O´ma osák spsinipís. A´ispuχkiakìn, itsítsoχksistùniuaie. K nimaukinai, matsínitsiua. A´iaksinitsiu-

[When] it was done, that young man looked for the ancient Peigans, and he found them. [When] it was night, he looked into each of the lodges. He saw Curly. He [Curly] was sitting by the camp-fire, he nearly died for [want of] something to eat. He [the boy] said to him into the lodge: Curly, here is something, that you can eat. Curly threw his head up. That old woman said to [the boy]: Alas, why does he [i. e. why do you] tell him something false? He is awfully hungry. That young man entered. He said to that old woman: Here is pemmican, that you can eat with Curly. He said also to her: Tell your son-in-law, that these Peigans can move back. Let them come back and camp again in their old camp-grounds. They will get something to eat. I made a buffalo-corral. Now I shall go home [to the shelter he made before]. That old woman told her daughter: Of those [two] children, that were tied back [to the tree], this is what the boy [one of them two] says. He [the son-in-law] cried over the camp. He said: That [boy], that was deserted, says this, that we should move back. Then they moved back to their old camp-grounds. They all came back and camped in their old camp-grounds. He did not put any meat in his father's old camp-ground. That young man told his elder sister: [Take] two mus-

539 àiks únni ki oksísts. Ki ánetoyi imitáiks.

cles of buffalo-legs, [and] cook them hard. Hang up a piece of back-fat over there at the upper end of the lodge. His father and his mother entered his lodge. [The boy and his sister] were told by them: I am glad to see my children. That young man told his father: Lick up to that piece of back-fat [on high]. [When] he raised his head, he [the boy] hit him on the throat with one of the muscles of buffalo-legs. There that one was, he killed him. He told his mother also: Lick up to that piece of back-fat [on high]. [When] she raised her head, he hit her [also] with [one of those muscles]. And there she was, he killed her too. He killed his father and his mother. And the dogs have separated [after having had their meal].

[Cf. Grinnell blt 50 sqq., Wissler-Duvall mbi 138 sqq., Grinnell jaf XVI, 108 sqq., Dorsey cl 83 sqq., Dorsey tsp 97 sqq., Dorsey-Kroeber ta 293 sq., Lowie a 142 sqq.]

Blue-face. Another version.

Amó ǽkauχta itáukunàiiu. Omá natsoápanikåpìu, mátoχkèmiuats. Minokápiu. A´iststsiu máksèpuyi, itanístsiu omí otǽkàii: Aχkunápàuakiòp. Ki ómikskaukiau tǽmoχtapauàuaχkàiau. Mátomåχkauakìuaiks. Itsitótoi

These ancient people were camped. There was a fine young man, he was not married. They had happy times [that means: they had plenty to eat]. [When] summer was coming close, then he told his partner: Let us go

omím apíkskeinìim. I´núsìnai. Itáiksiskαχkùyiauaie. A´istαtsìauaie, máχkopitsă`χpauànisaie. Ki omí mistsísi omá manikă´piu άnniaie itótsisksipìstsiu opokáχkatsimàn. Tάmitsitotsinisìinai. Tάmistapòiau. Itáuàkiau einí. Ki ámomauk, áiăχpauanìn. Itótαmiàupiau. Itάkαχsimĭau omím apíkskeinìim. A´uanìau: Annóχk kokúsi, istúikokùsi, omám apíkskèiniuαm áksinìpitsiu. Tάmαχkàiiau. Omá manikă´piua kokúyi itátsimau. Itáitsinikuyìu nínaiks omím apíkskeinìim. Auánistsiu: Annóχk kokúiχ´k mátàksikamotàuats. A`ksinìpitsiu.

Sotάmepù. Tάmapàisiu áukò, suiópokskui áutαχkuinàtsiu. Otsítaipìskiχ´pi, áumatapoàistoχkìm. Ákăχkanáisaikuyìu einíua. Ákăχkanáumαχkimì òkósiks. Ki omám apíkskèiniuαm sotάmikamotàu, annóχk istuyíi omá mánikă`pìua áitsinikatsiuaie, máχksinipitsai. Matsikíuàtsiu, kámotainai. Omí apíkskèini tάmsaikuyìnaii. Stάmiksekoànìnai òkós. Tαmómαχkimìnai. Omá apikskéi-

and hunt about. And there they were, they then were walking about. They had not got anything yet. They came to a scabby buffalo-cow. She was stuck [in the snow]. They were punching her. They were trying to make, that she might jump out [of the snow]. And that young man had tied his quill-ornament to that stick [he was punching with]. Then it [that ornament] fell off [from the stick] by the side of [the buffalo-cow]. Then they went away. They hunted the buffalo. And there they [the buffalo] were, they jumped over the cliff. They [the two partners] were sitting on the edge [of the cliff]. They were laughing at the scabby buffalo-cow. They said: Now to-night, if it is a cold night, the scabby buffalo-cow will freeze. Then they went home. That night that young man had invited [some people]. He was telling the men about that scabby buffalo-cow. He said to them: Now to-night she will not be saved. She will freeze.

Then it became summer. Then it was some time in the fall, the leaves were yellow. They were coming near [the place], where they had been corralling. All the buffaloes had calves already. All their calves were big already. And that scabby buffalo-cow was then saved, [which] that young man this last winter had been talking about, that she would freeze. There was nothing

539 nìua itanístsiu omí òkós: Kínnà ákotàpsæmau. Ki omatóiau. Tǽmitotòiau omíma mátapìim. Tǽmanistsiu omí oχkóyi: Kakó, annotápsæmìsa kínna. Annóma atsóaskui nitákitàupi. Omá saχkúmapiu ánistsiu oksísts: Nimátàksksinoàua. Omá akéu ánistsiuaie: Kitákssksinoàu. A′nno ostoksísi itótskustoksìu. Omá saχkúmapiu sotǽmoχtò.

Tǽmitsipim omím moyísim. Manístsæps, ómauk annáχk O′tskùstoksìuaχk, okánistauauaχkàχpi. Tǽmikimò. Tǽmitotòpiuaie. Matsínapskuyìuatsaie. Omá saχkúmapìua itsǽksiua. Otsípotoχs, mátainìmatsaie oχkǽtsists. Otsikoàninai maiái. Tǽmsæksiu. Oksísts itanístsiu: Nitáukonoàu nínna. O′mi itáupiu. Ksiskǽnautunìi mátsitsipìminai omí oχkóyi. Mátsitapauauaχkàiinai. Mátsitotakaupìnai. Itanístsiuaie: Tsíki, kímaukàipisks? Otánikaie: Sá, niksísta nitánik, káχkotàpsæmoχs. A′unoχk kitáukon. Kitáiisksin. Tsíki, tsá kanistápapauanìχ′pa? Niksísta nitánik: Kínna matápsæmis, ótskùstoksiu. Tsánistaua kiksísta? Einiápàke. Itanístsiuàie: Matánistsis. Apíkiaχsàtsisik ánnistsikaie iχ′tá′χkitò. O′mi ipotóχts itsístsiksikskimàie.

the matter with her [that means: there was nothing wrong with her], she was saved. The scabby buffalo-cow then had a calf. A bull-calf was her child. Then it was big. The scabby buffalo-cow then told her child: We shall go and look for your father. And they started. Then they came to those people [the Peigans]. Then she told her son: Come on, go and look now for your father. I will stay here in the forest [waiting for you]. That boy said to his mother: I shall not know him. That woman told him: You will know him. Here on his face he is blue [literally: blue-faced]. That boy then went.

Then he entered that lodge. When he looked, there was that blue-faced one, while he [the boy] was walking still. He went to the upper end of the lodge. He then sat by him [i. e. by his father]. He did not make himself known [to his father]. That boy then went out. When he went towards the door, he [Blue-face] could not see his [the boy's] feet. A yellow buffalo-calf's hide was his robe. Then he went out. He said to his mother: I have found my father. Over there he is staying. In the morning his son entered again. He was walking to him again. He sat down by him again. [His father] asked him: Little boy, why do you come in? He answered him: No, my mother told me, that I should go and look

Itoχkóiskiuàie. Sai*á*tapìkâχsistsinìnai.

Omí oksísts aitótò. Nínua kitáuanik. A´, ákitapàuop. T*á*miitsipìminai. Manístsàpsi O´tskūstoksiu, k*a*tánistaχsp àké. Akâ´χtsiaie otokâ´nì. Nítot*a*χkuispiu. Maiáii t*á*miamaχsìn. Itanístsiuaie: Amoistsíaie, istsitsíkatot. Nítanistsin*a*tsiàists *á*nni einiótsistsìni. Kanáisokapiàii otsistotóχsists. *Á*´nniaie itsópoaχtsisatsìuaie. A´nistsiuaie: Kimátsksinòχpa, kaχkoχkématoχs. Annóχk kisot*á*moχtsistotòki, kitokématoχs. Tsimá kitsítoχkèmatoχp? Otánikaie: Annóχk istuyíi kik*á*taisksiniχ´pa, *á*nnimaiiχ´k nitsítaupiχ´p? Kitsítotoχpuau kit*á*kàua. Kitsítaiksiskaχkòkiχ´puau. Itótsinisìu kipokáχkatsimàna. *Á*´nnaie nímoχtokos. Nitsis*a*m*á*sksinimaie. Itanístsiuaie: A´, nitáiisksinip. T*á*moχpokapûupimiuaie. Ki iíkskunatàpsiuaie otápot*a*ksìni. Op*á*nnisìni, otáitsin*a*ksinì kanáisokàpiu. A´iikàkomimmiuaie. Otânikaie: Kímmokit. A´moia áuaiakiokìniki notokâ´ni,

for you. Now I have found you. [His father asked:] Little boy, what are you talking about? [The boy said:] My mother told me: Go and look for your father, he is blue-faced. [The father inquired:] How is your mother called? [The boy said:] Buffalo-woman. [His father] told him: Go and tell her [to come here]. [When going out], he walked on top of the bed-sticks. Over there near the door he made a misstep. [His father] then saw his track. He had split hoofs.

He came to his mother [and said to her:] My father told you [to come]. [She answered:] Yes, we shall go. Then she entered. When Blue-face looked, [he] never [had seen] such a fine-looking woman [before]. Far down was her hair. She had just yellow hair. Her robe then was very fine. She told him: Here are [moccasins], put them on your feet. They looked just like the roof of a buffalo-mouth. All her clothes were good. Then he asked her. He said to her: I don't know you, that you are my wife. Now you suddenly surprise me, [saying] that you are my wife. Where did you become my wife? She told him: Do you remember, where I was sitting now last winter? You came there, [you and] your partner. You [both of you] were punching me. Then your quill-ornament fell off by my side. From that I had a child. After long thinking he

539 imakápaisatsikiχ′kìniokìniki, mátàkoχtaikìχ′pa. Annóχk kitsíkækomìm. Túkskau kitákanist: Istsíi minăχtúuaiakiòkit. Ánní túkskau nítstunnìp.

A′tsimàua ksiskænáutunìi. Itáinχkitsìu. Otsítanik ómi: Saiákstsimàt. Mátaisapistutsìmatsaie. A′isokætsækksiu. Mátsitaiàkstsimaie. Nánoaistsìtakiu. Omá O′tskùstæksiua itanístsiu amóksi nínaiksi: A′nniaie. Sotǽmaisæksiàiks. Itsipímin otoχkéman. A′nistsiuàie: Tsá kanistápapaiàkstsimaχpa? Ninóχkomotapaiàkstsip. Ki omík istsíik itáukasatòm. Iχ′tsitáuaiakiuaie. Káikitotoχpaipìinai maiáii. Itsúiksikăχpaipìinai. Itsístapukskasìnai. Ităχkíi imitáiks. Amói saă′χtai itaníu: A′nnaχk èiníua áistapiksisàu. O′tskùstoksìua itsă′χpaipiu. Itsinóyiuaie otoχkéman otsístapiksisàni, ki tǽmipìm. A′isoòyi kokuísts, itsíkiχ′kìnitakìu. I′tsksinoyìu otoχkéman. A′isæmò itotápsæmìu. A′nistsiu otǽkàii: A′isòniniki, áisauautoìniki, ǽnniaie nitáiniko. Istutápsàmmokit. Nostúmi ámatoχtoχkòniniat. Tǽmistapù O′tskùstæksiua.

knew about it. He said to her: Yes, I remember it. Then he lived with her about. And she was very strong in her work. Her robe-making, her sewing, all [of it] was good. He loved her very much. She told him: Pity me. When you strike me here on my head, even if you cut gashes in my head, I shall not care for it. Now I love you very much. I will tell you one thing: Don't hit me with fire. That is the only thing, I am afraid of.

He had invited [some people] in the morning. [The lodge] was smoking. She was told by her husband: Go out and steer the ears. She could not fix it [the lodge]. She would go out again. Then she began again to steer the ears of the lodge. He finally got angry. Blue-face told these men: That is all [that means: you have had your food and your smoke, so you can go]. Then they went out. His wife came in. He said to her: How did you steer the ears of the lodge about? [She answered:] I kept trying to steer the ears of the lodge about. And over there he grabbed up a burning fire-stick. He hit her with it. She just jumped to her robe [to get it]. Then she jumped out. She ran away. The dogs barked. The people on the outside said: There goes a buffalo running away. Blue-face jumped out. He saw his wife running away [literally: his wife's running

A´isæmauatò. Itoχkǽkaiiu, apí'siinai. Otánikaie: Napí, kitsikíχ´pa? A´nistsiuàie: Nitoχkémana tápæsæ̀mmau. Annóiχ´tò. Omá apí'siua áuaniu: A´koχpokàuop. Tǽmoχpokòmiuaie. A´kapæsæmìnai einí. Tǽminoyìau akaiíminai einíi. Otánik otǽkàii: Annó stáupit. Nistóa tákàpsæ̀mmau. Apí'siu tǽmistapòmaχkau. A´utàpsæmìuaie. Mátoχkonoyìuatsaie. Otǽkài átskitòtaipiu. A´nistsiu: Mátsitaupìuats. Stǽmatsistapòiau. Anní matakaiíminai einíin. Omí apí'si stǽmatsitapòmaχkauaie. Mátsitapæsæmiuàie. Mátsitaupìuats. A´nistsiu otǽkài: Mátsitaupìuats. Stǽmatsistapòiau. Itǽmsoksinoyìau, íkakaiìmin, itãχkænáupìinai. Otánik otǽkàii: A´nnamaie istáupit. I´kakaiìm, nitáksisæ̀ms, nitákapæsæ̀mmæχsi. Tǽmistapù omá apí'siua. Mokǽmanàukoχt mátsinoyìuats. Otǽkài itskitóto. A´nistsiuaie: Nimátoχkonoàua. Anáukoχt nitákatsitsæmau. A´iskotàiinik, kitáksksinip, istáupisi, saiitáupisi. Tǽmitotòyinai. Otánikaie: Annáuk, nitáukonoàu. Annóχk aiáksikokuiχ´k tákapistutsìχ´p, kitáki-

away], and then he entered [his lodge]. Four nights passed, [and] then he got lonesome. Then he thought of his wife. After a long while he went to look for her. He told his partner: When I have been gone four nights, if I don't come back, then I am killed. Then go and look for me. Try to find a piece of my body. Then Blue-face went away.

He had travelled a long time. He then got a partner, it was a wolf. He was told by [the wolf]: Partner, where are you going [literally: what is the matter with you]? He told him: I am looking for my wife. She went this way. That wolf said: I will go with you. Then he went with him. He was looking for the buffalo. Then they saw, there were many buffaloes. He [Blue-face] was told by his partner: Stay right here. I shall look for her. The wolf then ran towards [the buffalo]. He came back after having looked for her. He had not found her. He came back to his partner [Blue-face]. He told him: She is not there. Then they went away again. Then there were again many buffaloes. The wolf then went to them again. Then he began to look for her again. She was not there. He said to his partner: She is not there. Then they went away again. Then they suddenly saw, there were a great many [buffaloes], they were all lying down. He [Blue-face] was told by his partner: Stay right

539 tàupiχ´p. Tǽmoχtòmaχkàiinaii, amóia einíua omoχtáiksisapòχp. Kǽnniaie itauátsimaχkàiinai. Matsítskitotòinai. Otánikaie: Annápaiàkitapìit. Einíua osáipioχsìsts tǽmoχtoχkonoàutànistùtsit kostúmi.

Tǽmomatapipìokaie. A´ikoko. Tǽmitotòiau omí auátsimàn. Ki ǽnni itáupiu O´tskùstæksiua. Tǽmapinàku. Itáupiu. A´ipispskapìu. Oχkóyi itsinóyiu. Itanístsiuaie: Tsíki, púχsaput. Itótònie. A´nistsiuaie: Kitáipuχsotæsæm. Anná kiksísta? O´mi itáupiu. Matánistsis, púχsapuχs. Ki omá unistáχs itsístapù. Itóto oksísts. Itanístsiuaie: Nínna ǽkàutò. Kitáuanik, púχsapuχs. Itsitápòiauaie. Itsinóyiu ómi. Otánikaie: Kitsipúχsotæsæm. A´χkitomatàu. Otánikaie: Nínna nuyínaiks nitákanistaiàu: Ǽkàutò nóma. Otánik únni: A´, púχsapuχs. Omí oχkóyi otsítotànikaie: Káχkitapòχpiχ´k.

here. There are a great many, I shall be gone a long time, while I am looking for her. Then the wolf went away. He had not seen just half of them [he had only looked through half of the buffalo-herd]. He went back to his partner. He told him: I did not find her. I will look for her among the other half. When I come back, you will know, if she is there, or if she is not there. Then he came [back] to him [again]. He told him: There she is, I found her. I shall arrange [the place], where you will stay this coming night. Then he ran towards [the creek], where the buffalo would come down. There he dug a hole. He came back to him again. He told him: Now prepare yourself. Put the manure of the buffalo all over your body.

Then he was led on by [the wolf]. It was night. Then they came to that hole. And there Blue-face stayed. Then it was morning. He sat there. The sun was rising high. He saw his boy. He said to him: Little boy, come here. He came to [his father]. He [Blue-face] told him: I have come to look for you [and your mother]. Where is your mother? [The boy answered:] She stays over there. [His father told him:] Go and tell her, that she must come here. And that calf then went away. He came to his mother. He told her: My father has come. He tells you, that

Tǽunitotòaie. Otánikaie: Nisoóyi ákitsipæskàu. Kimútàksokàχpa. Koχkóa kitákitàiiinau. Sapænístsìtsinàiniki, kitákæχkàpiau kitoχkéman. Ikæmiókàiniki, kitákoksistotòko.

Tǽmipæskàu amó einíua. Otánik omí maáχsi: Táa koχkóa? A′mauk. Otánikaie: A′, kitsémæn, koχkoánnauk. Tǽmataipæskàiau. Nitúyi otánikaie: Táa koχkóa? Ki ámauk. A′, kitsémæn, ánnauka koχkóa. Túkskai pǽskan kokúyi nisoóyi oχkóyi otsítsinaχp. A′nni matsipǽskani matsikókuyi otánik oχkóyi: Ninná, nitákokàkiχ′koχtòko. Túkskæma noápsspa tákauapànåχs. A′itotakiχ′pìsau, ókì koχkóa àpsǽmmis. A′koχtsitskiχ′pìu. Itsipíχ′kinìuaie. A′, kitsémæn. Unistáχsiksi áiiåχkænauapànåχsìau. Otánikaie: Noχtókisi tákauanaukùpistokiå`χs. Nitúyi unistáχsiksi áiiåχkænaukùpistokiåχsìau. Otátanikàie: Tákauanaukitòmikåχs. Unistáχsiks áiiåχkænaukitomiåχsìau. Matsipǽs-

you [literally: she] must come to him. Then they went to him. Then she saw her husband. He told her: I have come to look for you. Let us go. She told him: I shall tell my father [and] my brothers: My husband has come. She was told by her father: Yes, let him come. Then [Blue-face] was told by his son: You must go to him [to your father-in-law]. Then he came to him. He [the father-in-law] told him: Four times we shall have a dance. You will not sleep. You will catch your boy. If you [always] catch him right [without mistaking another buffalo-calf for him], you will take *your wife home with* you. If you sleep, you will be treated badly.

Then these buffaloes danced. He was asked by his father-in-law: Which is your son? [He said:] Here he is. He was told by him: Yes, you are right, it is your son. Then they danced again. He was asked by him the same: Which is your son? [He said:] And here he is. [He was told by him:] Yes, you are right, that is your son. During one night's dance it was four times, that he caught his boy. The next dance, another night, he was told by his son: My father, I shall be watched [by all the other buffaloes]. I will shut one of my eyes [while dancing]. [His father-in-law said to him:] When they are dancing in a circle, then look for your boy. He will dance

539 kùni otánikaie: Kitákaisèkat. A'isapænìstsoiaists. Itsókaụ. Aiókas, otsítaisèkakaie. Itáiinìuaie. Amóks unistáχsiksi otáukanaisèkak. Itáiinìua. Noχkétsim áiinìu. Itáiokau. Otáisèkakàie. Noχkétsim áiinìu. Mátatæskakinìuats oχkóyi; otstsíksi. Ki áiokau. Otáksokùni, ki itsíkæmikòsiu. Ki améi kanáiniua itomátapotaksiksisàu. Iχ'tsitákotatsiksisàuop. A'ioχsìniχ'koau. Itákotæksiksisàu. Ki aukanáikinioχpatskoàu. Mátatâχtsitstsìpa ostúmi. A'itsinâχpatskoàu. Mátatsitstsìpa ostúmi. Ksáχkum áχkitstsìi píniχ'kaists ostúmi. Ki ítsistokipìksiu einíua. Sotámanitsipìksiu.

by [you]. He caught him [when passing by]. [He was told by his father-in-law:] Yes, you are right. All the calves shut one of their eyes [while dancing]. He was told by [his boy]: I will keep down one of my ears. The same way the calves kept one ear down. He was again told by [his boy]: I will throw my leg out in front. All the calves threw their leg out in front. The next dance he was told by him: I shall kick you. This was the last night [literally: they — the nights — were complete]. He fell asleep. When he was asleep, [the boy] would kick him. Then *he caught him. All* these calves kicked him. Then he would [try to] catch him. He would catch another one [than his son]. Then he slept. He was kicked by [the calves]. He would catch another one. He could not catch his boy, because he was so sleepy. And he slept. When he was going to sleep, he quickly fell over. And all these buffaloes began to run around in a circle. Then they began to run over him. He was trampled to death. They continued to run around in a circle. And then he was all trampled to small pieces. There was nothing left of his body. He was trampled to nothing. There was nothing left of his body. In the earth there must be pieces of his body. And then the buffalo stampeded. Then they ran all in different directions.

53: Uhlenbeck L-5 (1910-1911) 1912 NF6 Blackfoot NF6
Piegan
Montana

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Ki omím otǽkàii sotǽmisksinòkaie: Nitǽkàua áinitau. Nitákotàpsæmau. Itomátò. Oχsokúyi tǽmoχtsapàpauauaχkàiinai, manistápoχpì. Tǽmitotòyinai, itsínitæχpi. Tápaisapìnai ostúmi, mâ´χtâχkònimaχsàie. Mátoχtoχkonimàua. Ki ómi otóoχtsi, matsitápæsàpiu. A´ikaistapaipyàpsapìnai. Otáiksoàkaie. Einíi oχsokúyi ǽnniχ´kaie áutsapò. Amói inákâχtsiu pæksíkæχkò. Iχ´topǽmò. Otáupæmoχs, itâ´χtsimiu áiìmini. Ksaχkúmi tápæsàpiu. Mátainìmats. Omím einiámiasìn, ǽnnimaie itáiχ´tsiu, iχ´psítoksistsinàpiksop. Á´nni aníkoχkò omím itoχkónim ostoksísi ótskuinatsìu. Á´nniaie ksisksauátâχkònimaup. Á´nniaie áiìminiu. Tǽmæχkàiiu. Tǽmòtò. I´kaitstsìi tsískàni nisoóiau. Túkskàiim tǽmitsipìm. Pǽχtsikâχkòmæχkò. Stsíkim stǽmatsitapsǽksiau. Ki ǽnniaie áumæχkò. Stsíkim màtsitsitsipímiau. A´nnauk sapanístsim. O´moχtsisòoχpiaists mátsitsipìmiau. Itsǽpanistsìminai, mátsitsitapìuàsiun. Á´nniaie otâχkǽnauotskuinàtsiu ostoksísi. Kénnyaie nánistoχtsìmatau.

And then he was known by his partner: My partner has been killed. I shall look about for him. Then he started. Walking about, he then followed [Blue-face's] road, the way he had gone. Then he came to [the place], where he was killed. He was looking about for his body, that he might find some of it. He did not find any part of it. And over there at some distance he again looked about. He kept looking about farther away. He had done [looking] for him. He followed the buffalo-trail. There was a small muddy place. He crossed it. When he had crossed it, then he heard somebody groaning. He began to look about on the earth. He could not see it. Over there in a buffalo-step [i. e. a buffalo-hoof-mark] there was lying something, it was between buffalo-hoofs. It was that big [saying this, Blood showed me with his hands how big it was], what he found there, [a piece of] a blue face. That was what happened to be found of him. That was what was groaning. Then he went home. Then he came there. There were already four sweat-lodges. He then entered one. It [the piece of the face] was a little bigger [now]. They then also went out of another [sweat-lodge]. And then it was big. They then went into another [sweat-lodge]. There he [i. e. his body] was completed. Then they entered the fourth

one. Then he was completed altogether, then he became a person again. Then it was, that his whole face turned blue [before that, only part of it had been blue]. In that way I heard about him.

[Cf. Uhlenbeck obt 18 sqq., and the references given obt 23, to which may be added: Dorsey tsp 284 sqq., Dorsey-Kroeber ta 388 sqq., Simms tc 289 sq., Lowie a 199.]

Belly-fat. Another version.

Okoésaua omoχtsístapitstsip. Omá nápiiχ´k. Niuókskaitapìi, otάnni, opitámi, ki omá nápiua. Mátoχkoyìuats. I´ksipuinamiau máχksoatåχpi. A´isαmo itsúmmòsiu omí otάnni. Amóia åχkéyi itάmsokiχ´taiχ´tsìu áatsistai, amói ómåχtoàkispuai. Itótoyiuaie. Itαχkáiiu, ki itαχkyάpsummòsiu. Itsipím. Itanístsiu únni oksísts: Amóia nitsíniksin áatsista. Ki omá kipitákeu íksinokètakìu, otoχkóyisi áatsistai, ki omá nápiua nitúyi nåχkάtanistsinokètakiu. Tάmistsistamìauaie. A´tapìnako màtsummósiu, ki αnním áuakasipokàiin. Itάmsokαtsitotsistsìnai, omím ómåχtauàkispim. Tάmatotoyìuaie. Tάmatαχkyapsummòsiu. Oksísts matúnistsiuaie: Amóinie kokskípokàu. Amó niétαχtàii iχ´tsúiåχpaipiu, nitsítskatapiksistau. Ki omí únni noké-

How Belly-fat came to be. There was an old man. There were three of them, his daughter, his old wife, and the old man [himself]. He had no son. They suffered very much for something to eat. After a long while her [the old woman's] daughter went after water. There by the water suddenly lay a rabbit, by the place where they got water. She took it. She went home, and she carried her water home. She entered. She told her father [and] her mother: Here I killed a rabbit. And the old woman was very glad, that she had to eat a rabbit, and that old man was glad just the same. Then they ate it up. Next morning she went again after water, and there was a young antelope. Then she again packed it on her back, by the

takìnai, ikináuksisakùi otoχkóyisaie. Iχ´tauánatsoyiauaie. A´iskàiau, maχkitsítsistαmaχsàua. Nátokai kokúyi itstsístamiauaie. Matsitsípuinàmiau máχksoatåχpi.

Màtsitsummósiu. Nitúyauk, ómåχtauàkis, itámsokαtitaiχ´tsìinai áuatuyiskeinìnai. Kέnnyaie áisαmàpskapatsìua. Itαχkáiiu. Mátsipipotoyìuatsaie. Itαχkénikatsimàu. Oksístsi ki itαχkyánistsiu, máχkitoχpoksistoχkemàmaχsaie. Okóauai itótsipotoyìauaie. Itomátapinòtaiau. Manistsítsksinitoχsauai, áitamisokskautsinàiinai. Omá nápiua áiskoχtaχkòyiu otánni. Pekísts nítanistutsinaiìnaists ánni imitå´χpekiists. Támàtsisiχ´tsistamìauaie. Támatsummòsiu. Nitúyimauk, ómåχtauàkis, ómαχkaniskskèinin. Kákopitsaipiksistsìuaie. Matsítαχkyoχtòmoχsiu. A´ukanaitapòiauaie ánni ki oksísts. Itomátapinòtaiau. Kέnnyaie omαχkimí, áisαmåχkòyiau. A´iiksisαmò támatsistsistamìauaie. Omá nápiua itsipistsítakìu. Itanístsitsiχ´tau, akitstsípotáuχkoki. A´nistsiu opitám: Nitákskamàu kitánninùna. Támikìpaniu: Táksàm. O´måχtauàkis, ksíkskoχt kέnnauk itáiiskiχ´tsìu.

place where she got water. Then she took it again. Then she carried the water home. She said again to her mother: Here is a young antelope. [While] it was jumping into the river, I pulled it back. And her father was glad, because he had to eat soft meat. They ate a little from it. They were afraid, that they would eat it up too soon. In two nights they ate it up. They suffered again for something to eat.

She again went after water. At the same place, where she got water, there lay suddenly a doe. She was a long time pulling that one about. She went home. She did not pull it far [from where she had found it]. She ran home for help. Then she went home to tell her mother, that she might help her to carry it. They carried it to their lodge. Then they began to skin it. When they first cut through the hide, it [the doe] was very fat. That old man was getting food from his daughter instead [of supporting his family himself]. The ribs were just as fat as dog-ribs. Then they ate it up again. Then she went again after water. At the same place, where she got water, there was a big young buffalo-cow. She just pulled it ashore. Then again she went home for help. All of them went, [she herself,] her father and her mother. They began to skin. And then that was a big animal, they ate a long time

A͡ipstsiksisαmò itάmsoksinoyiuaie, ómαχkaitapìinai skéinin aiístamìnai. Itsipúnistamiuaie. Otáipunistàmaχsaie, itάsiksisksikoòχkomiu. Itaníu: Atoχkáuapoχsisau, nitáutαmisistsikò. Itáiàksoataiàu. Åχké inamátsuiepuyìu. Tάmatsistapòinai. Omá nápiua itαχkáiiu. Itsipíu. Itanístsiu opitám: Anápàutsimàt. Kαtánistaistunnatàpiu, nitoχkóyòpi. A´uauapuχsàtstatsp. Omá kitάnninuna anníksisk áuχkotαχpìksk, άnnikskaie iχ´táiàksoatspiau. A´utsimotàiau. Tάmikoko. Paiάnnauapiksìau. Tαmápinàko. Tάmatauotsimotàiau. Omí otάnnoauai itάskotamisapìu, mátoχtsitaisapokskasìnai. A´utsistapskàpiu. Otsítsitsikoaiauàie. Omíksi nápiks άkakoχponiàyiau. I´tsipsitsauyakàyayiau. A´inoyiauaie omá otáuauakokòauaie. Otάnnoauai itanístsiau: Kamotáχpiχ´kàt. Nistúnana nitáiksistsistauàspinan. Itsístapomaχkau, áikamotàχpiχ´kau. Stάmskitsìmiu únni oksísts.

from it. After a long while, then they had eaten it all up. That old man had a suspicion. He thought, [that] there must be some one, that gave it to her. He told his old woman: I shall watch our daughter. He falsely said: I shall hunt. Where she got water, there on one side he hid himself lying low.

After a short while he suddenly saw, there was a big person, who carried a cow on his back. He unloaded it [from his back]. When he had unloaded it, he rested and cried. He said: I wonder, if they are fat, I am tired now [with bringing food to them]. I am going to eat them. He stood down in the water. Then he went away. That old man went home. He entered. He told his old woman: Take quickly [our things together]. There is no such danger as that, how we are getting our food. We are being fattened. The things that were given to our daughter, those will cause us to be eaten. They ran away for escape. Then it was night. They were running all the night. Then it became morning. Then they kept on running for escape. Their daughter would run back to look back, then she would run after them. It was afternoon. Then he [the giant] overtook them. The old folks were out of breath by running. They had froth at the mouth from running. They saw him, that was chasing them.

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Omâχtáukskàsi, itsinóyiu omí nínai. Osáiχ'kimànists ki onámaiaii ítsaisatsimàiinai. Itsitótsìstapiksiuaie. Itauátsimoiχ'kàmiuaie. A'uanistsiuaie amói nínai: Kímmokit, ksisækit, nitákitòm. Nínna niksísta máχksikaiinikoaiauaie. A'itapinoyìn. Otánikaie: A', ómiχ'k tótsitskomaχkàt. Matsítskomaχkàt. Koχsokúyi tsapomáχkàt. Sótæmotòkaie. *A*nnautsípsæn, ænnautsítstsòkai. Mátsisæmòa itsitótoinai omí omæχkáiinainai. Omá nínau sótæminòkaie. Tæmitapoχkoiskyàyinai. Tæmitotoχsokuyìnai, tæmoχtsitækoχsokuyìnai. A'itotóyinai. Otánik: Kikætaitsàpiχ'pa matápi? A'nistsiuaie: Sá, nimátsàpiχ'pa. Tæmoχtsitskoyinaii. Omíma ómoχtskoχpi itotoyinai. Noχkætoχsitsksapòyinai. Omá nínau tæmatsitotoyinai. Otánikaie: Annóm itáupiu. Kókit. Nitákitunnioàtau. Nitsiíkoχtsistsikò, nitsìksístsimaiau. A'uanistsiuaie: Kitáuannist, ánnoχk itomáχkau. Otáuanikaie: Sá, ánnok itáupiu. Annoχkókit. Nitakitúnnioàtau.

They told their daughter: Try to make your escape. We have done growing [that means: we have lived our full life]. She ran away, she tried to make her escape. She left her father [and] her mother.

Where she was running, she saw a man. He was shaving his arrow-sticks and his bow. She just ran by his side. She prayed to him. She said to this man: Pity me, hide me, I shall marry [you]. My father and my mother may be killed by him. He is a man-eater. He told her: Yes, run farther on in that direction. Then run back. Run back [literally: run through] the same way [you went] [to the place where you started from]. Then he took her. He put her in his belt, he put her right there. After a short while the giant came to him. The man was seen by [the giant]. He [the giant] tracked her up to him. Her tracks were up to him [to the man who concealed her], her tracks went past him. [The giant] came there. He asked [that man]: Did you see any person? He answered him: No, I did not see any. Then he [the giant] went past him. He went to [the place], where she had turned back. He came also back [not seeing any tracks farther]. He then came to that man. He said to [that man]: She stays right here, give me her. I will eat her. I am very tired, I am very angry with them

Otáistsimokaie, otáuikaie: Saûoχkókinik, ksistóa kitákàtsoat. Itanístsiuaie omá nínau: Tǽmistapàakit. Natokískskomoyiuaie. Otáiaksiniksistotòkaie. Otáisauaiistapuχsaie, itótsim onámaii. Ǽnnom óχtatsikàpis iχ´totákiuaie. ·Tǽmaiaketoχpatsiuaie. Tǽminitsiuaie. Omí akékoãn ináitsistsapsautoyìuaie. Itanístsiu omí akékoàni: Nitákoχtapistutoaii amóksim kiksísta kínna nóχpsists. Ǽnníksimàukaiks´, mátomaisǽminiuaiks. Omím áitapioyìim, ǽnnimaiau osótǽmosoχkitsistamòkoaiau. Kǽnnimaie itápistutoiau omá nínau. Omá akékoãn itsikímmiua oksísts ki únni. Itauásainiu. O´χpsists nisoóyi iχ´tsítspæχkumiuaie. Túkskaie óχpsi mátsitótsim. Nitúyi matoχtánistspæχkùmiuaie. Nátokai mátsikakitauatamìuatsaiks. O´moχtsokskaχp itápåχpàuaniau amóia otspæχkúmsini. Ki omí otoχkáupìmi ǽnniaie mátoχspæχkumiuaie. Itsipúinaskinàusiu: Níwaàki, ánnak káupiu, kå´χtsisitokoau. Itǽmsokitsipuistàpiksiau ki itsístapòiau. Omá akékoãn itanístsiu únni oksísts: A´maie iχ´toχkóikamotàu.

[i.e. with the girl and her old folks]. He kept saying to him: I am telling you, she went this way. He was telling him: No, she stays right here. Give me her now. I will eat her.

[The giant] became angry with him, he said to him: If you don't give me her, then I will eat you too. That man said to him: Get away from me. He gave him two warnings [literally: marks]. [The giant] was just about to attack him. When [the giant] was not going away, [that man] took his bow. He hit him there on top of the head. He knocked him in two. Then he killed him. He took the girl out [of his belt]. He told the girl: I shall make these, your mother [and] your father, alive with my arrows. There they were, they had not been dead a long time. The man-eater then had swallowed them. Then that man made them alive. That girl pitied her mother and her father. She was crying. Four times he shot his arrows up [in the air]. [After his first shot] he took another one of his arrows. The same way he shot up again. The second time [he shot] they did not seem to be moving. The third time, he shot, they moved. And then he shot up again with his blunt arrow-point. [That man] cried: Out of the way, there the blunt arrow-point is coming down, it might hurt you [literally: that you might be shot by it]. Then

Otáistapuχsau, omá nínau itanístsiu omíksi maáχsiks: Sotǽmitapòk kitsíχ´kauaua. Sotǽmoχkoχkèmiu. Itǽmitapo okóai. Tǽmitotòaie. Ki itǽmisoksinoyiuaie omí aké. Omá nínaua omí okâ´χkèman itanístsiuaie: Noχksikímmis, kitómauksin, nitsíksikimmau omá akékoān. Sákiunniu, sǽkioksistsiu. Sotǽmaisàmiu omá nínau. Iskunatápsatòm otsoyékàni. A´isæmoχpokitapìimiuaie. Itokákianistsìuaie, itanístsiuaie: Mokǽkit. Ikúkàpsiua omá nitoχkéman. A´initsiu ninóχkoχkoχkèmaiks. Omá akékoān otsíksakakìmmokaie. Tæmítaiisimiksisatsìua. Aisauátsksinìm, ikakyánistaχpì. Otsítanikaie: O´mi nitúmmoi kunitapáuop, aχkitsitáupaup, aχkitáisæmau kóminuna. A´kaistapòtsiu. Itanístsiuaie: Kipotónàukit. Omá akékoān itáutonaiuàie. Omí únists áiksistotonaiuàie. Ki ostóyi nâ´χkitotonokaie. Omá akékoān tǽmitsokau. Omí oχkín istæχtsimàn, ænní iχ´táinitsiuaiks úskàsiks. Otáuokaniaii, oχtókisi itsitsǽpstaiχ´p. Tǽmiksasitsìuaie. Tǽmaχkaiiu.

they jumped up and went away. The girl told her father and her mother: By this one we are saved.

When they [the old folks] went away, that man told his parents-in-law: Go to your tribe. Then he had got another wife [viz. that girl]. He then went to his lodge. Then he came there. And then he suddenly saw that woman [viz. his first wife]. That man said to his first wife: Pity her, you are very mean, I pity that girl very much. She has still a father, she has still a mother [that means: she is not a poor orphan, and therefore she deserves to be respected]. Then that man hunted. He was strong at getting his food. He had lived with her [with that girl] a long time [already]. He told her wisely, he told her: Be careful, that wife of mine is very bad. She kills the wives that I get. That girl was thought of a great deal by him. She [the first wife] was secretly jealous of her. She [the girl] forgot the warning given her [literally: what she had been told wisely]. [The first wife] said to her: Let us go to that butte over there, that we sit there, so that we may look for our husband. He will come back with the carcase. [While they were sitting on that butte, the first wife], told her: Look for a while on my head for lice. Then that girl looked for lice on her head. She had done looking for lice

O'mi itótòyin. Otánik: Námaχk omá akéua? Itánistsiu ómi — áuasàiniu —, aχksikiχ'kínitakìu. Osót*a*msksinòk ómi, otsaiépits. Otánikaie: Kimátakoχksipokitskoàua. Tsimá kitsìtsinitáua? St*a*mátamaiiksaiitsimau. Otánikaie: Nitákàps*a*mmau. T*a*mápsàmmiuaie. Itoχkónoyiuaie. Ki omíχ'k otsékanistsokinàki, ki *á*nniχ'k mátanistsokanìuaie. Omá nínau omí otoχkéman t*á*maχkapiuaie. A'tsitapiuasìnai. Itanístsiu omí otoχkéman: Kitákanist, káχkoχkanistsinìtaχpi. Åχkéyi matsisíiintapiksistsis. A'is*a*matapàupiu. Ki iksíksistuyìu. Itanístsiu omí únists: A'χkunotàutsop. Mok*á*kìnai. Sót*a*manikaie: Nimátautsip. A'nistsiuaie: A'χks*a*moχkoχpokàuop. Otánikaie: A'. T*á*mitapòiau niét*a*χtàii. T*á*mitotòiauaie.

on her elder sister's head [that means: on the first wife's head]. And [now] she herself had her elder sister to look on her head for lice. That girl then went to sleep. There was a bone, an antler, with that she killed her husband's younger wives. When [that girl] was asleep, she drove it into her ear. She then concealed her. Then she went home.

Her husband came. He asked her: Where is that woman? She told her husband — she was crying —, that she [the second wife] must have been lonesome. Then she was known by her husband, that she was lying. She was told by him: You will not get rid of her. Where did you kill her? Then she denied it hard. She was told by him: I shall look round for her. Then he looked round for her. He found her. And the same way he doctored before, that way he doctored her too. That man took his [second] wife home. She had become a person again. He told his [second] wife: I shall tell you, how you can kill her. Try to throw her into the water. She [the second wife] was staying a long time [in that man's lodge]. And [one day] it was very hot. She told her elder sister: Let us go to swim. She [the first wife] was wise. Then she [the second wife] was told by her: I never swim. She said to her [to the first wife]: Just come along with me [while I am swimming]. She

Ki omá inákstsim itsóo åχké. Itsúiapàutsim. Omí únists mát*a*skaksoòa. Mát*a*skakatsistotoyìuats. A′uanistsiuaie: Γkáχsiu annóm åχkéyi. Nánauåχkoàpstsitsikinàiinai. A′nistsiuaie: Kakóχkototaminikaupit. Ki amói åχkéyi p*á*χtsikåχkakiskìminai. Nåχkitápotsisàie, itaiístapipiksìnai. Ki áuakomitsiχ′tatsìuaie, máχkoχkoχkotatsistotoaχsaie. Nánauåχkòtamiuaie. T*á*moχtsàutsim amói ákiksaχkui. *A*′nnyaukinai itaupínai. Itsísiniautoyìua. Iχ′tsítsuyepiksiuaie. Pitsoóχksiksiskìminai åχkéyi, tsáyi maistóyi, otsítomaimiχ′pi, *á*nnimaie itápàpiksistsiuaie. Noχksístapopitsikanìksisinai. Itsínniuaie. It*á*stapiniuaie. A′inetsìmiuaie. T*á*maχkaiiu. O′mi itótòyinai. Ikótsinau ót*a*χkstàn. Otánikaie: Námaχk Maistákeua? A′nistsiuaie: Kitán, naχksínitaχs. Nikáinetsimau. Otánik ómi: A′kopakìop. I′kuksin*à*min oyínai. T*á*mopakìu. T*á*mokèkau. A′is*a*mokunàiiu. Ki itanístsiu omí otoχkéman: I′kukàpsìnai *a*nníisk oyínaii. Minisáipuyit, áiåχtsimìniki, áuaniu „Náχtskáye".

was told by her [by the first wife]: Yes. Then they went to the river. Then they came there.

And the younger one went into the water. She swam about in the water. Her elder sister did not consent to go in. She could not persuade her to go in. She told her: It is very good here in the water. Finally she took her moccasins off. [The younger one] told her: Just hang your feet over the bank. And [then] she just touched the water [with her feet]. When [the younger one] swam to her, she ran away. And [the younger one] approached her to get a hold of her, that she might persuade her [to go into the water]. She finally succeeded in getting a hold of her. Then she swam near the bank. There [the first wife] sat. She got a hold of her. She threw her into the water. She threw her in, where the water was deepest, and as soon as she touched the water, she turned into a crow [literally: who, as soon as she touched the water, turned into a crow]. She [that crow] started for the shore with her wings spread. She caught [the crow]. She pulled [the crow's] head under the water. She drowned her. Then she went home. Her husband came. The animal, he had killed, was very fat. He asked her: Where is the Crow-woman? She answered him: You said, that I should kill her. I have drowned her. She was told

53: Uhlenbeck L-5 (1910-1911) 1912 NF6 Blackfoot NF6
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Montana

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Ki ǽnnimauk tǽmitaukunàiiu omá nínau. A´istsiu, mákstuyìi. Mátsàmiua. Omá akéu itǽmsokå`χtsimiu, áuaniu „Náχtskáyé". Tǽmitotautakòyinai. Mátsitsipsatsìuatsaie. Nisoóyi otótakoχsists. Itsístapu. A´isauatsitsipiniiuaie. Aipióyinai. Itótoyiu omí moksísi. Okóaii itæχkǽnnimaie. Kǽnnimaie aiχ´tsǽsæmìua. Pitsóχksinoyiuaie, itsókaipîinai. Otsítsæmunckaie. Otánikaie: Má pænníχ´pi. Tǽmskòyinai. Kitsími tǽmitoto. Tǽmipim. Otsipísi, ænní ítæχtaikìmisiu. Oχpístsi niétsksauauanistòm. A´moistsi ótsiskàpoχpi ǽnnistsinie oχkǽt. Kakókin. A´nistaua O´tsiskàpoχp. Ǽnnyaie oyínau annáχk Maistákeua. O´mau itópiu. Itoχkótsìuaie, máχksoatåχp. Noχkáisoχtoyìuaie. Mátæskaksuiχ´tàuatsinai. A´uaninaii: Nimátsitaisuiχ´taχpa ámoistsi. A´nistsiuaie: Natsikísts. Otánikaie: A″àiomà. Natsísa. A″àiomà. Nisókàsim. A″àiomà. Nókoani. Otánikaie: A´, ǽnnistskaie nitsítaisuiχ´t. Tǽmakikàiχ´tsiu. A´itotopìiinai. A´umatapioyìnai. Otsóaχsists áitominininuaie, otáisisæpokoχpìsi. Otsítæχkaχtsìnokaie. Otánikaie: Nitáitapistsiksk. Tæmíniu omám akéuæm. Omá O´tsiskàpoχp tæmótoyiu túkskæm.

by her husband: Let us move. Her brother is very mean. Then he moved. Then he camped. He camped a long time. And he said to his wife: That brother of hers is very bad. Don't talk out of the lodge, when you hear some one saying „Which way?"

And there that man was camping. It was near, that the winter would come. He hunted again. That woman suddenly heard somebody saying „Which way?" Then he was going around. She did not say anything. Four times he went around. He then went away. She did not think anything more of him outside. He went far away. She took an awl. She made a hole in her lodge. From there she looked out. As soon as she saw him, he stopped. He looked at her. He said to her: She [meaning: you] invited me to come back. Then he went back. He then came to the door. Then he entered. When he entered, then he rattled. He had his lungs all full of earth [because they were hanging down]. His short ribs, those were his legs. He was only the breast-part [of a man]. He was called Short-ribs. That was that Crow-woman's brother. Over there he sat down. She gave him something to eat. She gave him something to eat from [a wooden bowl or something of that kind]. He refused to eat from it. He said: I never use such things to eat from. She said to him: My moccasins. He said

Potáni isoóχtsim ǽnnimaie itsipótoyiuaie. Nitsíniχ´katsiuaie Isókskitsìnau. Ki omí túkskæm Oχsístækskaχtàinau. O´tsiskàpoχpa itotsímmotau.

Omá nínau itótapòtsiu. Tǽmisksìnim: Nitoχkémana ǽkainitau. Tæmapoχkóiskiua O´tsiskàpoχpi ostamóχkoaii. Tǽmoχtsapòaie. Itsinóyiuaie. Atsoáskuyi áitotòyinai. A´nistsiuaie: Háyè, káχkstayinomòki. Tǽmitspìniuaie, omíma káaukiχ´kàiin itsítsæpspimiuaie. Kǽnniaie itsínitsiuaie. Itæχkáiiu. Otsipísi, itáioχtoyìu amóksisk pokáii. Tæmáutoyiuaiks. Niétæχtaii tǽmitapòaie. Ksískstækii ænní túkskæm itsipótoyiuaie. Itanístsiuaie: Nâχksistáuatomòkit. Ki omá itsístapu ómæχkòχkotoki. Ǽnnimaie itsipótoyiuaie túkskæm. Itanístsiuaie: Nâχksistáuatomòkit. Tǽmistapù. Otsíχ´kauaï tǽmitapò túkskau istuyí. Otáipuχsi, okósiks itotǽsæmmiuaiks. Omím okóaii okánistaiχ´tsìχ´p. Mátæχtaiaχsita-

to her: Pretty near. [She said:] My legging. [He said:] Pretty near. [She said:] My dress. [He said:] Pretty near. [She said:] My belly. He said to her: Yes, that is it, that I eat from. Then she lay down on her back. He went and sat by her. He began to eat. She saw, that his food fell through [his body down to the ground]. He cut her belly open. He told her: I made a slip-cut. Then that woman died. Then Short-ribs took one [child] out [of her body]. He put it down right near the fire. He called [that boy] Ashes-chief. And [he called] the other one Stuck-behind-chief. Short-ribs ran away for safety.

That man came back with the carcase. Then he knew: My wife is killed. Then he tracked Short-ribs, his brother-in-law. Then he followed him. He saw him. [Short-ribs] went to a forest. He said to [Short-ribs]: Now I have caught you, there is nobody to prevent me from killing you. Then he lifted him up, he put him over a stump. And in that way he killed him. He went home. When he entered, he heard, there were children. Then he took them. He then went to the river. There he left one to the beavers. He told [one of the beavers]: Raise him for me. And he went away to a big rock. There it was, that he left the other one. He told [the big rock]: Raise him for me. Then he went

539 kìuats okóaii. Otsitótoχ^s, it*á*misoksinoyìu omí saχkúmapi. Nåχkitákiniuaie. Káksuiapistotàminai. Aitápaiskàtsimau. A´itsksinìm, máχkoχkotanistsìnoχpiaiks.

T*á*mitàinoyiu, omím ksískst*a*kiauatsimàn, *á*nnimaie iχ´ts*á*stàutsim, okóaii itsitótstàutsimaie. Omím óχkotokim nitúyi matúnistàutsim. Itóχtsimiu, amóksisk áuanìi: Napí, sáχpàipit, amóistsiskaie *á*pssìi, aχkitáutsiχ´pi. Omá nínau *á*kaiksistsisomatsìuaiks. A´itotòiaiks. Itauákoyiuàiks. Tuksk*á*mi itsísiniàutoyiu. Itánistsiuaie: Kitokósim. Isatópokit. Otánikaie: A´, kitsém*a*n. Kitúnnim. Okóaii t*á*mitapòiau. T*á*mipìmiau. Otánikaie: Ikúkakiu nit*á*kàua. A´uanistsiuaie: Mátoχkotatsìstatos. A´moi píχ´koχtsi nitákitsts. Nitáksistsisàs. Anistsís: Amói mistsísai aχkunáuau. Omá túksk*a*mi saχkúmapi itáuyiuaie únni. Itanístsiuaie ot*á*kàii: Napí, saksíst. Itótòyinai. A´nistsiuaie: O´m*a*k mistsísa. A´χkunaiskùnakatàu. Omá túksk*a*m skúnakatsìua. Otsítanikaie: Matápiu anná mistsísa. A´nistsiuaie: Sá, mistsís. Ki omá stsíki áuaniu: A´, matápiu. O´χp^{s}ists áχkunàutsiχ´p. Otauánikaie: Sá, nitstúnnoau omá

away. He then went to his tribe for one winter. When it became summer, he went to look for his children. His lodge was still there. He did not feel content with his lodge. When he came there, he then suddenly saw a boy. He tried to catch him. He [the boy] made just bubbles in the water [by diving in to escape]. [The man] began to think about [how to catch his boys]. He knew [literally: knew them], how he could catch them.

Then he saw, there was a beaver-hole, from there he stuck his arrows, he stuck them to his lodge. In the same way he stuck arrows from the big rock [to his lodge]. He heard, some [boys] were saying: Partner, jump out, here are some arrows, that we can take them. That man had already hidden himself from them. They came to him. He ran after them. He reached and caught one of them. He said to him: You are my child. Taste me [by biting]. He was told by [the boy]: Yes, you are right. You are my father. They went to his lodge. Then they entered. He [the boy] told him: My partner is very careful. He said to [his boy]: Try and persuade him [to come here]. I shall lie here in front of the door. I will turn into a log. Tell him: Let us shoot at this log. That one boy [whom he had caught first] began to shoot at his father. He said to his partner: Partner, go out [of

matápiua. Omí óχpsi ákòtsim. Omá nínaua itsipáuakoyìuaie. Itsínniuaie. A′påχpauanìnai. Ki anístsiuaie: Kitokósim. Isatópekit. A′, émαniu, nínna.

A′itaχkañau okóauai. A′itsipìmiauaie. A′nüau: Anná niksístsinana? Otánikoaiau únnoauai. O′mamauk initáu. A′kauksikìnakim. A′nistsiau únnoauai: Amó íska istsuiíχ′tsis. Istsάpiχ′takit matsiní, ókoai, osáki, otoksís. Nisoóyi otsíniχ′tànists. A′nistsiau únnoauai: Ṣaksíst, mininókiuan. Tákitapistutòanan niksístsinan. Tάmsaksiu omá nínau. Tάmipuàuyiau. Oksístoauai ápaipotstsiauaie. Sotάmauoχtòmiauaie otsísts. A′isàtsimiau omím otópisanoauai. Itákoχsoyìn. Itomátapsokoχsoyìn. Túkskàma itanístsiuaie: Na′á, áksàkoχsoyiu kitópisani. Túkskàma nitúyi mátsitanistsìuaie: Autαmáksakoχsoyìu. Túkskαma matánistsiuaie: Na′á, autαmáksakoχsoyìu. Itápåχpauanìnai oksístoauai. I′kápuinanistsiauaie, máχksipuχpàipis. Mistsísi íkaitò-

the big rock]. Then [his partner] came to him. He said to [his partner]: Over there is a log. Let us shoot at it. That one shot at [his father]. He was told by [his partner]: That log is a person. He told him: No, it is a log. And the other one said: Yes, it is a person. [The first boy said:] Let us take his arrows. He was told by [the other one]: No, I am afraid of that man. [Finally] he was going to take one of his arrows. That man got up and ran after him. He caught him. [The boy] struggled about. And he said to [the boy]: You are my child. Taste me. [The boy said:] Yes, he is right, he is my father.

Then they went home to their lodge. Then they entered. They said: Where is our mother? They were told by their father: Over there she is, she has been killed. She has already turned into bones. They told their father: Put the pot in the fire. Put the tongue, the tripe, the back-fat, the knee of [the killed animal] in the pot. [These] four were the things, he put in the pot. They told their father: Go out, don't see us. We shall make our mother alive. Then that man went out. Then they got up. They began to put their mother together. They then exchanged her arms [by mistake]. They looked at their pot. It began to boil. It boiled over. One of them said to her: Mother, your pot will boil over. The other one told her the same: It is nearly

ťoχtòmiáu, mă′χtapàχkyapiχ′pi. Túkskæ̀ma itsíniχ′katsìu oksísts: Nipúisoyàuanit. Aiáisàkoχsoyìu kitópisàni ^A I′tsipuχpaipìn. Omí mistsísi itókasatòm nauă′χtsi. Tǽmisoksinoyìauaie, ómăχtsapapàχkyaksai. Sotǽmiaksisàiinai. Otánikoaiauaie: Kyaiáu, áikimmatàpsiau nokósiks, ′aχkskáunotsìau. A′tsitapiuasìn oksístoauai. U′nnoauai itanístsiau: Anákauk niksístsinan, ǽkaikamotàu. Omá nínau ǽskχsaitamìtakiu, omátoχkoχkèmis.

Kǽnniaie omíksi okósiks ítanistsiuàiks: Minápiapòk. A′mom otsǽtăχtsim ǽnnimaie istápaipotsiuakèkàk. Kitsíwanoau mináminakatòk. Túkskæ̀ma mátoχkoiăχtsimìu. Itanístsiu otǽkài: A′χkunàminakatau. Otánik otǽkài: Kínnùna áuaniu: Mináminakatsis. Pǽχtsikaminakatsìau. Ki itsíkaminakasìnai itsíwan. Mátaisiniotoyìuaiksau. Tǽmitapæksinìinai omí kipitáuyis. Píχ′koχtsim tǽmitsoχkoχpìinai. Tǽmsoksăχpaipìu omá kipitáke. Tæmótoyiuaie. Itaníu omá kipitáke: Nòkósaki, púχsapuk, amóiauk kitsíwanoau. Kamotótoyiàu. Otánikoaiau: A′uke, pík. Akimóχtsim itáiχ′tsiu kitsíwan, káχkitotoai. Tǽmipìmiau. Otánikoaiau: Ǽnni stópik.

boiling over. The first one told her again: Mother, it is nearly boiling over. Then their mother moved. They told her in a hurry, that she should jump up. They had already laid by a stick, that she could stir [the boiling] with. One of them called his mother: Jump up. Your pot is boiling. She jumped up. She quickly picked up that stick with her left hand. Then they suddenly saw, that she was stirring [the pot]. Then she was left-handed. Then they were told by her: Oh, my children must be very poor, they must be awfully hungry. Their mother became again a person. They told their father: There is our mother. She is saved. That man was always happy, that he had his wife again.

Then he told his children: Don't go far away. Here, close by, [you may] roll [the gambling-wheel] about to one another. Don't roll your wheel eastward. One of them would not listen. He told his partner: Let us roll it eastward. He was told by his partner: Our father says: Don't roll it eastward. By little and little they rolled it eastward. And the wheel rolled faster. They could not catch it. Then it circled round to an old woman's lodge. It fell down near the door, just in front of it. Then the old woman jumped suddenly out. Then she took it. That old woman said: My children, come here, here is your wheel. In a

A [Erratum: a full stop should be inserted--Analyst]

A´kotsisòp. Túkskæma itanístsiuaie: Nimátautsisìχ´p. Otánikaie: Túkskau ákipoχpokòtsisop. A´nistsiuaie: A´. Itomátapotsisìau. Aáinautokå`n otǽχkuiinnimàn. Otsítanikaie: Náχkipotùt. Píkoχksiksìmi otótutàni. Mátåχtainakòa áχkitsìi annóm moyísi. Tsiá aχkúmaiskàpiu, osáipokomistsimàni ki áχkitsii? Omá Isókskitsìnaua otsíwan itstsǽmmokatsìua. Ǽnnyauk iχ´kiχ´tsíu. Ki omá Oχsístækskaχtàinaua okímmàni sápòp. Nåχkǽtoχkiχ´tsìu áχkitsii. Omá kipitákeu itanístsiuaiks: Kítsakiaupiχ´puau? Mátoχkoikiχ´pinan. A´isæmo itsáuatsitsipìmiauaie. Itan̄istsiauaie: Kítsakiaupiχ´p? Otánikoaiauaie: A´ksistaiksistòtsisop. Otǽmotsipuyìnai okíni. Matúkskæm mátsiaæmòa nåχkǽtsitanistsìuaie: Kitsákiaupiχ´p? Tǽmsoksauatsìpuyìnai. A´istanitsìauaie. Itsǽksiau.

hurry they went to take it. They were told by her: Well, come in. Your wheel is lying in the upper part of the lodge, that you come and take it. Then they entered. They were told by her: Sit down there. We shall smoke. One of them said to her: I don't smoke. He was told by her: Only one time you will smoke with me. He said to her: Yes. Then they began to smoke. Her pipe was a ghost-head [i. e. a skull]. He said to her: [Wait] that I quickly make a fire. He put a rotten log on the fire. There in the lodge was nothing to be seen for smoke. [The boys said to each other:] Which is strongest, her puff of smoke, or the smoke [of the rotten log]? Ashes-chief put his wheel over his head. There was the end of the smoke [that means: the smoke did not come lower than the wheel]. And Stuck-behind-chief's top-knot was a plume. The smoke ended there also. That old woman said to them: Do you still sit there? [They answered:] There is nothing wrong with us. After a long while they did not hear her move about. They told her: Do you still sit there? They were told by her: We shall quit smoking. She talked from far down her breast. After a short while the other one also said to her: Are you still sitting there? She then did not talk [any more]. They killed her instead [of being killed by her]. They went out.

T*á*maχkàiiau. U´nnoauai osót*a*msksinokòaiau, otsínit*a*χsàu omí kipitáke. Auautóiau. Itsitsínikuyiau únnoauai, omím kipitáke anistsínit*a*χpiau. Otsikímmokaiks omá nínau. Itanístsiu omíksi òkósiks: Kitáisauåχkoautsìmiχ´puau. Miníkskimatòk ótskuisistsì. Itápauauaχkaiau atsóaskui. Nitóauk Isókskitsinau mátsitsinoyiu omí ótskuisistsì. Ot*á*kài itanístsiuaie: Amáie íkanàtsin*a*m. Nitákskunakatàu. Omí ot*á*kài otsítsìmok. Otánikaie: Kínnùna *á*nnãukin *a*nníisk otáuanistaiisk, áχkstaiskimataχs ótskuisistsì. Itsáuaiåχtsimìu. Miskítskunakatsìua. Sot*á*mauyìuaie. T*á*minisìinai. Omím okaníksi t*á*mitsoksisinai. Otánik ot*á*kài: Kúnaχkaiòp. A´nistsiuaie: Nitákotoau. Ki itamíso. Itákotoyiuaie. Itoχkóyistapspiχ´tsìnai. A´uke, anisáuot. A´uaniu: Kéka, taut*a*mákotoàu. Amó mistsísa íkaistapaisìsksiu. Ki iksipíspiχ´tsiu. A´uke, anisáuot. Kéka, taut*a*mákotoàu. Otánik ot*á*kài: Kitáisauatsin. Mátatsipuyiuats. Omá ot*á*kài otsistotóχsists itåχk*á*nautsinisìi. T*á*misksinim: Nit*á*kàua áispumèpiau. Ot*á*motsimaie otsistotóχsists. Ot*á*mitapamònimaists. Amóm matoyóp*a*skò. A´nnamauk itauásainiχ´tsìu: T*á*kàuaʼạ̀+. A´tsksinakstsim. Iskoχpókauanisìu.

Then they went home. Then they were known by their father, that they had killed that old woman. They came home. They told the news to their father, how they killed that old woman. That man was pitied [i. e. protected] by them [by that old woman, and by the blue-bird]. He told his children: You do not listen. Don't shoot the blue-bird. They walked about through the forest. The same Ashes-chief saw the blue-bird too. He said to his partner: There is a very nice one. I will shoot it. His partner forbade him. He told him: That one is the blue-bird, our father told us about, that we should not shoot. He would not listen. He shot it in spite of [his partner]. He immediately shot it. Then it fell. Then it suddenly hung on a branch. He was told by his partner: Let us go home. He said to him: I shall take it. And he climbed up. He was nearly taking it. It went up higher, without knowing how. [The partner said:] Now, come down. He would say: Wait, I am nearly taking it. This tree was growing higher. And it was very high. [The partner said:] Now, come down. [He answered:] Wait, I am nearly taking it. He was told by his partner: I don't see you any more. He [the disappearing boy] did not say anything. His partner's clothes all fell down to him [the partner below]. Then he knew: My partner

Ki omák ǽkaitapìu iχ´tsístutsìu. Tæmitótaukekàiinai. Ki omá kipitáke ánistoχtapauàuaχkan. A´poχkoχtàu. Mistsísts ásekòtsim. Itóχtoyiuaie, amóiisk auanín: Nitǽkàua'ā +. Mátainoyìuatsaie. Ikyáiāχkonoyiuaie, tsimáie áχkinakoχkitsìnai. Oápsspiks íkukspapinìnai. A´utoyiuaie. Otánikaie: Na'á, nitǽkàua otsistotóχsists áχsapistùtsitau. Nistóa nitsistotóχsists nitúyim istoχtótau. Istamónitau. Tǽmotoyiuaie. A´nistsiuaie: Tæmásá Okoésaua. Tǽmæχkaiiu. Otótoχs, otǽnni itanístsiuaie: Amóiaie nitoχkókoaisimiskàn. I´kskaipuinæm máχksoatāχp amó matápiua. Omá akéua itsitsínikuyiu ómi. A´nistsiuaie: Omá kipitákeu iχ´kónoyiu Okoésai. Omá nínau ~~itanístsiu~~ otoχkéman: A´koχtsitapìop.

is taken up to heaven. [Some people say, that this boy is the Morning-star, and that the parents of the twins are the Sun and the Moon.] He then took his [i. e. his partner's] clothes. Then he wrapped them up in a bundle. There was a patch of rye-grass. There he lay crying: My partner! He became small again. He cried himself small.

And those ancient people [the ancient Peigans] were moving. Then they came to camp near him. And there was an old woman walking about. She was looking for wood. She was picking up sticks. She heard, somebody was saying: My partner! She did not see him. She finally found him, who was lying there, and who had a big belly. He had gummy eyes. She picked him up. He said to her: Mother, take good care of my partner's clothes. Put my own clothes in the same [bundle]. Wrap them up. Then she took him. She said to him: The poor thing, belly-fat [that means: a child sprung from an unknown belly]! Then she went home. When she came there, she said to her daughter: [Look] this here, I got belly-fat. These people were suffering very much for something to eat. That woman [the daughter] told the news to her husband. She told him: The old woman found belly-fat. That man told his wife: We shall have profit from him.

539 Okoísaua opitámi itsikúnnotsiu. Itanístsiuaie: Nitúnnots. Otánikaie: Tɑmásá Okoísaua kímmatàpsiua. Mátsitstsip auáuaχsi. Itauístsiuaie: Kɑ́taitstsìpa íχ´kani? Otánikaie: Kínista nánàniu. A´nistsiuaie: Matótos. Ki omá kipitákeua áutotoyiuaie. A´upipimaie. Ipotóχtsim istsipúiχ´tsis. Nisoóyi tɑχpótsis kitoχkatsían. O´χpsìsts itótsim. Nisoóyi otɑχpótsaχpistsaie, tsimáie kàtsistoyíkin. A´itomatɑsinìminai oχsoyísi. Itsɑpɑ́nnoχkimau Okoísau. I´tskunakatsìuaie. Tɑmitáuyiuaie. Tɑ́miɑìnai. Itomátapinòtau. A´ĭksistsinotau. Omí ótakem anáukoχtsi tɑ́mautsìminai. A´ukòyiau. Tɑ́mɑχkaiiu. Okóaii tɑ́mipim. O´mi otsítanikaie: Tsimá kitsítoχkondòtaχp? A´nistsiuaie: Okoísaua ótɑχkstàni. Iχ´toχkóiop. Omá nínau otoχkéman ánistsiuaie: Kitánist, ákoχtsitapìop. A´nni sokanístsiu, manistsítapì.

Ki ɑ́nniaie omá nínaua itaníu: Sikotátnyi initsíua, tɑ́kŭsìmmau. Ităχkɑ́naitapò, otsítakiàkiχ´pi. A´nistsiu opitámi: Năχksíkiaki-

Belly-fat's old woman was very hungry. He told her: I am hungry. She said to him: The poor thing Belly-fat is to be pitied. There is no food. He asked her: Are there any buffalo-skins? He was told by her: Your elder sister is the owner of one. He said to her: Go and take it. And that old woman went and took it. She entered with it. [He told her:] Stand it up near the door. Scare it four times with the leg of your buffalo-robe. He took his arrows. She scared it four times, which was [that means: which turned then into] a young buffalo-cow. She [that cow] was nearly breaking her tail [by bending it too much]. Belly-fat put his arrow to the bow-string. He shot her. Then he shot her some times more. Then she died. Then he commenced to skin. He had done skinning. His sister took care of half of the carcase. They filled up their stomachs. Then she [the young woman] went home. She entered her lodge. Her husband said to her: Where did you get something to skin? She said to him: It is an animal killed by Belly-fat. It is from him, that we got something to eat. That man said to his wife: I told you [before], we shall have profit from him. That is one way, that he showed, what person he was.

And then there was a chief [who] said: [The person] who kills the black-fox, I shall take him for son-in-law. Everybody atskòkit. Otánikaie: Tæmásá, noχkǽstau, máχkoχkoχkèms. Ki ómaχkauk autǽkiakìu. Oχsokúyi pitsikóχtsim, ǽnnimaie itstóm okyáksini. Tǽmaχkaiiu. Tǽmoto. Tǽmikoko. Omátapaisopuyìnaku, itsipúau. Itsitápo okyáksini. Itótòaie. I´kaistapotoyìinai Maistópan. Itæχkáiiu. Ostæmóii itanístsiuaie: Maistópana kámosatsìu nikyáksin. Ostæmóii itsitápòyinai omíma nínaiim. Itanístsiuaie: Okoésaua okyáksinaie, omá Maistópan kámosatsìu. Ki omí akékoān áitapskoàinai Okoésau. Ki aitsipíminai. Otsítsinokaie. Iχ´tsitáukitskàinai. Tǽmatskò. A´istsimìmiuaie, tæká makápsiua. Oˋkoani ómæχko. Aˋkspapinìu.

Kokúyi omá nínau itáipuyiu. A´uaniu: Apinákus apikétokìisk imitsíua nitákŭsìmmau. Ksiskæniáutuni itsítsitokopìin omí apikétoki. Kanáitapìua itǽspskunakatsìua. Okoésau itanístsiu opitám: Nåχkitápsuisksànoiokit. A´nistsiuaie: Tæmásá, noχkǽstau máχkoχkoχkèms. Otápistutomòkai nátòkaie suisksánoiòs, túkskæm kaupíin. Ki itsitápòaie. Amóm matápi otsítanikaie: Níwaàki, Okoésaua ákskunakatsìu. Otsíkaisaièpioχkok Maistópan.

went, where they trapped. He said to his old woman: Make me a trap. She said to him: The poor thing, he thinks, that he might get a wife. And over there he went to trap. He put his trap on one side of the road. Then he went home. Then he came there. Then it was night. When it was just getting day-light, he got up. He went to his trap. He came there. [A man called] Crow-arrow had already taken [the black-fox]. [Belly-fat] went home. He said to his brother-in-law: Crow-arrow stole my trapping. His brother-in-law went over to the chief. He said to him: It is Belly-fat's trapping, Crow-arrow stole it from him. And [then] the girl [i. e. the chief's daughter] was driven to Belly-fat [to marry him]. And she entered. Then he was seen by her. She vomited from him. Then she went home. She hated him, who was bad [to look at]. His belly was big. He had sore eyes.

In the night that chief was talking. He said: [The person] who in the morning kills that white prairie-chicken, I shall take him for son-in-law. In the morning the white prairie-chicken sat in the centre [of the camp] [on a tree]. All the people then shot up at it. Belly-fat told his old woman: Make a curly arrow for me. She said to him: The poor thing, he thinks, that he might get a wife. She made for him two curly arrows, one with a

● 539 I´tspskùnakiu. A´´àiomà. I´matsisotoyìu.: Stsíki kaupíu mátspskunakiu. Itóyiuaie. Itsínoχpatsistoyìuaie. Maistópana óχpsi itsítæχtsiuaisapistanaipiksimaie. Iχ´kanáinoau, otsikamós. Tǽmoχkanauaniu: Okoésaua initsíua apikétokì. Ki ínakstsimi akékoān ǽnnaie áukematsìu. Itsipíminai. Otsitápæsistsimokaie.

Kokúyi omá nínau ániu: Iχ´páuàkiua ksikunístain ki ksíks^tækiokuyì. Ki amóm matápiua áiskùnatàpsiks manikå´piks iχ´kanáutapàuakiau. Mátoχkonimàuaiks eini. Åχkanáiamotòiau. A´iiksipuiinàm máχksoatåχp. Sakóåχtsim otáuaksini. Okoésaua itanístsin opitám: Nåχkitápapikænitsinomòkit. Ki ómaχkauk áumatò. A´utapàuàkiua, ki anístsiuaie: A´isæmisinik, istanistsís nistæmóa: Ǽkaisæmomaχkau Okoésaua. Itáuàkiu, káχkitsisìsom. Ki ómaχkauk ǽkaisæmaumatò, tæká pekúpsìuats. Ǽnnamauk itáiiàkoχtòm kàmiχ´táists. A´nnoχkotoχtòmaists. I´tspìuχtòm ápskotok, ki ænní otskúsko. Nisoóyi osáumaχkànists. Itomátapiksisàii, áiiiniuasiau. Otsípsksistoχtsi iχ´táumaχkau. Ǽkaiksistopìi istsisómaiks. Iχ´tsísapi-

blunt point. And he went. The people said about him: Out of the way, Belly-fat will shoot it. Crow-arrow was not far away from him. [Belly-fat] shot up. [The people said:] Pretty near. He nearly shot it. He shot up again, [this time] with the other arrow, the blunt one. He shot [the prairie-chicken]. He shot it down. Crow-arrow stuck his arrow instead of [Belly-fat's]. He was seen by all, that he stole. Then they all said: Belly-fat killed the white prairie-chicken. And it was the youngest girl [chief's daughter], that he married. She entered. She washed him.

In the night that chief said: He [Belly-fat] caught in corralling a white buffalo and a beaver-furred buffalo. And these people, the strong young men, all came back from corralling. They did not find any buffalo. They all came back without having anything. They suffered very much for something to eat. Now comes the story of his corralling [literally: later on his corralling]. Belly-fat then told his old woman: Make me a pair of scabby moccasins. And there he started. He came back from corralling, and he told her: When I am away a long time, then tell my brother-in-law [that he may cry it out to the people]: Belly-fat has been on a run a long time. He went corralling, [so] that you [that is: all the people] may lie

^ [Erratum: this should read ksísks- --Analyst]

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ksisàiinai amóksik akíksik. I'tåχpauaniu. A'iksistsipiau, omí ómåχtåχpauàniχ'p, ánnauk kákanistsitotamiaupiu. Okoésau otoχkéman ánistsiuaie: A'kaisokapistutòχsit. Táminisò. Ki omím ksikunístàiim ítskùnakatsiua. Itáuyiu. Ki omím stsíkim ksíkstαkiokuyì mátskùnakatsiua. Tάmatsinitsiu. Ostαmóii ki anístsiuaie: Iítsisaù. Tákipαχkài. Tákitàpainàus.

Tάmαχkaiiu. Tαmípim okóai. Itanístsiuaie opitám: Nitsistotóχsists kókitau. O'χpsists kanå'χsoatsisanokoinists. Itápaisauanìnoχsiu. Ostúmi matápistùtsim. Akå'χtsiaie maχkótokå`n. Nítotαχkùspiu. Mátsitstsip áχssi manistsítsoàpspi. Ki otoχkéman nitúyi nitsitsóapsiù. Ki áitapò

down and hide. And over there he, who was a wonderful person, was already on a run a long time. There he began to fix up buffalo-chips. He put them in a long row. He put a white stone among them, and there was also a blue stone [he put there]. Four times he ran out. When they [the buffalo-chips] began to run, they turned into buffaloes. He ran on one side [of the row of stone-piles]. The hiders already sat [behind the stone-piles]. [The buffaloes] ran between the stone-piles. Then they jumped off [the cliff]. After he had made the corralling, he was just sitting on top, from where they jumped off. Belly-fat told his wife [from on high]: Prepare yourself well. Then he went down. And he shot that white buffalo [that is the white stone, that had turned into a buffalo]. He shot it more than once. And he shot the other one, the beaver-furred one [that is the blue stone, that had turned into a buffalo], too. Then he killed it. He told his brother-in-law: Skin [both of] them. I shall go home for a while. I shall go home to dress up.

Then he went home. Then he entered his lodge. He told his old woman: Give me my clothes. His arrows were all ornamented with eagle-tail-feathers. He was pulling off his clothes one by one. He fixed his body up again. His hair — we are told — was way down [to his belt]. His hair

omím piskanim. *Á*kaiksistsiitaii otsíχ´kaniks. Os*é*kaχkanaiks omíksi pis*á*tsiniks. Omí otoχkéman itanístsiuaie: O´mi t*á*pin*à*kit. Má nóχpsists amóistsiauki, tsip*a*χpákitau. A´utsiksistsip*a*χpàkinikiau, ámom otsítak*à*nnotaχpi, ist*á*pspyàpiksitau matápiua. Iχ´tsít*a*χkitsìuaists. Omí iχ´táukitskai itótòyin. Otánikaie: Tsistseá náχkåχtsìp*a*χpàki? A´nistsiuaie: *Á*nnistsik mistsístsik *á*nnistsikaie tsip*a*χpákit. Kaiíua Maistópana? O´χpsists tsip*a*χpákitau. Itasáiniu, otsíkoχkètaksi. Maistópan óχpsists it*á*pspyàpiksim. Mátoχkotsiχ´paists.

Iχ´tsistsítakiu Maistópana. Itsístapu. Otoχkéman iχ´pokómiu. It*a*χk*á*nautoyìu einí. Omím auátsimànim itåχk*á*naipìminai. Mátatstsitsipa, áχkitsaipuyìu einíu. Kanáipim kanáiniua. Omá Maistópana Ok*o*ésui mátomoyiuaie otátosini. Itótstuyiu, ki itåχk*á*naipuiin*à*m máχksoatåχpi. Omá Nápiua kanáipiksiks itótåχkatsìuaiks. A´nistsiuaiks: Einína àps*á*mmok. Mátoχkonoàun. Mok*á*kiu omá nínau. A´iokìua einí.

was yellow. There was none as good-looking as he was fine [to look at]. And his wife was just as fine-looking. And he then went to the corral. His [two] buffalo-hides were already skinned. Those wonderful [buffalo-hides] were his bed-robes. He said to his wife: Take hold of [the two robes] over there. Here are my arrows; brush them [the robes] with them. When you have done brushing them, throw them among the people over there, where there are many people skinning. They all rushed for them. That one, that had vomited from him [and who had married Crow-arrow], came to him. She said to him: With which [arrows] shall I brush? He said to her: Brush with those sticks lying there. What is the matter with Crow-arrow? Brush with his arrows. She cried, because she was ashamed. She threw Crow-arrow's arrows [among the people, after having brushed with them]. No one took them.

Crow-arrow became angry about it. He went away. He took his wife with him. He took all the buffalo. They [the buffalo] went into a hole. There were no more buffalo standing outside. All the buffalo, all of them went in. Crow-arrow took away from Belly-fat his wonderful power. Then the winter came on, and all the people suffered for something to eat. The Old Man sent all the birds on an errand.

Piksíks itáutòpiks άskùnakutsiuaiks. Itáuistapauaniàiks. Kokúyi moyísi aχkάniχ´kau. Iχ´táipstsapìu omá piksíu. Omá nínaua itsinóyiuaie. Itanístsiu omí otoχkéman: O´maie matápiu. Otánikaie: Mátsitstsip. Sá, moápsp. Omá akéu mistsís iχ´tsitáuaiakiuaie. Mátsistapauaniuàtsin. Omá nínau itótsim omík istsíi. Amó oápsp mistsíi iχ´tάstsapinisìuaie. Kέnnaie otoχkúsksinok, einíi otáiksisàtαχs. Ki itsístapauanìnai.

He told them: Look for the buffalo. They were not found. That man [Crow-arrow] was wise. He kept the buffalo shut up. He would shoot at the birds, that sat by [him]. Then they would fly away. In the night there was a hole in [Crow-arrow's] lodge. From there a bird looked in. That man saw [the bird]. He told his wife: Over there is a person. She said to him: There is none. [He said:] No, it is an eye. That woman threw a stick at [the eye]. [The bird] did not fly away. That man took a fire-stick. He burned its eye with the stick. In that way he was found out by [the bird], that he was hiding the buffalo. And [the bird] flew away.

Nápiua itsitsínikoauaie: O´mam nínauαm stáχtsim einí áiksisatsiuaie. Omá Nápiua itanístsiu annóm matapíim: Annopakíit. Tέmăχkanaupakìau. Omá Nápiua itómitaikoănùsiu. Mάmùpists itsíkitapaumaχkau. A´iàto. Ki omá nínauαm Maistópana άnnauk omí otάnni itsitápòyinai mάmàpists. Itsinóyiuaie omím imitáikoănim. Itótoyiuaie. Itáksimatamìuaie. Iχ´pítαχkaiiuaie. Omím okóai áupitsipìmaie. U´nni otsítanik: Místαpipòtos. Mátomitàuats, matápiu. Nàpiuánnauk. Oma akékoăn iχ´tsitáuasainiuàie. Omí otoχkéman omá nínau ómoχtsitanikoyiχ´kamokaie. Itaníu: Omí einíua túkskαmi áukăχtsènikiop. Omá nínaua áitsipimaie. Túkskαmi ákoχtsènikiuaie. Túks-

The Old Man was told the news: There is a man, who [literally: he] hides the buffalo under the ground. The Old Man told these people: Now move. Then they all moved. The Old Man turned into a puppy. He ran around the old camp-ground. He howled. And it was the daughter of that man Crow-arrow, [that] went to the old camp-ground. She saw, there was a puppy. She took it. She packed it on her back. She went home with it. She entered her lodge with it. Her father told her: Take it away and let it loose. It is no dog, it is a person. It is the Old Man. The girl cried for it [i. e. for the puppy]. His wife scolded that man for it. He

539 kæm áinitsiu. Ki áitamauksoyìau. Omá akékoãn simátamiuaie omí imitáikoãn. A´nistsiu omí únni: Amó nínæsoχkoà einíi ákoχkitsæmìuaie. Otsítanikaie: A´uke. Omá imitáikoãn annoistsínoχpaipiu. Itsipstúkskàsiu. Itáuχkiu. Einíua itâχkænáisaksisau. Itáksaksisau, ænní sakoâ´χtsiks stǽmikiks. Kǽnniks ókoani ǽnnimaie itsíkstsimaie imitáikoãn. Itsiksísiu. Ki omá nínaua æstsítakìu. Omím imitáikoãn áksinitsìuaie, ákoχtaksiksaumaχkàiinai. Ki einíua akâχtsíχ´kiχ´tsiksisau. Omá nínauæm áuaχtsauaikimmatàpsiu máχksoatâχp. Kǽnni.

said: We shall kill one of the buffalo. That man went in [to the hole]. He was going to kill one of them. He killed one of them. And they ate the raw entrails, being happy. The girl carried the puppy on her back. She told her father: This puppy of mine will look upon the buffalo [from on high into the hole]. She was told by him: Allright. The puppy jumped down from here [from the edge of the hole into it]. It ran inside. It began to bark. The buffalo all ran out. When they were running out, then the last ones were the bulls. And the puppy bit one of them in the belly [and hung there]. It was hiding there. And that man was angry. He was going to kill the puppy, [when] it would run out by [him]. And the buffalo were running far. That man became poor instead [of the ancient Peigans], for [want of] something to eat. And that is all.

[Cf. UHLENBECK obt 23 sqq., and the references given obt 34, to which may be added: DORSEY tsp 88 sqq., DORSEY-KROEBER ta 341 sqq., SIMMS tc 303 sqq., LOWIE a 134 sqq. 168 sq. 176, LOWIE ns 274 sq. 280 sqq., LOWIE jaf XXI, 97 sqq. The first pages remind us of DORSEY-KROEBER ta 8 sqq. 278 sqq., DORSEY to 19 sqq. For the last part of the story cf. also GRINNELL blt 145 sqq., DORSEY-KROEBER ta 275 sqq.]A

A [Addendum: Cf. also Simms tc 290 sqq.--Analyst]

The men and the women.

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Únnasina ki ótakèsina omák Ǽkai-Pekæ̀niua mátsotæmoχtsaitumanistapaitapìuaiks. Amó ótakèsina Kaiskáχpoχsoinists ǽnni itápaitapìiu ki itáipiskiu. Okóaists sokápii. Osókàsoaists pæχkéyi. Matsikióaists nitúyi ænistǽpii. Einí otokīks áipæniunatsìau, ǽnniksiaie áiatsìau. Íksisakuìsts áietsitsìmiau. Nepúsi áiniuaχkàiau. Ánnistsiaie iχ'tǽstuyìmiau. Okóauaists pistóχtsi kænáisokàpii. Ki otsinánoauaists nitúyi nitáχsii. Nitúkskæ̀minai otsínaimoai àkéks. Ǽnniaie onoχkapáipiokòaiau. Kǽnniaie otáipiskèpiokòaiau.

Áuke, ámo únnasina amiskápoχtsi ǽnniaie noχkǽtsitapaitapìiu. Iiksíkimmatàpsiu. Áipiskiu. Mátokoyìuats. Ókotokìks ki áuakasiotokìks ǽnniksaie noχkáyatsìu. Einí ùkskstsékæχpi ǽnnistsiaie áitsikinatòm. Mátsksinìmats, moyísts máχkapistutsìs. Mátsksinoyìuats, einiótokiks máχksipanìnatæχs. Mátatsksinìmats, máχkitsìtsiman, máχkaitsinìsi otsistotóχsists. Áisæmo omí otsínaim otsítanik: Ákàpsæmmau ótakèsina. Nitúkskau koápi otsitapísonii onámauaists ki óχpsonists. Apáuki otoáuaists. Kǽnni nietsinániau. Ki ómaχkauk ápætoχsò. Kaiskáχpoχsoinists áitòtò. Itá-

The men and the women of the ancient Peigans did not live about together in the beginning. The women lived about on the Porcupine hills [literally: Porcupine-tails] and made buffalo-corrals. Their lodges were fine. Their clothes were cow-skins. Their moccasins were of the same. They tanned the buffalo-hides, those were their robes. They would cut the meat in slices. In summer they picked berries. They used those [berries] in winter. Their lodges all were fine inside. And their things were just as fine. One was the chief of the women. That one led them about. And that one led them to make buffalo-corrals.

Now, the men were living about in the south. They were very poor. They made corrals. They had no lodges. They wore raw-hides [of buffalo] and antelope-hides for robes. They wore [the hide around] the gamble-joint of the buffalo for moccasins. They did not know, how they should make lodges. They did not know, how they should tan the buffalo-hides. They did not know too, how they should cut dried meat, [or] how they should sew their clothes. After a long while their chief told them: Let us look for the women. One useful thing of theirs were their

539 paupiu. Itoχkúsksinoyìu, amó ótakèsini otsítaukunàiiχ´pi.

Omí otsínaim Api'síyiin otánikaie: O´mi nitúmmoi ǽnnyaie ákitòtamiòpatau omám ótakèsinæm. Stǽmitòtòaie. Amó ótakèsina niétæχtau annó otsítaukunàiiχ´pi. Omí otsínaim otánikaie: O´mi pískani ǽnnaie únnasina itæχkǽnautamiòpiu. A´iitsìtsimau annóm ótakèsina. Omí otsínaim omístsi omåχtsítsitsìmæχpists mátsautsìmats. Otánikoaiauaie: Nistóa nitákotomitàpamisò. Nitákoχtsèkotaki. A´utoìiniki, ksistóaua kitákaipyàmisoχpuau. Annóχk akómiskaup. Ki itomátapòyinai. A´itotamisò amó únnasina. Itanístsìuaie: Túa kitsínaim? A´mauk Api'síyiua. A´nistsiuaie: Annóχk kitákomiskàtoχpinan. Ki itsitápoχtoò omí Api'síi. A´iiniuaie. Itáksipuskapatsìuaie. Itapǽtskapìnai. Stǽmipotoyiuaie. Osókàsists mataχsítsimàtsinai. I´tsksinisò. Stǽmipim okóai. Itápaiàksinausiu. Omátsæ̀ksi, kætánistàiaχsp àké. Stǽmatamisò. A´iistoχkoyìu omí únnasini. Omá Api'síyiu íkaitsipùχpaipiu. Sótæmiksikskàakaie. Ki itótsisàtsiuaie. Omátsitanistapàakaie. Noχkétsiminai omí nínai omá akéu ótsinai. Stǽminièpiuaie okóaists. A`itotóiau. A´nistsiuaie: A´momaie kokóau.

[the men's] bows and arrows. They had [also] flint-knives. Those were the things, they had. And they went north over that way. They came to the Porcupine hills. There they stayed about. Then they found out, where the women were camping.

Their [the men's] chief Wolf-robe told them: Over there on that hill we shall sit in sight of those women. Then they came there. It was on the river, that the women were camped. Their [the women's] chief told them: Over there near the corral are the men sitting in sight. All these women were cutting meat. Their chief did not take off the clothes, she was cutting the meat with. They were told by her: I shall go up there first. I shall take my choice [from them]. When I come back, you will go up one by one. Now we will take husbands. Then she started up. Then she went up to all these men. She asked them: Which is your chief? [The men said:] This one here, Wolf-robe. She told him: Now we will take you for husbands. And then she walked to that Wolf-robe. She caught him. Then she started to pull him up. Then he pulled back. Then she let him loose. He did not like her clothes. Then she went back down. Then she entered her lodge. Then she began to dress up. When she came out again, there was no such fine-looking woman [as she was].

Amói ótakèsini itanístsiu: Anauámisòt. Ǽnna ænnáχkaie iíkspitau Api'síyiu, ánnauka Nápiua. Pinómiskatòk. Ki ænnáie stsíkai kænáinipiòk. Ǽnnistòtos amóksi àkéks, omá Api'síyiua áiisàtsiu. Otáistamiksikskàakaiks. Noχkétsim̃iks itǽnièpiaiks. A'itsininìpiau amói únnasinai. Kέnnauk omá Api'síyiu áitsipàipuyiu. Otsítanik omí nínàke: Ǽnni kitsítaipuyiχ'p, istæχtokásit. Itsiníksiu. Omí pískani itauáuăχkim. Kέnnauk stǽmitæχtokàsiu. Ki ánnoχk ksistsikúiχ'k sákaiχ'tsiu omí pískani, manístauχkiχ'piaie. Ki ostóyi kέnnauk itæχtókasiu. Ǽnnyaie nitsítumanistò amó únnasina ki àkéks. Kέnnyaie nină'χkanistsksìnoau.

Then she went up again. She got near the men. Wolf-robe jumped up already. She then walked away from him. And then he went in front of her. Then she went away from him again. It was another man, that that woman caught. Then she took him down to their [the women's] lodges. They came there. She said to him: Here is your lodge.

She told all these women: Now begin to go up. That one, that is very tall, [called] Wolf-robe, that is the Old Man. Don't take him for husband. And bring all those others down. That Wolf-robe would come in front of every one of these women, that came there. They would just walk away from him. [The women] would bring the others down. All these men were taken down. And there that Wolf-robe was standing up alone. He was told by that chief-woman: Turn into a pine-tree, right there where you stand. He got angry. He commenced to knock down that buffalo-corral. And then he turned into a pine-tree. And now till this day that buffalo-corral is still there, just as he knocked it down. And he himself there turned into a pine-tree. In that way all these men and all these women came to be together. And that is what I know about them.

[Cf. Wissler-Duvall mbi 21 sq. 39, Mc Clintock ont 346 sq. 440, Lowie a 105 sq.][A]

[A] [Addendum: Cf. also Dorsey-Kroeber ta 105 sqq.--Analyst]

53: Uhlenbeck L-5 (1910-1911) 1912 NF6 Blackfoot NF6
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The Old Man and the wolf on the ice.

A'nnaukiχ'k omá Nápiua annó niétæχtau iχ'tsínapapauàuaχkau. A'iikokoàie. Annó niétæχtai áumatapaikokùto. Ksiskæniáutunii sákiãχtauàuaχkau. Itsinóyiu, omí apí'siin kokutúyi iχ'táumaχkaiinai, ki itǽkæmskotækaipiinai. A'pæstapiksistakìnai. Itaníu omá Nápiua: A'ikìuaχtauts? Itæχsoχkǽtomaχkàmiuaie, áiistoχkoyinaie, itsinóyiuaie. Atsíksisi omístsisk otǽstapiksiχ'pitskàie. Itæχtásainisàtsiu: E'+i, é+i, ænní nakä'χkoànists. Otánikaie: A'uke, Nápi, mátakokamapìuats. Itúnnotsòpi, ksiskæniáutunists, otsítsamotokseiχ'p kokutoísts, itauániop — kiχ'pitómatapòyinai, áuanìnai: Pákotokimà, pákotokimà, hù+wí', hù+wí'. A'itaisãχpatskìminai otsíksists, ki itǽskapæstapiksiminaists. Otánikaie: Túkskai itauánistsop. Ki ómaχkauka Nápiua. A'uksiksisò. Kokutúyi itsitápo, ki otániiχ'piaie, sotǽmanistsiu. A'itaisãχpatskiu otsíksists, ki itǽskapæstapiksimaists. Stǽmatoχto. Matsikókuto átsitòtò. Stǽmatoχtoχkitòaie. Sekunǽtàkaniu: Pákotokimà, pákotokimà. Mátatsãχpatskakìuats atsíksi. Itsiníksiu. Itáinikspuχpàipiu. Itsíkotòkim amó kokutúyi. Imátsinetsiu. Ikyáiaupitsisoò. Kǽnnyaie mátanistsìpæχtsàpsiu.

There the Old Man travelled about down a river. It was late in the fall. That river began to freeze over. In the morning he was still walking along [that river]. He saw, there was a wolf on the ice, [who] would run and quickly turn around. He would pick up something here and there, and swallow it. The Old Man said: What is he doing? He [the Old Man] ran around out of sight towards him, he came near him, he saw him. What he was picking up and swallowing, were pieces of fresh tallow. [The Old Man] cried, walking towards him [and saying]: Oh, oh, let me do in that way. He was told by [the wolf]: Come on, Old Man, it is not important. When we are hungry, we say in the mornings, where the ice is smooth — then he started off [and] said: Ice must begin to crack, ice must begin to crack, hù+wí', hù+wí'. He would just knock fresh pieces of tallow out [of the ice], and then he would quickly turn around and pick up pieces here and there and swallow them. He was told by [the wolf]: We do it only once [a day]. And there the Old Man went. He had gone out of sight. He went on the ice, and then he did, as he was told by [the wolf]. He just knocked pieces of fresh tallow out [of the ice], and then he would quickly

turn around and pick up pieces here and there and swallow them. Then he went again. He came again on other ice. Then he again walked over it. He would keep saying: Ice begin to crack, ice begin to crack. He could not knock out fresh pieces of tallow. He got angry. He was angry jumping up. He then broke through the ice. He was nearly drowned. He had a hard time to get out of the water. And that was another mistake, he made.

[Cf. Mc Clintock ont 343, Simms tc 287 sq.]

The Old Man, the elks, and the gophers.

A´nnaukiχ´k omá Nápiua mátæχtapauàuaχkaiiχ´k. A´uyiksinàtsiu, itsinóyiiχ´k omí ónokàsini. Itæχtásainisàtsiuaie: E´+i, é+i, ænní nákoχkoànists. Otánik omí otsínaimoaii: A´uke, ni'sá, mátakokamapìuats. Nitáipekanippiotsèiχ´pinan. A´nistsiu omá Nápiua omí ponokáii: Kakó, kitákitsæmmoχpuau, kitáuanistsiχ´puai. Ostóyi omá Nápiua amói spakíksii itápæskskàtsim. Itoχkónimau, mă´χtsinisoχpi. Otánikaiks: A´uke, annóχkoχpotòmitsit. Otúksksìsi nátokæmiaiks istsáiaiks. Ki itomátapò. A´ipæststsimìksiuaiks. A´itòtò omí otsítomaispiχ´p amó ákìksi. Iχ´tsitsínepiksiu omí istsí. Omí otsítsikakiχ´p ostói iχ´tsitoχpàipiu. Ki omí noχkétsiu

There the Old Man was again travelling about. Just at dark he saw there many elks. Then he cried, walking towards them [and saying]: Oh, oh, let me do in that way. He was told by their chief: Come on, my elder brother, it is not important. We are leading each other [while I, the chief, carry the fire]. The Old Man told the elk: Go on, that I may see you, how you do it. The Old Man himself began to look about this high cliff [for a place to get down]. He found, where he could go down. He was told by them: Come on, now you must take the lead. The two pieces of bark [the fire, mentioned above] were burning.

iχ'tsitámisò. A'nistsiuaiks: A'uke, niskánaki, sotámoχtoχpàipiik, iikítamàpiu. Annóχk nímoχtsaunakiotoχpi, nitsíkaχsitaksini. Omíma nitsítoχpaipìiχ'p, iiksíkinaχkò. Itomátapoχpàipiiaiks. A'ketsiniχ'kaiaiks. Omí tukskáminai, skeinínai, imaχksíkuyìnai. Otánikaie: Ni'sá, náχksksauχpàipi, náχkitsitakaχs. A'nistsiuaie: A', stámistapòt, ákoχkatoχtsitsistapapannokaskoχp.

Stámiksisapò. Itáiàkàpimau. A'íksistapìmau. Itomátapinòtatsiu amóm ónokasìnim. Stámitsiitsìuaie. Stámamiskàuoχkoχtskàu. Matsìnísts sáikskaχtamatòm. A'íksistapaiitsitsimau. Itsípstaiχ'tsiu okóai. Omík ksináuauyin, itsitótòyin. Oχkátsai aiísksipìmìnai, imatástskiisìnai. Otánikaie: Ni'sá, noχksísokit. A'nistsiuaie: Há, kámipàkskyài. Otánikaie: A'uke, ni'sá, imakétsinitsi noχksísokit. A'nistsiuaie: A'χkotomikaiiskatsìop. Otánikaie: Noχkátsi ástsiu. Pinípioχs. Ki ómikskàukiau áumatapòiau. Otáisokanikàie: Kénnomaie, ni'sá. A'ísokanistsiuàie: Ki ómi páuaχkuyi. Ki àitótosauaie, omátsitauanikaie: Kénno-

And he started. He was striking them together, that they might spark. He came to where this bank was highest. He threw the fire down [over the cliff]. From where it was lowest, he himself jumped down. And from another place he came up. He told them: Come on, my younger brothers, just jump from it, it is very funny. Now, why I did not come soon, was that I laughed hard. Over there, where I jumped, the earth is very soft. Then they began to jump. They were nearly all gone. There was one, it was a doe, she was big with calves. He was told by her: My elder brother, I had better not jump, [for] I might get hurt. He told her: Yes, now go away, that there might be some elks in the future from you.

Then he went down. Then he began to put up a lodge [out of trees and leaves]. He had done making a lodge. Then he began to skin all these elks. He then skinned them. Then he had plenty of meat [cut up and hung]. He had tongues for flags. He had done cutting meat [for dried meat]. He was lying on his back in his lodge. There was a coyote, [that] came there. He had his leg tied [with a bandage], he nearly fell on his face [from limping]. He was told by [the coyote]: My elder brother, give me to eat. He told him: Ah, I ought to hit you on the face. He was told by [the coyote]:

maie. A´isokanistsiuaie: Ki ómi matoχpáuaχkuyi. A´iiksìpioiau. Itanístsiuaie: A´uke, ánnomaie ákoχtomàtomaχkaup. Itomátapukskasìau. Omá ksináuau itaupstsim oχkátsi. Itúkskasatsìu Nápi. Sotámoχtsitskokskasiuaie. Omá Nápiua ítauánistsiuaie: A´io, niskáni, noχkoχtsítoχksistokit nitsinóksists. Omím apímani ákaisamitautaipĩĩnai omí ksináuaui.

Itátòyinai. Otápi'sisini, kyáioiaiks, mísinskiaiks, ápekaiiaiks, káinaiskinaiks, iχ´kanítautsopokìmiaiks. Omá ksináuaua áχsists stámiuatom. Omíksi kyáioiks imisíkàni ánniaie mátsauatom. Omá ksináuau ánistsiu káinaiskinaiks: Amióınaχkàk. O´mistsim matsinísts ánnistsimaie oátok. A´kanetòyiau. A´atsistaiks noχketsítotoiau. Mátoχkoyìuaiks. Amói poyíi stámikakoχkoχtoχpustsiχ´kañau. Ki itánetomaχkàiau. Kyáioiks, apí'siks, mísinskiks,

Come on, my elder brother, give me even burned [stuff] to eat. He answered him: We must first run a race together. He was told by [the coyote]: My leg hurts me. Let it not be far. And there they went away [to the place where they would start from]. [The coyote] would say to him: From here, my elder brother. He would answer him: From that ridge over there. And when they came there, he was again told by [the coyote]: From here. He would say to him: Over there from that other ridge. They had got very far. He said to [the coyote]: Now, from here we shall start to run. Then they started to run. The coyote began to bite his leg loose. Then he ran after the Old Man. He then just ran past him. The Old Man then would say: Oh, my younger brother, leave me some of my choice pieces. The coyote had got to that brush-lodge already a long time.

He then howled. The wolves and coyotes, the bears, the badgers, the skunks, the mice, all were there complete. Then the coyote ate [all] the good pieces. What the bears ate, was the skimmed grease. The coyote said to the mice: Run up. Those tongues, that is what you must eat. They [all the animals] were about to separate. At last the rabbits came there. They had nothing to eat. They then only greased their shoulders with some

sinopáiks, ápekaiiks kátautsìnaiau annóχk, otsóatoχsau Nápi otsinóksists ki otsímsikànists. Káinaiskìnaiks mátautsinau, matsiní iuátòmiau. Á´skòkinaiks ótspummokoàiau. A´atsistaiks matoχkóyiu, kákoχpustsikaĩau. Á´nnimaie noχkitáutsinaiau annóχk. Katsauáuiau íksisakui, otsáuoχtsoyisàu Nápi otsinóksists. Ki omá Nápiua otótaipis, itsiním, iχ´tsístàs otsóaχsists. I´tspsapiu. A´niu: Sáisapænnistsìiks. Omistsístsim nitáuastàmi. A´inaipiksimaists ǽnni matsinísts. A´isokaniu: Amói ákitsiniuàsiu. Itáiistapiksimaie. Nánauaitsiniakìtsiniuasiaists. Iχ´kænáiistapiksimaists.

Ki ómaχkauk àtoχtó. Itsinóyiu omíksim ómæχkokatàii, ætsítsotseiaiks. Itǽpoχtasainisoaiks: E´ + i, é + i, ænní nákoχkoànists. Otánikaiks: A´uke, ni'sá, mátakokamapìuats. A´nistsiuaiks: A´uke, áuistsitsotsèik. A´isìkaχkiotsèisaiks, itáχkumiaiks. Itáupitsatapiksistsèiaiks. Otánikaiks:

of the oil [that was left]. And they [the different animals] ran away separately. Why the bears, the wolves, the badgers, the foxes, the skunks are fat nowadays, is that they ate the Old Man's choice pieces [of meat] and his skimmed grease. The mice are not fat, [because] they ate the tongues. They were helped by the ants to eat [the tongues]. The rabbits got nothing to eat, they only greased their shoulders. There [between their shoulders] is the only place, where they have fat nowadays. That they do not eat meat, is because they did not eat from the Old Man's choice pieces. And when the Old Man came to [his lodge] and entered, he saw that his food was eaten up. He looked up. He said: They did not do it completely. There are those flags of mine [left]. He pulled those tongues down. He would say [each time he was pulling down one of them]: This one is a scarred tongue. He would throw it away. Finally they were all scarred tongues [because the mice and the ants had eaten from them]. He threw them all away.

And there he started again. He saw, there were gophers, they were burying each other [in hot ashes]. He went to them crying [and saying]: Oh, oh, let me do in that way. They said to him: Come on, my elder brother, it is not important. He said to them: Come on, bury one another

A´uke, ni'sú, ksistóa kitúksistsitsoχpinan. A´uksèkyaiiχ´k, ki itoχkúmsoyìu. A´upitsatapiksistau. A´nistsinaiks: Niskánæk, kitómakaitapiiχ´puau, káχksksotæmoχkænaistsìtsoχpuau. Otánikaiks: A´. A´ukænitaisuyiχ´tsìiaiks. Omí túkskæm otánik: Ni'sá, nimátaitsinspaiksau. Ki itsíkàχkiuaiks. Omí ánistsiu: Sotǽmistapùt, ákoχkætoχtsitsistapapaumaχkokætæskoχp. Omíksim stsíkiks sekunákoχkumsoyìau. Omá Nápiua sotǽmistaputuisuiχ´tàtskau mikapíksoyìi. A´isoyiaiks. Itopítsotoyìuaiks. Itomátàpioyiu. A´isokapokoyìu.

Itaníu: Tákipiòk. Itanístsiu naiístoχtapinàmaχkai: Mokǽkit. Itstsíχ´ki áistòyi, ksikínokit. Aiístoχkitsìu. Mátsisæmòa itoχkúminai. Itsipúχpauàniu. Itsinóyiu, omí piksíin. A´niu: Há, ómiaχks iχ´toχkúmiu. Stǽmatsokau. Kǽniaie itsítapiòkau. Sekunǽtàkoχkumìnai.. Mátæskaksipokakìunts. Omí natáioi itsitótòyin omíksim ómæχkokataiks. Itsístamìnai. Stǽmistapòyinai. Ki itsipókakiu.

[in the ashes]. When they buried one another, then they [that were buried] would squeal. Then they threw each other out [of the ashes]. They told him: Come on, my elder brother, we will bury you. He was just buried, and then he squealed. He was thrown out. He told them: My younger brothers, because you are many, just let me bury you all at once. They said to him: Yes. They all lay in there. One of them [standing away from the fire] said to him: My elder brother, I am not with them [that means: I don't take part in their play]. And [the Old Man] covered them up. He told that one [that was standing away from the fire]: Just go away, that there will be some gophers from you in the future. Those others kept on squealing. The Old Man then went away to get layers from the red willows [to put the gophers on]. They were cooked. He pulled them from [the fire]. He began to eat them. He ate his fill with good relish.

He said: I will just sleep a little. He told his anus [literally: takes-gun-on-both-sides]: Be careful. If some one comes, wake me up. He lay down. After a short while [his anus] made noise. He jumped up. He saw, there was a bird. He said: Ah, for that one he makes noise. Then he slept again. Then he slept soundly. [His anus] kept on making noise. He did not wake up. There came

589 Manístsaps, άkaiχ'tsìstamaii nitsóaχsiks. Itanístsiu náiistoχtapinàmaχkai: Kitánist, káχkokaksi. Annóχk nitsítstsistαmòko. Ki iχ'tsítsapò omí natáioi, tsimáie itoχkítaiχ'tsìinai omím mistάkskìminai. Itsínniuαie. A'nistsiuaie: Aié, káχkstayinomòki. Itakáutotau. Itauápatskimiuàie. Ki itáisaipskapatomaie ókoani, ki otápatoχkatsistsáii mátsaipskapatòm. Kάtainokìnakimiaiks, ki inóyimiaiks, áisaχkskiaiks. Omím istsíim itsitáisuiatapiksistsiuaie. A'istαmiksistakoχpaipîinai. Kákotstsitsαuanitsiuaie okúyis. Annóχk kátautstsitsìmii natáioiks. A'nistsiuaie: Ά'nnyaie kitákanistainapuau. Άkskásinoàiniki, matápiua anístsinoàiniki „Kisoapítanoaists kikáskitstoχpi", istáisokàipiik.

Ki omím otótotàn itsitápo. Omí istsímokùyi iχ'tsitsímsisau. Otáiistsinisoyis, ómâχtapsòpoχpi itáitapisakiu. A'unniu: Iíksopoχsisà. Mátsisαmòa itsópu. Itomátapoχpapokàiu. O'tsiniχ'pists áipoχkitsiksòtsim. A'isαmoχpàpokaiu. Sekokínists itsísiniòtsim. Ά'nnistsimaie itótapâχpapokàiu.

a bob-cat to those gophers. He ate them all. Then he went away. And [the Old Man] woke up. When he looked, [then he saw, that] all his food was eaten up [literally: all my foods are eaten up]. He said to his anus: I told you, that you should be careful. Now all my food is eaten up. And he followed the bob-cat, who was lying on a flat rock. He caught him. He said to him: Now I have you, there is nothing to prevent me from killing you. He made plenty of fire [i. e. a big fire]. He began to knock his [the bob-cat's] face back. And he stretched out his belly, and he stretched out his hind-legs too. That is why they [the bob-cats] are long-legged, and long-bodied, [and] short-faced. He would throw him in the fire. He [the bob-cat] would just jump over [the fire]. He only scorched his [the bob-cat's] fur yellow. That is why the bob-cats are yellow nowadays. He told him: In that way you will look in the future. When you run, if people say to you „You have left your fringes behind", then you must stop [literally: then stop].

And he went to that fire, he had made. He wiped his anus with a fire-stick. When the burned place began to hurt, he would hold his hind-part to the side, from where the wind blew. He was saying: Let it blow harder. After a short while the wind blew [harder]. He began

A´isæmo itsíksopu. Itsipúau. A´nistomaists: Itsipápokapåχpapokàiop, mátsitsitstsìau. Otoánni itsáutsim. Itáksiksìmaists. A´nistomaists: Á´nnyaie kitúkanistainapuau. Annóχk sékokinists kátanistainatsìi ánnye iksiksíiχ´pi. Kénni.

to be carried by the wind. He would tear up the roots of what he caught hold of. A long time he was carried about by the wind. He caught hold of birches. [Hanging] on those he was blown about by the wind. After a long while the wind stopped blowing. He got up [from the place where he lay, when the wind had stopped]. He said to them [the birches]: I was happy, being blown about, they had to be there [that means: if you had not been there, I might be happy still, being blown about]. He took out his knife. He cut notches in them. He told them: In that way you will look in the future. That is why the birches now look, as if there were notches cut in them. And that is all.

[Cf. Grinnell blt 155 sq. 158. 171 sqq., Wissler-Duvall mbi 25 sqq. 27 sqq. 88 sq., Mc Clintock ont 338 sqq. 340 sq., Dorsey-Kroeber ta 60. 61 sq. 69, Simms tc 285, Jones ft 284 sqq., Lowie a 111. 113. 115 sq. 127, Lowie ns 274].

The Old Man and Fat.

Nápiua áutò, iχ´tápauàuaχkau. Itótàtsimiu omí matápi. Otsinóaχsaie, osókùsiminie okoísaists, otsáinmokå`ni otsímmaχkis, matsíks ósàki, matsikísts ótoksisìsi, onúmaii ótsiskàp, óχpsìists utsísi,

The Old Man went, he travelled about. He met a person. When he saw him, his shirt was belly-fat, his hat was a buffalo-flank, his leggings were back-fat, his moccasins were kidney-fat,

ksikiχ́kímiko, otsksáχkumi, pomís, ki omí stsíki, ikapípiχ́kimikò, mókàkin. Ǽnnimaie itanístsiuaie: Tsimá itstsíua ksáχkui? Noχkoχtoχkókit. O'moχtoχkokàie. Omístsi otsksáχkumists Nápiua ótoχkokaie. A'iistapu Nápiua, áistanisòo. Itáuatòmaists omístsi ksáχkuists, aiχ́tsístamaists. Matsítoχsoχkatokskàsimiuaie. Mátsitotàtsimiuaie. Matánistsiuaie: Ǽnnisk ksáχkusk nímoχtotòtaki, noχkoχtoχkókitau. Mátoχkokaie. Tǽmatsistapu, tæmatáuatomaists. Tæmistsístamaists. Mátsitoχsoχkatokskàsimiuaie. Tǽmatotàtsimiuaie. Nituyáukinai. Nitóauk omá Nápiua, nitóauk ki omá Pomísa. Aitotátsiu. A'nistsiuaie: Noχkoχkókitau ksáχkuyi. O'moχtautotaki, noχkétsi mátæsatsìmau otoχkæuáistotoχsists. Ǽnnistsiaie ǽsàtsimaists. Omá Nápiua mátoχkokaie otsksáχkumi. Omí oksáχkuyi ksiksinátsiu pomís, ki omí mikapípiχ́kimiχ́kùi mókàkinai. Nisoóyi otsitotátsimaχpiai, itsítsiniχ́kaunie otsksáχkumi. Omá Nápiua itstsístamaists omí pomís. Itsístapu.

his bow was the short rib of a buffalo, his arrows were guts, white earth, one kind of earth he had, was grease, and the other [kind of earth he had], a reddish earth, was pemmican [white and red earth were used to paint the robes]. Then [the Old Man] said to him: Where is the earth? [that means: where does that earth come from?] Give me some of it. He gave him some of it. He gave of both kinds of his earth to the Old Man. The Old Man went away, he went out of sight. He began to eat the both kinds of earth, he ate them up. He ran again around after him, being out of sight. He met him again. He said again to him: I went to get some of this earth, give me some of both kinds. He gave it him again. Then [the Old Man] went away, then he ate them [the both kinds of earth] again. Then he ate them up. He ran again around after him, being out of sight. Then he met him again. It was the same one. The Old Man was the same, [and] that Fat was the same [as when they met a while ago]. [The Old Man] met him. He said to him: Give me of both kinds of earth. While [Fat] took from it, [the Old Man] did not look at anything else but all his [i. e. Fat's] clothes. He was looking at those [and nothing else]. [Fat] gave his earth again to the Old Man. His white earth was grease, and the red earth was pemmican. When

Mátsitoχsoχkatàtsiuaie. A´tsinoyiuaie Pomísi. Ki ánistsiuaie: Tsimá kitáitapoχp? Otánikaie: Ki ámoχk annóχk nitápaipisì. Kénnyaie itanístsiuaie: Káistotsinæ̀m, annáχk nitsítsksinimàχpa. Otániknie: Sá, matǽmmiχ´p. Mistsís ǽkautsim. Itanístsiuaie: Sá, ksisto-ánnauk. Kitáksinit. Omí mistsísi itsipáitapìksim. Itsístapukskasìnai. Ki itauákoyiuaie. A´itsitsinaie. Omístsi óχpsists itǽskunækatsìuaie omá Pomísa. Nápi áiskunakatsìu. Itsístapipiksiu omí Pomís. Otsǽmmokȁ`ni itsístapiksìm, matsikísts matsístapiksìm, matsíks matsístapiksìm, osókàsimi matsístapiksim. A´ikaksistòmiu. Mátaiksoatsiuatsaie. A´iekàkimau, máχkinaχsaie. A´isistsikòyinai. Omí kàuaχkúyi áitsitsiuaie. Itspáχpaipìinai. Otsítoχpaipìiχ´piai, itsipǽksisìnai, tsimáie omæχkóχpomis. Ki Nápiua áitoto omí Pomís. Itáuatomaie. Aiχ´tsístamaii ámoii ksáχkuyi, áutskò. Osókàsimi sokótsimaie, matsíks, otsǽmmokȁ`ni, matsikístsi. Kákskapaumoàikinau. Kénni nitakútsiu.

[the Old Man] had met him four times, then his earth was all gone. The Old Man had eaten up the grease. He then went away.

He again went around to him, being out of sight. He saw Fat again. And he said to him: Where are you going? He was told by him: This way I am now going about on a visit. Then [the Old Man] said to him: He looks [meaning: you look] like that one, I know [my wife has connections with]. He was told by him: No, I am not [that person]. The Old Man had already taken a stick. He said to him: No, you are the one. I shall kill you. He threw the stick up. [Fat] ran away. And he ran after him. He overtook him. Fat shot at him with his arrows. He shot at the Old Man. Fat then ran away. He threw away his hat, he also threw away his moccasins, he also threw away his leggings, he also threw away his shirt. He just had a body [and no clothes on it, i. e. he was just naked]. [The Old Man] would not quit [pursuing] him. He tried hard, that he might catch him. [Fat] was tired. He overtook him over there in a coulee. [Fat] jumped up. Where he jumped, he burst into pieces, who was [nothing but] a great quantity of grease. The Old Man went over to that grease. He ate it. [When] he had eaten that earth [i. e. that grease], then he went back. He took his shirt, his leggings, his hat, his mocca-

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sius. He just went back gathering them up. And now the boiling is ended [the story is at an end].

[Cf. Simms tc 285 sq.] ^

The Old Man and the geese.

Amóm ómæχksikimìm kinánutamisò. Ki itsinóyiuaiks, otsítsinokaiks, itæχkanáisuiomaχkaiaiks. Tǽmitaupiu Nápiua. A´pæskskàtsimau, máχkænistsitapiskotòaχpini. I´tsksinìm, máχkanistsiχ´pi. Tǽmitotakiu ksáχkuyi, mistsísi, inoksíuaie. Ǽnnimaie tsísksipim omí mistsísi. Itomátapò. A´uaiskapatòm omí ksáχkuyi. Omím osáiaisin áitapòaie. Kaiíkskàtsiuaie, autsitskóaie. Itæχkænáutsimokaie. Tǽmoχtsitskòaie. A´ipioò. Tukskǽmi otsínaimoàuai itótoχkatsìnai saiái: Auákos Nápiua, anistsís: Tsánistæpiu ænní kitáuaskapatoχpi? Otsítanikaie: Iχ´táipæskaup. Omá saiáiua itskó. A´nistsiu otsínaim: Iχ´táipæskaupaie. Otánikaie: Matauákos, áχkitsipæskòki. Ki atsitótoaie omí Nápi, ki áuanistsiuaie: Ǽnskót, káχkitsipæskòkiχ´pinau. Otánikaie: Nimátakskoχp. Annóm púχsapuχsau. Nimátakitapoχpa omím ómæχksikimìim. Iksípio. Ǽnnimaie nitsítaupiχ´p, tákitsipæskòaiau. Mátsipiststatsìuaiks. Iχ´tsáuaistoχkìm åχké, máχkitsitakaikamotàniaiks. A´ukænaitapòiaiks. Ǽskχsàunotsiu. Nánauåχkotatsistotoyìuaiks.

He went slowly up to a lake in this country here. And he saw them [the geese], he was seen by them, they all ran into [the la[illegible]]. The Old Man just sat there. He began to think about, what he should do to them. He knew, what he should do. Then he took earth and a long stick. He tied some earth to [the end of] that stick. Then he went away. He was dragging that earth. He went over to those many geese. He went on one side of them, he went past them. They all ran away from him. He just went past them. He went far. Their chief sent one goose: Overtake the Old Man, ask him: What is it, that you are dragging? [The messenger] was told by [the Old Man]: We dance with it. The goose went back. He told his chief: It is what we dance with. [The chief] said again to [that goose]: Go and overtake him, that he might make us dance. And [the messenger] came again to the Old Man, and said to him: Go back, that you might make us dance. He was told by [the Old Man]: I shall not go

A [Addendum: Cf. also Dorsey-Kroeber ta 69.--Analyst]

A´itotoiaiks. Itáistamàtsiuaiks, máχkanistsipùyiχ´piaiks. Sotǽmiksistsipuyìaiks. Ki túkskæm itsitótau. A´nnom okékini aisótsimaie. A´isokèkininiuàiks. Auápoχsokèkini ǽnniksaie kænáutsipuyìi. Auápoχsiks piksíniks noχkétsipuyìau. Tǽtsikaχtsim Nápiua itsipúyiu omí mistsísi ki omí ksáχkuyi. A´nnimaie áisaièpitsiu. A´uaniu: A´momaie iχ´táipæskau. A´uaniu: Kænáiàpstsàkit. Omí mistsísi itsístoksiksìmau. Ki itsipǽskoyiuàiks. Ki ómi nátsauχts ǽnniaie itsipúyiu túkskæm, oápsp áipistsikasapìnai. Kǽnnyaie otsinók. Itsístapipiksìnai. Omí mistsísi itsitsípæχksistspìniuaiks. Ki áutoχkænautsimotàii piíχ´tsim àχké. Ki itauáuaiàkiuaiks. Piksíni kámotsiuaiks. Kǽnnimaie mátanistoχkotsinitsìuaiks. A´ipotau. Itáipoχkotoyiuàiks. Manistǽpakometsiχ´taχp, stǽmaukoyìu. Nitúkχsæskoyòpiu. A´nni nitsæχkútsisakò.

back. Let them come here. I shall not go to that lake. It is very far. Just where I am sitting [now], I will make them dance. He coaxed them far away [literally: he floated them far]. For that reason he was not near the water, that many of them might have escaped him [if he had made them dance close to the lake]. They all went to him. He was always hungry. He finally persuaded them.

They came to him. He showed them, how they should stand. Then they stood in their places. And he went to one of them. He felt that one's breast. He was feeling their breasts with his hands. The fat-breasted ones stood all by themselves. The fat ones and the lean ones stood separately. In the centre stood the Old Man with the stick and the earth. There he lied. He said: This is it, that we dance with. He said: Shut your eyes, all of you. He beat on that stick with another stick. And he made them dance. And over there on the farthest end [of the circle formed by the geese] stood one of them, [and] looked a little out of one of his eyes. And that one saw [the Old Man]. He ran away. [The Old Man] hit them with that stick alongside of their necks. And they all ran far away to the water. And then he was hitting them. He let the lean ones go. That way he succeeded in killing them. He made a fire. He plucked the feathers. He then ate his fill, just as he liked. He sat with grease all over his mouth. This is the short gut [that means: this is the end of the story].

[Cf. Michelson *jaf* XXIV, 248, Dorsey-Kroeber *ta* 59 sqq., Jones *ft* 279 sqq., Dorsey *to* 9 sq., Lowie *a* 111 sq.]

The Old Man and the pine-tree as an arrow.

Omá Nápiua iχ´tó. Itsinóyiu népumakì, itoχkítapìinai omík pæχtókinai. Iítaie otoχpáupatoχpi. Itsitótòaie. Itanístsiuaie: Tsánistapiu ænní, kitoχpáupatoχpi? Otanikáie: Nínámau. Kenní kitsítoχkitàupiχ´p, kímoχtakiχ´p? A´nistsiuaie: Nóχpsiu. A´nistsiuaie: Kitsíkàkois. Kimátoχkotspinàuanai pæχtókai. A´nistsiuaie: A´isoχtskunakàkit. Otánikaie: Kakó, anístaput. Itánistsiuaie: A´nnomà? Otánikaie: Místapuχtsim. A´nnomà? Místapuχtsim. Matsístapù. Matsitánistsiuaie: A´nnomà? Místapuχtsim. Itsistsítakiu. Itsiníksistapù. Mátatsksinìmats otsistsítaksini. I´iksìpiò. Itámsokoχtsimiu niétæχtàkuyi. Itspsápiu. Itsinóyiu pæχtókik. I´katomotapaiaksistapiksìu. A´itomotapäχpokyäχpìinai. Itsiním omím auátsimànim. Itsistsípstsistapiksiuaie. Otsikókònokaie. Otsisísitokaie. O´sotæmomaχkakaiitapisaksitòkaie.

The Old Man went along. He saw a spring-bird [literally: summer-bird], sitting [literally: sat] on a pine-tree. An antler was it, he sat with. [The Old Man] came to him. He said to him: What is that, that you are sitting with? He was told by [the bird]: It is my bow. [Then he asked:] And what do you do with that, that you are sitting on? [The bird] told him: It is my arrow. He said to him: You are claiming very much for yourself. You cannot lift that pine-tree. He said to [the bird]: Try to shoot at me. He was told by him: Come on, walk away [some paces back, that I may shoot at you]. He asked [the bird]: Here? He was told by him: Farther away. [He asked again:] Here? [Again he was told:] Farther away. He went again farther off. He asked him again: Here? [Again he was told:] Farther away. [The Old Man] then got angry. He went away,

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Itóχkitopìinaii omí óχpsii pæχtóki. Otáuokaie, itanístsiuaie: Nîsko, noχkoχkókit. Otánikaie: Kítoχkot. Otánikaie: Itstáupists iχ´tsitæskunakiòp. Mátaksikàpoχtskùnakiòpa. A´koχtoχkotskùnakatsìχ´p áiàksontâχp. Nisoóyi, áipioiàu, iχ´tsítskunakiòp. Mátâχksipioòats, iχ´tsítskùnakiuaie, ki itoχkítopiuaie. Mátsisæmòa mátoχtsitskùnakiuaie.´ Mátoχtainikìuatsaie. A´ikaukoχtæskunàkiuaie, máχkitsitoχkitopisaie. Nisoóyi ómoχtsiskunàkiχ´pistsaie. Nisoóyi manistátàkotòaχsaie, káχkætsatàtsai. A´isapanìstsiuaie, itoχkótoχpiai. Mátsitsipæχtsistotòχsiu. Kénaikaukinàii, áitskitsiuaie. Ki omí onámaii iχ´tsitsíniksistapipiksiuaie. Kénnyaie nitakútsiu.

being angry. [After a long while] he did not remember his anger any more. He had gone very far. Then he suddenly heard a roaring noise. He looked up. He saw the pine-tree. He began to be ready to jump about [to escape the arrow]. While he was jumping about, the arrow was going in the same direction [as he himself]. He saw, there was a hole. He jumped into it [for safety]. He was overtaken by [the pine-tree]. He was shot by [the bird]. He was suddenly shot by him in the thigh, so that there was a gap in it.

[The bird] sat down on his arrow, the pine-tree. [He had flown after his arrow with the same speed.] [After] he was shot by [the bird], [the Old Man] said to him: My younger brother, give it to me. He was told by him: I give it to you [together with the bow]. He was told by him [also]: Whenever we think [that means: whenever we feel inclined to do so], then we shoot with [the pine-tree]. We will not often shoot with it. It can be used to shoot at everything, that we can eat. Four times [a day], [but] with long intervals, we can shoot with it. He had not gone far, he shot with it, and he sat down on it. After a short while he shot again with it. He could not kill with it [because he was using it only for sport]. He just shot with it, that he might have a ride on it. Four times he shot with it. The fourth time, when he tried to pick it up, he could not lift it. He had completed, what was given to him [that means: he had shot as often as was allowed to him]. He had made again a mistake for himself. And there it [the pine-tree] was, he left it [right there]. And, being angry, he threw his bow away. And now the boiling is ended [that means: the story is at an end].

[Cf. Mc Clintock out 344, Dorsey-Kroeber ta 54 sq.]

The Old Man and the buffalo-charm.

*A´*nnauk átoχtò. Iχ´tápauàuaχkau. Itsitóto omí nínai. A´uatoiinaìnnai. A´nistsiuaie: Kitáikìχ´pa? Otánikaie: Táuatoìnnai. Itanístsiuaie: A´uke, ánnomatapatoiìnaiit. Ki itomátapatoìnnaiin. Itomátanìnnai: *E'ε'ε'ε'ε'*, nistói sapánisì, nistói sapánisì. Ki eiuíi omí áitsistotanisìinnai. A´nistsiunie: Nísko, nåχkåχkókit. Otánikaie: Mátakokąmapìua. Itánnautsòpists itauátoiìnnaiòp. *A´*nnistsàiki koχtókisi. Minanít: Nítstætsikistòkiǫko. Ki ómaχkauk áiistapù. Nítsitapasàtsim itǽmaisokàpii ákiksàχkuyi. K*ǽ*nnauk áitakàupiuaie. Ki itomátaniu: *E'ε'ε'ε'ε'*, nistói sapánisì, nistói sapánisì. Sokóχkaχsàipiau. Tǽmitapinisòaie. Itápæsæmmìu paksíkoyiskèiniks. *A´*nuiksimaie ánnautatsìu. A´nnamauk

There he went again. He walked about. He came to a man. He [that man] was singing a medicine-song [to coax the buffalo to come]. [The Old Man] said to him: What are you doing? He was told by him: I am singing a medicine-song [to coax the buffalo to come]. [The Old Man] said to him: Now, go ahead and start to sing the medicine-song. And he started to sing the medicine-song. He began to say: *E'ε'ε'ε'ε'*, let [buffalo] fall down on each side of me, let [buffalo] fall down on each side of me. And buffalo fell down on each side of him. [The Old Man] said to him: My younger brother, give it to me. He was told by him: It is not important. Whenever

itáupiu. Aiákapìmau. A'kakχtoanatsaiχ'ketaχkauaiks. A'tsistapomatò. Mátãχksipiòats. Mátsitsitòtò, máχkitatoiìnaiχ'p. Omí omaχkáspakìksaχkui ákatsitaiksistòpiu. Itomátaniu: *E'ε'ε'ε'ε*, nistói sapánisì, nistói sapánisì. A'tsistapù. Mátsipiòats, mátsitatoiìnaũu. Matsisóoyi otátoiìnaisists. Ki ánnauk atsíniχ'kiu: *E'ε'ε'ε'ε*, nistói sapánisì, nistói sapánisì. Ki ítsksinìm. Ki itaníu: Nitstátsikistòkioko. Otsítapokoχpatskok einí. Ákaistuỵìu. Kénnamauk áuχpatskoàu. Nítsitsiksikaukùỵisiu.

we are hungry, then we sing the medicine-song. There is [a reason to have] your ear [open]. Don't say: I am hit between the ears. And there [the Old Man] went away. He was looking for the very best place on the bank. And there he sat down. And he began to say: *E'ε'ε'ε'ε*, let [buffalo] fall down on each side of me, let [buffalo] fall down on each side of me. He made a good corralling. Then he went down [to the buffaloes, that had jumped over the cliff]. He began to look for the fattest cows. He skinned those [cows]. There he stayed. He began to make a shade. He went out [of his shade] to get a little of the meat to cook it. He went away again. He did not go far. He came again to [a place], where he could sing the medicine-song. Over there on a big high bank he was already sitting down again. He began to say: *E'ε'ε'ε'ε*, let [buffalo] fall down on each side of me, let [buffalo] fall down on each side of me. He went away again. He had not gone far [after having had another good corralling], he sang again the medicine-song. Four times he sang the medicine-song. And there he sang again: *E'ε'ε'ε'ε*, let [buffalo] fall down on each side of me, let [buffalo] fall down on each side of me. And then he remembered [the word, that he was forbidden to say]. And he said: I am hit between the ears. He was trampled

Ki omák ǽkauχtæk tápoauatutsiu. Amóm atsiuáskui aitâχkǽnaistsokèkàm. Omá kipitákeu iχ´tápauχkoχtàu. Itoχkónoyiu amóm einíim, iχ´kænáuχpìim. Ánní tǽmisokitsinoyiu pisǽtunistàχsin. Á´nniaie tukskǽm mátoyiu. A´χkapiuaie. Iχ´tótoyiuaie, oχkóyi áksàtsìinai. Ki omí ús itanístsiuaie: A´momaie einíu, iχ´kanáuχpiu, káχkitsinòtatai. Annóm ikúnaiiwæm noχkoχtsíkaisai. Okóaii pistóχtsi itsikápoksìnakiu. Spóχtsim ǽnnimaie itspístsiuaie. Aitstsoyínai. Omá saχkúmapiu ánnokimìuaie otsíχ´kan. Á´skχsotapauauakèkauaniuaie. I´tspsæmmiuaie. Otsítsinisokotakaie. Itanístsiu oksísts: Amó nitsíχ´kan nitáisokotàk. Otsítanik oksísts: Nátsakoiikokitsìminai. Mátanistsiuaie: Na'á, nitáitsiniomòkskiakàk. Otánikaie: Aiaháu, nátàmiskekokitsìminai. A´ukanaistsoyìu. Omá saχkúmapiua omí otsíχ´kan itótakikaiχ´tsìuaie. Osótæmapiniksikoχpaipìinai ókoani. Nítsinamauχtakoàie, pækiχ´kísai. A´itsistsapatakàyayiu. Itoχkúsksinoàu, Nápiu ánnaχkank. Stǽmotsimotàu. Kǽnnyaie mátanistsipisætunistaχsiuasiu Nápiua. Ki ánetoyi imitáiks.

down by the buffaloes. It was already winter then. And there he was knocked over the bank. He had turned into a white calf, and lay on top [of the pile of buffaloes].

And the ancient people [the ancient Peigans] were moving about. They all were camping in the forest here. There was an old woman, she was getting wood about. She found all these buffaloes, that had fallen [off the bank]. There she suddenly saw a wonderful calf. She took that one. She brought it home. She took it therefore, [that] it would be her son's robe. And she told her son-in-law: Over there are buffalo, all fell [off the bank], that you may skin them. Give part of them to the people camping hereabout. Inside of her lodge she had sticks spread out on high [to hang the meat on]. It was on high, that she put [the buffalo-calf] on top [of the sticks]. [The calf that was nearly frozen] was thawing [now]. That boy was delighted over his skin [the skin, that would be his robe]. He was always rolling about on his back. He looked up at [the calf-skin]. It spit down on him. He said to his mother: My skin here is spitting on me. He was told by his mother: It was frozen with spittle on its mouth [and now that spittle is thawing and falling down]. He said again to her: Mother, it is making faces down on me. She told him: Oh, it was just frozen with its face twisted. It was thawed all over. That boy lay on his back right under his skin. Then [the calf] cleared [the sticks] and jumped down on [the boy's] belly. It sounded like a gun, when it [the belly] burst. Then [the calf] ran out [of the lodge]. Then it was known, [that] it was the Old Man. He then ran away for escape. That way the Old Man had turned into a wonderful calf. And the dogs have separated [after having had their meal].

The Old Man, the rock, and the kit-fox.

A´unaukiχ´ka Nápiua ki omí uskɑ́ni sinopái, iχ´túpauauaχkaiiχ´kiau. Apɑ́toχsoχtsi istsíu amóχk atsiníksiniχ´k. Niétɑχtàiiχ´k, annó ómãχtauàuaχkaχpuai. A`itskóiau. A´nistsiu uskɑ́ni: A´moia matsétɑχtàii ákitapàuop. A´ipitskòiau. Itsitótòiau omím ómɑχkskimin. Ksistutsísiuaie. Itanístsiu omím ómɑχkskimin: A´moia nãχksátsis. Iχ´tsékiuaie omí maiái. Ki mátsitomatapòiau omí uskɑ́ni. A´ipiòiau. Itsiním, omík máksotau. A´nistsiu uskɑ́ni: Iskomáχkàt, ánistsís omám óχkotokɑm, maiái náχkipoχkɑ̀toχtsòtɑmi. Stɑ́mistapukskasìmai omí uskɑ́ni. Mátsisɑmsìuatsin, itskótaipĩinai. Otánikaie: A´uanìnai: Nitsínãχkãχkokaie. Ki autɑmákotsitauaie. A´nistsiuaie: Matsi-

There was the Old Man and his younger brother the kit-fox, they were travelling about. It is over north, [that] this story belongs. There was a river, there they were travelling about. They went on the prairie. He told his younger brother: Let us go over to the other river. They had got far on the prairie. Then they came to a big rock. It was warm. He said to that big rock: Have this here for a robe. He covered [the rock] up with his robe. And [he and] his younger brother went on. They had got far. He saw, there was a rain coming. He told his younger brother: Run back, tell the rock, that I want to use his robe just for the rain. Then his younger brother

53 tǽpskomaχkàt, anistsís, nitákipoχtsòtæmiai. Stǽmatsistapukskasìnai. Mátsisæmsìuatsinai, mátsitskitotaipi͠inai. Otánikaie: A´uaniua: Nimátakoχkotàuatsaie, nitsínoχkokaie. A´nistsiu omí uskǽni: Matsitǽpskomaχkàt, anistsís, káχkitoχkòkyai. Nitáksipauotoainai. Stǽmatsistapukskasìnai. Mátsisæmsìuatsinai, mátsitskotaipi͠inai. Otánikaie: A´uaniu: O´mæχkskimiks ínåχkòtæχpiau mátataipauotomoàuaiks. A´nistsiu omí uskǽni: Annóm istáioχkòkit. Nitákskotòtoau naiáiua. Stǽmitòtò omím omæχkskímin. A´nistsiuaie: A´ìnikætsitsitskaisotamìuats, itstáu, maχkoχkúyis. Itsipǽksatapiksistsìuaie, ki ítskòmaχkau. A´nistsiu omí uskǽni: Okí, áχksikamàuopi.

A´isæmauatòiau, itå´χtsimiau anóχk iχ´takó. A´nistsiu omí uskǽni: Iskótamìsapit. I´tskomaχkàiinai. Ostói íkaitomatapipiksiu. Otáuotsitsik omí uskǽni. Otánikaie: A´unkokiu annáχk ómæχk-

ran away. He was not going long, then he came back. He told [the Old Man]: He [the rock] was saying: He has already given it to me. And the rain was coming near. He told [his younger brother]: Run back again, tell him, I want to use it just for the rain. Then he ran back again. He was not going long, then he came back again. He told [the Old Man]: He was saying: I will not give it to him, he has already given it to me. He told his younger brother: Run back again, tell him, that he must give it to you. I will take it back. Then he ran back again. He was not going long, he came back again. He told [the Old Man]: He was saying: What has been given to big rocks, that is never taken back from them. He told his younger brother: Wait for me here. I shall go back and take my robe. Then he came to the big rock. He said to him: He has [i. e. you have] always been staying out in the rain, [and now] he thinks, that he ought to have a robe. Then he jerked the cover from him, and ran back to his younger brother. He told his younger brother: Come on, let us travel faster.

They had travelled a long time, they heard, there was a roaring sound. He told his younger brother: Go back and look. Then he ran back. [The Old Man] himself had already started to

skimaχk. Iksíkæmipiksiau. Omí uskǽni ikǽmsìn. A´iskotamisapìnai. A´utsitsitsìnikyaie, otsítauanikàie: A´ikaistapoàistoχkokiu. A´iiksisæmòmaχkaiau, omá Nápiua itsinóyiuaie. Ki omí uskǽni itsíkoχponìn. Otáaistoχkokoaiau omí ómæχkskim. Omá sinopáua itsístàpiksiu. Ki omá Nápiua otsítomapskokàie. Omíksim itsinóyiu mániskaistæmiki. A´nistsiuaiksi: A´io, niskǽnaki, ámokaie nitápæskok. Iχ´tsitsítskokskasiuaiks. Nítumiainoyìuaiks, saáupisaχsaiks. Otátaistoχkokàie. Itsinóyiu omíksi pistóyi áχkyàpauanii. A´nistsiuaiks: A´io, niskǽnaki, ámok ómæχkskimæk nitáiiksipuiinæskok. Itǽnisopskoχtoyiàiksaie. Ki itáipistoχkitoyiàiksaie, áisokuminitoyiàiksaie. A´ipstsiksisæmò itaiákitsinitoyiàiksaie. A´isìkò Nápiua. Itǽsæmiu ómím óχkotokim. Itsinóyiu omíksi stǽmikiks, itsítokaiχ´tsiiàiks omím óχkotokim. Itápistutoyìuaiks. A´tsiniuàsiaiks. Ki ostói ítskotàpsæmmiu uskǽni. A´itòtòaie omím otsítsistapikspiai. Aióχkoχpatseiχ´pai. Itatǽniotoyìuaie. A´isæksìnai. A´nistsiu: Okí, áχkunætomatapàuop.

run for escape. He was overtaken by his younger brother. He was told by him: That big rock is after us. They ran faster. His younger brother was fast [i. e. faster than the Old Man himself]. He would go back and look. When he overtook [the Old Man], then he would say to him: He keeps on getting closer to us. [After] they had been running a long time, the Old Man saw [the rock]. And his younger brother got out of breath. The big rock came very close to them. The kit-fox ran into [a hole]. And the Old Man was chased by [the rock]. He saw some young buffalo-bulls. He told them: Help, my younger brothers, here comes one chasing me. Then he ran past them. He saw them plainly, that they were mashed down [by the rock]. [The rock] was getting closer to him. He saw, there were night-hawks flying home. He told them: Help, my younger brothers, this big rock has chased me very hard. Then they would sail down towards [the rock]. And then they would fart at it, they would blow off a piece of it every time. After a short while they blew it in two. Then the Old Man stopped running. Then he began to look at the rock. He saw, those bulls were lying inside of the rock. Then he fixed them up [that means: he made them alive again]. They became buffaloes again. And he went back to look for his younger

A´iksisapòiau. Itoχkónoyiu omíksim pistóipokìi. Itótoyiuaiks. A´nistsiuaiks: Itsipǽpokapæskokìn ǽnnìisk ómæχkskimisk. Oksístoauaiks mátsitænetoχpatsistoyìinai. Itáiisætsiskoyìniuaiks. A´nistsiuaiks: Kǽnniaie kitákanistainapuau. Omím óχkotokskuyi ki ámoistskaie kitákitaupiχ´puai. Mátsitomatapò. Omíksi pistoíks itótauanìi. A´nistsiau omíksi ókòsauaiks: Há, há, káχkaukoχkòksuyiχ´puau, kínetumoχkàuyàkiχ´puai. Otánikoaiauaiks: Sá, annáχka Nápiua nitáisætsìskuyinokinàn. A´niu: Itsipǽpokapæskokìn ǽnnìisk ómæχkskimisk. Oksístoauaiks matsitǽnetsinitoyiaiksaie. A´nniχ´kaie nímoχtaisætsiskuyinokinàn. A´niaiks: Tská iχ´tóats? Otánikoaiauaiks: A´pætoχsò. Iχ´tsítsæpauaniauaie. Sákiauauaχkàiinai. Itsitsítsiauaie. Itǽnipistoχkitoyiauaie. Omí maiáì áuauotaχkatsìu. A´isokætanitsiuaie. Nánauaitsinitsìuaie. Itsítsuyistàpiksiu omím ómæχksikimìim. Kákoχtanatsàuyiχ´tsiu. Ki otáikàmotsokaiks. Itopítsisoò.

brother. He came to [the place], where he had run into [a hole]. It was covered up, so that there was no opening left [literally: it was knocked shut]. Then he dug after him. [His younger brother] came out. [The Old Man] said to him: Come on, let us go on again.

They went down alongside the river. He found the young ones of the night-hawks. He took them. He told them: I was happily chased by that big rock. Their [i. e. your] mothers had to blow it in two [that means: if your mothers had not blown it in two, I might be happy still, being chased by that big rock]. Then he began to split their mouths wider. He told them: In that way you will look in the future. In such rocky places, that is where you will be in the future. He then went on again. The night-hawks came flying home. They said to their children: Ah, ah, you must have eaten raw food, you are with bloody mouths. [The young ones] told them: No, that Old Man split our mouths wider. He said: I was happily chased by that big rock. Their mothers had to blow it in two. That was the reason, that he split our mouths wider. They said: Which way has he gone? [The young ones] told them: He went north. Then they flew after him. He was still travelling. They overtook him. Then they began to fart down at him. He used

Ki omí uskáni stámstuyìmian. A´iistsiu motúyi. Itáipoχkotsimaie okúyisai. Nitsáikimìnai. A´nistsiuaie: Ománni anistsís, ánnye kitákanistaimapuau. Kénniauk kokúyi inótstsiu mákaipìi. Omí uskáni itanístsiu: Amói ókoani ksistuyíu, kitákoχtokskòpau. A´iksistòpaiuaie. Itsikóko. Ksiskániáutunìi, otsámmaχsi uskáni, ákaiamiskèkokitsiminai. A´nistsiuaie: Há, omístatoχtaikaχsetakiχ´pi. Yóksimmèpitsiu niskána. Ki omí ákaiamiskèkokitsiminai. Kátaisàikimii ki otæχkúimii sinopáiks autúsi. Ki ánetapaitsinimaii imitáiks.

his robe as a shield. Each time he would cut out a piece of it [where it was soiled by the nighthawks]. He finally cut it all up. He ran into a lake for safety. He lay with only his mouth sticking out [of the water]. And he was left by them in safety. Then he came out of the water.

And [he and] his younger brother then wintered together. Spring was near. Then he pulled out his [i. e. his younger brother's] fur. He was then short-furred. [The Old Man] told him: When it is this time of the year, you will look in this way in the future. And that night the blizzard [literally: one who makes raids] came. [The Old Man] told his younger brother: This tripe is warm, I shall cover you up with it. He had done covering him. It was night then. In the morning, when he looked at his younger brother, he was already frozen with his face twisted. He said to him: Ah, [I wonder], what he is laughing at. My younger brother has always been a laugher. And that one was frozen with his face twisted. That is why in spring the kit-foxes are short-furred and yellow. And now the dogs are scratching the ground [after having had their meal].

[Cf. Grinnell 165 sq., Wissler-Duvall mbi 24 sq. 37, Mc Clintock ont 342, Dorsey-Kroeber ta 65 sqq., Lowie a 108. 120, Lowie ns 262 sqq.]

53: Uhlenbeck L-5 (1910-1911) 1912 NF6 Blackfoot NF6
Piegan
Montana

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The Old Man, the elk-head, and the old women.

A´nnaukiχ´k omá Nápiua iχ´tsínapapauauaχkàiiχ´k annó niétαχtai. Omím ksisísko itóχtoyiu amóksisk áuaniaiks: Káinàiskìnàiài, áuαpinyă`χsì, óksiistsìà. Itsinóyiuaiks, káinaiskinaiaiks, ponokáutokă`n itsápaipαskàiaiks. A´nistsiuaiks: E´+i, é+i, αnní nakóχkoànists. Otánikaiks: A´uke, ni'sá, ánni namókoχtsipstauauatoχkyàuanit. Otánikaiks: Ni'sá, ánnistsàki koχtókisi. Piniókat. A´ipαskanàniki, nimátaiokaχpinan. Itomátapipαskàiaiks. Nitáiniχ´kiaiks: Káinàiskìnàiài, áuαpinyă`χsì, óksiistsìà. Omá Nápiua istsitsáiikauatăχkyă`χsiu. A´kapìnaku itáikiχ´kiχ´tsòkau. Otáisokanikaiks: Iikákimàt, ni'sá, áutαmaksiksistsipαskàup. Ki itsítapiòkau. Otsítomatapipoχksistskìnipokaiks. Otáitsiniχ´kinipokaiks. Itánitsaumaχkàiaiks. A´isαmo itsipókakiu. Manistáksàuχkyàks, itsitópotsakàsiu omí ponokáutokă`ni. Iχ´pitsípuauaie. Sotámoχtapauàuaχkau. A´kaukaiχ´kim amói ákiksaχkui. Niétαχtaii otsítomaimiχ´pì, sákiauàuaχkau. Itoχpíu. Itsínapotsim. Pinápoχtsik itáukunàiiu A´kai-Pekàniua. Omíksi aké ítsàupii. Itanínu: O´makaie ponokáistαmik iχ´tsínapàutsim. Otóχtoχsaiks, itánokă`χkumiu. U´nnasina itsáiokαtau. Aupitsískapαtαχs, itunóau: A´nnamauka Nápiua, omístαtanistsìχ´pi. A´nistàiiχ´ki omíksi kipitáke: A´uke, káχkitapaiàko-

There was the Old Man, he was travelling about down this river. He heard, [that] over there in the rose-bushes some ones were saying: Mice, swing [i. e. move] the eyes, if one goes to sleep while dancing, the hair of his head will be bitten off. He saw, there were mice, they were dancing in an elk-head. He said to them: Oh, oh, let me do in that way. They told him: Now, my elder brother, just put your head in [into the elk-head] from there and shake it. They told him: My elder brother, there is [a reason to have] your ear [open]. Don't sleep. While we are dancing, we don't sleep. They began to dance. They were singing: Mice, swing the eyes, if one goes to sleep while dancing, the hair of his head will be bitten off. At first the Old Man shook his head hard. Towards morning he would sleep at times. They would say to him: Try hard, my elder brother, we have nearly done dancing. And he slept soundly. Then they began to bite off his hair. They bit off all his hair. Then they ran out separately [out of the elk-head]. After a long while he woke up. When he tried to pull his head out, it was stuck in the elk-head. He got up with it [with the elk-head]. Then he travelled about. He was already going straight for a high bank.

pokiχ´kìniauaie. Itæχkyótoyìiχ´kiau opǽksàtsoaiks. A´utòiau, naiístotopatsiiχ´kiauàie, áupokiχ´kiniiχ´kiauàie. Otsipóχkyàks, itsístokipiksatàiiχ´k, ótstùnnatsinàs. Otáaχkàpiok omíksi kipitákeks. Otánikaiks: A´kanikapìmatau, ákitapåχkuàimau.

A´isæmàpaisiu, itanístsiuaiks: Nitákotapauàuàki áatsistai. Pyoóyiχ´k omím atsóaskui. Itsitápauàuaχkau. Maiáii itáipoχkòtoyiu. Ostúmi itáiksìnnim. Aápani itáumauχksiuatòm, amó otsítaipuyiχ´pi. Itæχkáiiu. A´nistsiu omíksi kipitákeks: Kakó, matáχkòsik. *Á*nníksi kókòsauaiks aunóm istskitók, nitákskskamaiau. Noχsokúyi tsapók. *Á*´nnima atsíuaskò *á*nnimaie kitákitoχkònoauau ísi-

Where the river was deepest, [there] he was still walking. He fell over [into the water]. He swam down the river. Then the ancient Peigans were camping down the river. There were women sitting [near]. They said: There comes an elk-bull swimming down the river. When he heard them [say that], he yelled like an elk. All the men threw their ropes in at him. When he was pulled ashore, he was recognized: There is the Old Man, [I wonder] what he has done. The old women were told by [the men]: Come on; you must prepare to break his [elk-]head. They [the old women] went home to get their stone-hammers. They came back, they sat on each side of him, they broke his [elk-]head. When he held up his head, the people ran away from him, because he looked so horrible. He was taken home by those old women. They told him: We will have him [i. e. you] for a young man, we will have profit from him.

It was a long time [that he had been camping] about [with the old women], [when] he told them: I will go out and corral rabbits. It was far away to the forest. There he walked about. He began to pull the hair from his robe. He began to cut his body. Then blood began to show about there, where he stood. He went home. He told those old women: Go on, go and get the

539 kotoyìu nit*a*χkstán. St*á*momatapòiaiks. A´ipstsiksis*a*mò itsipúau omá Nápiua. Itsáutsim oto*á*nni. A´niu: Mátaχsiua, kipitákeks máχkaukosi. Itsík*a*χkòkitsiu amóksi inaksípokaiks. Otokå´noaists mátsitskoχtòm omí otsítaiokaχpiaiks. Ki ostúmosuaists itsíniχ´tatòm. Mátsis*a*mòa itótòyi omíksi kipitákeks. Otánikaiks: Mátsitaiχ´tsìua aunáχk kít*a*χkstan. Kákitaumåχkåχsokuyìu. A´nistsiuaiks: A´uke, kikå´χkoiχ´puau. Omíksim kókòsoaiks piniksíkinok, okáuistaiokaχpiau. Sot*á*miauyìk. Kōkskípokau ámoi iχ´túkskàsiu, nitsínitau. A´moχkauk, nitsíniχ´tatau. Tákipsautot. Itáksipstàpiksim mistsísts, áuχtuitòm omíka kitsími. Itanístsiuaiks: Kókòsoaiks au*á*tapàuatok. Itsitápuχpaipiiaiks omíksi ókòsoaiks. Otsipásokapiksist*a*χsaiks, kákiχ´tsinakasii otokå´noaists. Itanístapauàpiksimiaiks omístsik mistsísts.

Otsítauakokaiks. Otáaistoχkokaiks. Omím ksískst*a*kinuàtsimàn itsitsístàpiksiu. Omíksi kipitákeks áitotaipìi. Itsáuχkotsitsipìmiau. Omím ksískst*a*kinuàtsimàni st*á*mitsauχkoàsainiòpiauaie. Omá Nápiua st*á*msisapòksist*a*χkapiu. Omí túpoχts iχ´t*á*psàksiu. A´toχketsi-

carcase. Leave those your children here, I shall watch them. Follow my trail. There in the forest you will find the black-tail deer, that I killed. Then they started. After a short while the Old Man got up. He took out his knife. He said: It is not good, that old women have children. He cut off the heads of those little children. He put their heads back [in the same place], where they had been sleeping. And he boiled their bodies [in the pot]. After a short while those old women came back. They told him: [The black-tail] that you have killed, is not there. It only left bloody tracks. He said to them: Now, you have got something to eat. Don't wake up those your children, they are still sleeping. Just eat. A young antelope ran by, right here, I killed it. Here it is, I put it in the pot. I will go out for wood just for a while to make fire. He began to throw in sticks, he filled up the door. He told them: Eat your children yourselves. They jumped over to their children. When they threw the robes from them, only their heads rolled down. Then they began to throw away the sticks [from the door].

They chased him. They came close to him. There was a beaver-hole, he ran into it. Those old women came there. They could not go in there. Then they sat crying by the opening of that beaver-hole. The Old Man then crawled through the hole. From

nausatsìuaiks. A'itotòaiks. A'nistsiuaiks: A', kipitákeuaki, kitáikiχ'puau, kímaukitauasainiopiχ'puaisks? Otánikaiks: A'nnìisk Nápìisk matsínoχtokìn nókòsinàniks, ámomaie itsístàpiksiu. A'nistsiuaiks: Há +, nitúkètsimàn Nápiua. Kéka, nitákitsip. Itsístæχkapìiχ'k. Pistóχtsi itǽstòkiakiiχ'k ki å'χkumskàiiχ'k. Kénniaχks ostóyi áiksinim ostoksísi ki ostúmi. Ki itsǽksiiχ'k. A'nistsiuaiks: A'uke, kipitákeuàki, nikáitaisapìnitau, káχkitapaiaksiskapatàuaie. Sotǽmaiakitsipìk. A'istæχkapiàiks. Itsitsóχkakòtotau. Sotǽmipoχsìuaiks. Kénni.

there at the other end he came out. He again changed his appearance to them. He came to them. He said to them: Ah, old women, what are you doing, why do you sit crying? They told him: It is the Old Man again, that killed our children, here he has run in. He said to them: Ah, I hate the Old Man. Wait, I will go in there. He then went in there: Inside he hammered and yelled for himself. And he himself cut his face and his body. And he came out. He said to them: Now, old women, I have killed him in there, you may prepare to pull him out. Just go in there, both of you. They crawled in. He built a big fire near the opening [of the hole]. He then smothered them. And that is all.

[Cf. Wissler-Duvall mbi 32 sqq., Mc Clintock ont 341 sq., Dorsey-Kroeber ta 101 sqq., 107 sqq., Lowie a 116 sq. 124.]

The Old Man and the spring-birds.

A'nnaukiχ'ka Nápiua mátoχtapauàuaχkàiiχ'k. Amóm ómæχksikskuyìχ'k àitsistsó. Itsinóyiu omíksi népumækii. A'nísaiks „Népumæki", oǽpsspoaiks itáisåχpìi. Omíma mistsísimi, istsápikaniksìminai, áitsitsiksikåχpii. A'nísaiks „Matsksǽpèpumæki", áitatsitsiksikaisapåχpìaiks. Mátåχ-

There was the Old Man, he was travelling about again. He entered a forest of big trees in this country here. He saw, there were spring-birds [literally: summer-birds]. When they said „Spring-bird", then their eyes would fall out. There was a tree, it was a very dry tree [i. e. a

539 tàsainisàtsiuaiks: E′ + i, é + i, ænní nákoχkoàuists. Otáuikaiks: A′uke, ni'sá, mátakokamapìuats. Túkskaists itauániop ómæχksikskuists, itsítamitakiòp. Stǽmistapòyiχ′k. A′uksiksisò. Omím ómæχksiksìmin. Itaníiχ′k „Népumæki", nítsiksìkaisâχpìi oǽpsspiks. Stǽmataniu „Matsksǽpèpumæki", sotǽmatsksæpoχpìi oǽpsspiks. A′itsistapu. Omím ómæχksiksko átsitòtò omím mistsísinai. A′tsitanìu „Népumæki", nítsiksìkaisâχpìi oǽpsspiks. Sekunǽtàkaniu „Matsksǽpèpumæki", mátsinauataisapoχpìuaiks. A′isauætauæ̀psspiu.

Stǽmistapu. A`itskó. Itápaistuipuyìu. Omáaχks àkéu, itsinóyiuaie. Itaníu: Nitápæstòk. Itsitápòaie. A′itotòaie. A′nistsiuaie: Kimáukapæstoksk? Otánikaie: Kákoχkitàpautapìnoki, paχtóχpiks nítsoakì. Otánikaie: A′. A′nistsiuaie: Amóia niétæχtàii [759] istǽpìpiokit, ákitsitapimaup. Stæmitótsinakiuàie. Otáistsìpiokaie. Itáiakæpimaiau. Otáuik omí àké: A′mokaie einíu. A′nistsiuaie: Amóia nóχpsìi. Kakitápokæminit amó eiiníua. Istænít: A′uke. Túkskæmi initsíu. Stǽmoχkòyiau. Omá

dead tree], they [their eyes] would fall cleanly in it. When they said „Back in, spring-bird", then they would fall cleanly back again to them. He went towards them crying [and saying]: Oh, oh, let me do in that way. They told him: Now, my elder brother, it is not important. Once [a day] we say it in forests of big trees, [when] we are happy. Then he went away. He had just gone out of sight. Over there was a big tree. He said „Spring-bird", [and then] his eyes fell cleanly out [on the tree]. Then he said again „Back in, spring-bird", [and] then his eyes fell back in again. Then he went away. There in a forest of big trees he came again to a tree. He said again „Spring-bird", [and then] his eyes cleanly fell out [on the tree]. He kept on saying „Back in, spring-bird", [but] they did not fall back in again. He had no eyes any more.

Then he went away. He went on the prairie. He stood about, making signs. There was a woman, she saw him. She said: He is making signs to me. She went over to him. She came to him. She asked him: Why do you make signs to me? He told her: You might lead me about, the germs of the snow [supposed to be the cause of snowblindness] have eaten my eyes. She said to him: Yes. He told her: Take me over to that river there, let us make a shelter there. Then he

Nápiua ánistsiu: Amóksi oχsistsíksi kítoχkot, pinipótosau, kimátakokòspa. Otsítsipotsistsikαχpiàie, ánnimaie itsísksipistsìuaiks. A'ipstsiksisαmò, itanístsiua omí àké: Kipotónokit. Otáisαmotonòkàie, itsókau. Itsipáisokinìnai oźpsspiks. Otsítsinokàie, mátozpsspìuats. Otsítsikinanåχkimokàie. Itsipáauyinai. A'isαksìnai. Itsipókakiu. A'nistsiuaie: Kitáksikiχ'pa? Itsístapistapatakayayìnai. A'uakuyìuaie. Imatáiiniuàie. Omá akéu ítsksinim: A'moks oχsistsíks áioχtoyiu, nímoχtomatàiinok. Itsíkαχkapiksistsìuaiks. A'iistoχkìm, otsítomaimiχ'pi. Itsítapiksistsìuaiks amó ákiksaχko. Omá Nápiua otóχtoχsaiks, sotámoχpàuaniu. Ki áikαmotsìu omí àké. Ostóyi ikyáiaupitsisoò.

had a hold of her. He was taken into the forest by her. Then they began to make a shelter. He was told by that woman: There are buffalo coming this way. He said to her: Here is my arrow. Only hold it towards these buffalo. Then say: Now. [She pointed the arrow at the buffalo, and then he shot.] He killed one of them. Then they had something to eat. The Old Man told her: I give you these buffalo-hoofs, don't let them go [i. e. don't lose them], you will have no child. [He said this, fooling her, because he wanted, that she should have on her something that rattled, that he might know, where she was.] Where her shoulders came together [i. e. between her shoulders], there he tied them. After a short while he said to that woman: Look on my head for lice for a while. She had looked a long time on his head, [and then] he fell asleep. Then she lifted the cover from his eyes. Then she saw, [that] he had no eyes. She gently laid his head down [from her lap]. Then she got up. She went out. Then he woke up. He asked her: What are you going to do? Then she went away running. He chased her. He nearly caught her. That woman then knew: He hears these hoofs, that is why he nearly catches me. Then she broke them loose. She got near, where [the river] was deepest. She threw them to the bank [of

Stǽmatoχtò. Amói akaχkó itótò. A´niiχ´k: A´, ánnaχks áiiχ´k otákaχkùyiχ´k. Omí ksináuàuyi itsitótòyinai. Osánàninai otsítaisimiàtsokaie. A´isokanìiχ´k: A´, ámoχkaχks áiiχ´k ǽkaipisksìniχ´k. Otáisksinokàie, otsauáiàpsi. Otsítaiisipuyìmokaie. Itauápoχpàtskuyiuaie. A´isokanistsìuaie: A´, áinoau. Kénniaχks itsísiniotoyìuaie. Tùkskǽmini oǽpsspi ǽnniaie itsítsapiχ´tsìu. Ostói sotǽmiapìu. A´naukapiniu. A´nistsiuaie: Kitákatskoχkòt. Stǽmiapiu. I´tskitapò omím ómaχksikskùyi. Omím mistsísim ǽnniksauki oǽpsspiks, okánistsitaiχ´tsiχ´p. Stǽmotoyìuaiks. Stǽmatàkiχ´tsìuaiks. Omí api'si mátskoχkotsìu oǽpsspiai. Kénniaie nitsitsímikàsiu.

the river]. When the Old Man heard them, then [thinking, that the woman was there, he went in that direction, and] fell over the bank. And that woman made her escape from him [literally: and then he saved that woman]. He himself had a hard time to get out of the water.

Then he went on again. He came to a round hill. He said: Yes, this is that round hill [literally: his round hill]. There was a coyote, [that] came to him. He [that coyote] would make him smell his claw with a rotten toe. [The Old Man] would say: Yes, this is that old corralling-place. Then he was known by [the coyote], that he could not see. Then [the coyote] would stand in front of him. [The Old Man] then would tread on him. He would say to [the coyote]: Yes, I see you. Then he caught him. He put one of [the coyote's] eyes in [his own socket]. Then he himself could see. He was one-eyed. He said to [the coyote]: I will give it back to you again. Then he could see. He then went back to the forest of big trees. There on that tree were his eyes, they were still there. Then he took them. Then he put them back [in his sockets]. He gave that coyote his eye back. That is the way, that it was told.

[Cf. Grinnell blt 153 sq., Wissler-Duvall mbi 29 sq., Dorsey-Kroeber tn 50 sqq., Lowie a 117 sqq., Lowie ns 272 sq.]

A man saved by a dog.

Omá nínau nitsitápaukunàiiu. A'paisamiu. Noχkoχkóiiu, mátoχkaickoχkoiiuàtsiks. Nepú amóχk otsitápaukunàiiχ'pi, áisæmo otsítaukunàiiχ'p, noχkǽtsàmiu. Itótapòtsiu. Itsinóksoyìau. Okáuaistoχkòkoaiau amó noχkétsitapì kokúyi. A'isæmikòko. Omá imitáu sáiaikuyìu. Okósiks ǽkapomaχkàiaiks. Omá imitáua itsípiotoisimìu. Ǽkaitautsiksistopìn omí noχkétsitapì. Omá imitáu tǽmaisimiu. Kǽnniauk amók moχsokúyik áutsapòmaχkau, omí noχ-kétsitapìkoan tsítskunakàkaie. Kǽkæsainiàpiksiu. Itæχkyápistsipatàkayayìu okóaii. Itsípstoχpàipiu. Itsípstapåχkoniå`χkumiu. A'uanistsimìu okósiks. A'uanistsiuaiks: Tæmásá, nitáikimatskiòpiau. A`kokyaisautsìsaiau. Ǽnni å'χkumatsiu.

There was a man, [who] was camping alone. He was hunting about. He got some meat [once in a while], [part of the time] he got hardly anything to eat. There, where he camped about in summer, where he camped a long time, he went out hunting again. He came back with the meat. They ate with delight. In the night they were secretly approached by people of another tribe. It was late in the night. There was a dog, [that] had pups. Its pups were just big enough to run around. The dog went in the night to get a drink. The people of the different tribe were already sitting [waiting for an attack on the camp]. The dog then was drinking. And then, [when] it was going back on the trail, it was shot by a man of the different tribe. It just howled. It ran home to its lodge. It jumped in [to the lodge]. It was groaning after having got inside [of the lodge]. It was talking to its pups. It told them: The poor things, they are sitting with pitiful faces. They will have their guts torn out. In that way [the dog] was yelling to them.

Omá nínàua itsipúisuiàuaniu. I'tanistsiuàie: A'χsàts? Otániknie: Nikáuoko únnikists. Súkiitautstsiu ǽpsii. Omá nínàua itanístsiuaie: Táksautsiχ'p. Omá imitáua ánistsiuaie: I'kakaitapiskò. I'tanistsiu-

The man jumped up [from his bed]. He said to [the dog]: What is [the matter]? He was told by it: I was shot in the teats. The arrow is still there [in the wound]. The man said to

àie: Nápaiàkoinaχkàt. O'moχtapikaiètapìskoχp, *á*nniχ'kaie åχtsitáuop. A'χtsitotsimmotàuop. A'kotoaii kokósiks. Omá imitáua itótak*a*χkusksinim. Ki ómiχ'kaie iχ'tapíkauopìnai, k*á*nniχ'kaie ákåχtsipìksiau. Omá imitáu itomápauàuaχkau. Mátomapiχ'tsìuaiks, itsítsòyoχsatòχp okóauai. Itsíkapiksiχ'pàie okóauai. Otómitàm it*a*χkúikamotàuaie. Itáisakakìmiuaie. Ki *á*nniaie nits*a*χkútsisakò.

[the dog]: I shall pull it out. The dog said to him: There are many people. The man said to [the dog]: Try and run away. Where there are not so many people, that way we shall go. We shall run away from them. We shall take your pups. The dog went out to find out [where the enemy was]. And where there were not so many people, that way they ran away far. The dog was on the lead. They had not gone far yet, [when] their lodge was yelled at [by the people of the different tribe]. Their lodge was torn down. His dog saved [that man's] life. [Since that time] he loved [the dog]. And that is the short gut [of the story].

A man saved by a child.

Omá nínàua matsitsítapauḳunàiiu. Skunatápsatòm otápioyekànists. *A*'skχsaiiksinòksiu. Matáiiniu pítaiks. A'itapaipìkotoχtòmaists soàtsists áχsists. A'iiskakàuoiaists. A'iiksis*a*mokunàiiu. Ki ostói omá nínau itanístsiu otoχkémaiks nátok*a*mi, pokáii saχkúmapìnai: Annákìk oχkísts. A'ḳopakìop. Sipi*á*unikinàk. Itomátapinikinàiniks. A'iḳoko omá nínau ápaistutsìm óχpsists. A'iaχsàpistutsimàists. Omí pokáii áisauχpatatstoχkìnai. Itanístsiu: Kik*a*táuksipistsimoàua anná pokáu? Omá akéu itaníu: Sá. Itanịu

There was a man, [who] was also camping alone. He was very strong [that means: he had a great success], whenever he went out to get something to eat. He had always plenty of food to eat with delight. He also caught eagles. He then would take the good tail-feathers and fix them up. He had lots of them. He camped a very long time. And he, that man, told his two wives and the child, that was a boy: Now hammer the bones. We shall move. During the night you must make grease of them. Then they

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omá nínau: Anná pokáua ænním inikínanim itauáuanistòm. Itǽmsokitsikinaipìminai. Otsítapstòkaie. Annóχk kokúyiχ´k íkakaitapìu matápiua. Nitsékaiisàpauàuaχk. Annápautsik kitsinánoauaists. A´moχk amítoχts tápipìksik. Omá nínàua sóàtsists itoχkótsiuaie omí noχkétsitapìkoãn. Otánikaie: Makápi istsisómonitau. O´mi ipotóχtsi ǽnniaie istoχtótau. Anétakik. Nitsikímmau amó pokáu, nitáχpátaatsìs. Itotsímmotaiàu. A´umatapiapinàku itsíkapiksìχ´p okóauai. Ǽnniaie nitoχkúikamotàu. Imatsípiksiau. Otsíkakianikòaiauaie. Amói aukanáutsisiu okóauai. Omí ipotóχtsi omístsi sóatsìstsi itótsìminai. Amói otoχpóksìmiai otáipstsikimòkinai. Otáuanikàie: Kitákitsip. A´isaiètsimau. Kǽnnyaie nitakútsiu.

started to make grease. In the night the man was fixing his arrows. He was fixing them up well [with the tail-feathers]. The child would give somebody outside a taste [of the grease by means of a stick]. He [the man] asked [his wives]: Do you have any suspicion of that child? That woman said: No. The man said: The child is dipping it [the stick] in that grease. Then [the person outside] went slowly in [to the lodge]. He made a sign to [the man] [and said to him]: This night there are a great many people about. I am the scout. Get your things ready. Run that way higher up. The man gave the tail-feathers to that person of another tribe. He was told by him: Wrap them up in something bad [that nobody will think, that it is something of value]. Put them over there by the door. Hurry up. I pity this child, because he gave me to lick [the grease from the stick]. Then they ran for escape. Towards morning their lodge was torn down. In that way they were all saved. They had made their escape. They had been told by him [i. e. by that man of the other tribe] [what to do]. They [the enemies] took everything from their lodge. He [the man that had saved them] took the tail-feathers over there by the door. There was another man with him, by whom [literally: by him] he was suspected. He was told by [that other man]:

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You must have entered [here before]. He denied it. And now the boiling is ended [that means: the story is at an end].

A woman who killed herself.

539 762 I`káua A´kai-Pekàni. Omáaχks akéu, àχpatómiu. Amói otáitùmsi Pekániua, omí ómæχpatòmi amóm okáni áisàtsìminai. Omí nepústautæksìninai, itótapitsipuyìnai. Ki itapítoχkyaisìnai. Otoχpúiskisìni itsítæχtàu omím mistsísim. A´i-kzistòkau omá Pekániua. Omá manikà´piu itsóo. Mátsisæmòa, itsínitau. Sotámæχpistapæχkusksinòau, inítæχsi. Amó Pekániu aiístapistùtsiu. Mátsisæmòa, itakaístutsiu. Omím okánim itótsatokèkau. Omá akéu, áχpatòmiu, omí ómi otsítaiuiksistotòk. A´nistsiuaie: Kitáiiksisæmauksistotòki. Itsíniχ´katsìu omí ómæχpatòm. A´nistsiu óm: Annóχk nitsikáχsitaki, náχksikipinòaχs nímæχpatòma. Itotóχkoχtau. Omím okáni stámitapò. A´iistàχkimàie. Itsíniχ´kiu. Istúnniχ´koχtoyìu omí ómæχpatòm: Náχtau nitáiiksiskòtsimaua? Itsitótau omí mistsís, otsékaitsinòaχpini. Omí matápìinai^ íkaitsipstàupiiuai omím okáni. A´nniaiè otáiàχtòk, otsíniχ´ksi ki otápauànatsìmmaχs omím initáiim òmæχpatómi. Itsitámiso omíma mistsísim, otsitótauàsìiniχ´pi. A´itoχkitòpiuaie. Omí apís itsitsísksipim, ki itsí-

The ancient Peigans had the medicine-lodge. There was a woman, [who] had a side-husband [i. e. a lover]. [One day] when these Peigans were having a happy time, that one, her side-husband, was looking at this medicine-lodge. There was a post, he stood up against it. And he laid his face on it. The paint on his face showed on the post. The Peigans had done making the medicine-lodge. That young man went on a raid. It was not long, then he was killed. Then he was immediately known, that he was killed. These Peigans moved away from there. It was not long, then they moved around [that means: they turned back]. They camped near that medicine-lodge. That woman, that had had [that young man as] a side-husband, was treated badly by her husband. She told him: You have treated me badly a very long time. She called [the name of] her side-husband. She told her husband: Now I am very glad, that I may see my side-husband soon. Then she went after wood. Then she went to the medicine-lodge. She got near it.

^ [Erratum: this word ought to be divided ma-tápìinai—Analyst] tsapoχkyàkiuaie. Itsínnåχpàipiu. Ki omá matápiu itsitápipòmaχkau. Otáitotaipisaie, ǽkainìnai. Omí ómiai omík nåχkåχtáumaχkàiin, ǽkainìn otoχkéman. Omí stsíki matápi, ǽnniaie otáitsinikàk, manistsípùyiχ´pi ki manístoχkuyèniχ´pi. Kǽnni.

She sang. She sang words about her side-husband: Where is he, I had bodily contact with? She then came up to that post, where she had seen him before. There was a person already sitting inside of the medicine-lodge. By him she was heard, how she sang and how she talked and cried about her side-husband, the one that was killed. Then she went up on the post, by which she had been crying. She sat on top of it. She tied a rope to [the post], and she put it around her neck. Then she jumped down. And that person got up and ran to her. When he got to her, she was already dead. Her husband over there was running [towards her], his wife was already dead. It was that other person, [that] was telling about her, what she talked about and how she came to die. And that is all.

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[A similar suicide is recorded by Mc Clintock ont 317 sq.]

Dresses of old women burned.

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Aistsíkai-Pekæniu saáinisoχtsik itáuukunaiiu. Kokúyi omíksi manikǻpii sépiapainiχ´kiuòiau. A´isæmikòkò, omíma kipitáuyis itsitótsokaipìiau. A´nistseiau: A´ikìuaχtau amóksi kipitákeks. Máumaisæmipòpiiks. Túkskæma itsípstsæ̀miuaiks. A´pstoyiu omí otǽkài: Pùχsapút. Omíksi kipitákeks

The Peigans of not long ago were camped in the lower country. In the night some young men were going about singing. It was late in the night, [when] they stopped near an old-women's-lodge. They said to each other: I wonder what these old women will be doing. They are sitting

omím opótanoai itsúisæstsisimàiau. Omíksi manikă′piks ánistsèiau: Mǽnistàmi aχkunótakiòp, áχkitsistsìtomoaiiks osókàsoaists. Omí kitsími ikináikàiinimiàu. Omíksi mǽnistàmiks itsípstsìniiau. Omíksi kipitákeks sakitsáiinimiàu osókàsoaists. Omíksi manikă′piks itsúiistsìtsimiaists. Sotǽmitsìnitsiaists. Apinákuyi otǽnnoauaiks itanístsiau: Asókàsii noχkoχkókinan. Kokúyi æuníksiskaie manikă′pi itsínsimi nisókàsinàuists. Kénniaie nanístsksinoàii ámoksisk kipitákeks.

up late in the night. One [of the young men] looked in. He made signs to his partner: Come here. By [the light of] their fire those old women were searching for lice on their dresses. Those young men said to each other: Let us get a lodge-pole, that we push their dresses in [into the fire]. They opened the door easily. They held those lodge-poles in. Those old women were still holding their dresses [near the fire]. The young men then pushed [the dresses] in. Then they burned up. Next morning [the old women] said to their daughters: Give us some dresses. During the night there were some young men, they burned up our dresses. And that is all I know about these old women.

Horses found.

Ninóχkanistoχtsimàχpi. Omá matápìua íkskaikimmatàpsiiχ′k. Mútoχkusksinoàuats, otsítapòχpi. Tǽmitapauàuaχkau ámoi saukyé. Otáistuyìmisi, itsksinóau, áksikăχkųiniu. Tǽmatsèpomiu. Tǽmoχtàpauàuaχkau, mátsikàkaitapiskò. Tǽmitoχkaistæmàtsau opǽpaukanàii. Ki sótæmanikàie: O′mim ómæχksikimìim amátsitòtòt. Æ′nnimaie kitákitoχkòitapì. Tǽmomatapò. Tsánitsòa otsókànists? Itsitótòaie. Osótæmanik omì opǽpaukan: Æ′nnistsi koχ-

How I heard the news [i. e. the story]. There was a person, [who] was very poor. He was not known [by anybody], where he went. Then he was travelling about on this prairie. After he had wintered, he was known, [that] he might have died. Then he stayed out also during the summer. Then he was travelling about, [where] there were not many people. Then he was shown [by somebody] in his dream [what to do]. And then he was

tŏkisi. Mináksisatsìs. Kitákstunnatsistotòk ánnà nínàuæm. Matsitstsípa, máχksikimmai. Kinétsitapì annóχk kinátsikìm. Kímoχtanist, káχkitapùχs. Iikákimàt kokúsi, káχkitotsàpinakumìs. Kitákstæmisksinòk, omáię matápiu, ăχkéyi auχtakúsi. Mináksisit.

A´isàkapòyinai. Iχ´kitópìinai. Tǽmitapàumaχkàiinai. Otáistoχkòkaie, itstsipísimàiinai. Itsáuotsimiuaie. I´tsksinìm, otsikímmatàps: Matsikíua, annóχk ksiskænáutuniiχ´k nitákoχkuini. Itsáuotsimìuaie. Otákapokaχpatskòkaie. Itsiksístakăχpaipìin ponokă´mita. Omím mátsitakokskasìnai. Nitúyi, áistoχkotsìniki, itǽstsipisimàiinai. Otǽstakàie, maχkáksis. Nisoóyi otsítapokaχpatskùyiχ´piaie, itsitótsinisàuyinai. Otánikaie: Nipuáut, áχkitoχpòkæχkàiop. Amó nótàs, istoχkitópit. Tǽmitoχkitòpiuaie. Otsítotàsiuanàkaie. Otsítomatàpsuîpiokàie. Mokă´miχ´tatsikùχtsim ǽnnimaie itokóyinai. Tǽm-

told by [that person]: Try to get over to that lake. There you will get something. Then he started. How many times did he sleep [before he got to that lake]? [Nobody knows.] Then he got there. Then he was told by the person in his dream: There are your ears [that means: there is a reason to be on your guard]. Don't dodge from him. There is a man, [that] will do some dangerous thing to you. There is none, that he would pity. You are the only one now, that I pity. Therefore I told you to go [literally: that you must go]. Try hard during the night, that you may be close by in the morning. He [the man in the lake] will know you, [that] there is a person, when the water sounds. Don't dodge.

He [the man in the lake] went out [of the water]. He was riding on horseback. Then he ran towards him [towards the poor man]. [When] he got close to him, he whipped [his horse]. Then he did not run from him. Then he knew, that he was very much to be pitied: There is nothing to prevent, [that] I shall die now in the morning. Then he did not run from him. Then [the rider] was going to run over him. The horse jumped over him. Over there [the rider] ran past him, and turned back to him. When he got close to him, he whipped [his horse] the same [as before]. He tried to make

539 itotòaie. Itsipímaie. Otánikaie: O´mi stópit. Ki tsánitsuyi kokúyi kitákitsòkaχp? A´nistsiuàie: Nimátàkitsokaχp, tákatomato. Otánikaie: A´, sokápiu. A´uke, ámoistsi nitsináni. Kinóχkstatå`χpi, màtsít. A´nistsiu: A´, ómi ipotóχt oχsistsínai, ánniksaie tákotoài. Otánikaie: Mátaχsìuaiks, makápsiau. Minótosau. A´moistsi áχsìi, tótakitau. A´nistsiu: Sá, omíksi oχsistsíks nitákotoàii. Otánikaie: A´, kitsíkokàki. Mátsitstsìpa, naχksikímmai. Annóχk kinétsitapi kitsikím. A´uke, kitáukotau. Annóχk áiàksikòkuiχ´k kitákomatò. Kitániχ´top, annóma káχkitsokàni nátokai túkskai, kénnistsiaie istuyíi. Mokákiu, omoχtániχ´pi: Mátakitsòkaχp.

him dodge [literally: that he dodged]. Four times he then ran over him, [and] then he got off [his horse] by him. Then he told him: Get up, that we may go home together. Here is my horse, ride on [him]. Then he rode on [him]. He [the man from the lake] was leading his horse. He then took him [the poor man] into the water. Right in the centre [of the water] he had his lodge. Then he [the poor man] came there. Then he entered. Then he was told by [that person]: Sit down over there. And how many nights will you sleep [in this lodge]? He answered him: I shall not sleep here, I shall go away again. He was told by [that person]: Yes, it is good [that you are going away]. Now, here are my things. Take, what you like [literally: think]. He said to him: Yes, over there near the door are hoofs, I shall take those. He was told by [that person]: They are not good, they are bad. Don't take them. These [other things] are good, take from them. He said to him: No, I shall take those hoofs. He was told by [that person]: Yes, you are very wise. There is nobody, that I would pity. Now you are the only one, I pity you. Now, I give them to you. Now the coming night you will go away. If you had said, that you would sleep here two [nights] or one [night], those [nights] would have been winters. He was wise,

A'utako, omíksi oχsistsíks itótoyi. Omá nínau támoχpsàksiuaiks. Itsaáitsikapiksistsìuaiks. Itâχkánàuoχtòmaχkau ónokâ`mitàsina. Sotamótèpuyiu. Omí sikapíski'minai. Otukyápokoaie oχkíni. Táminninai. Otsítoχkòkai: Má omíksi oχsistsíksi. Otánikaie: Amói skí'ma otoχkánàukòs ámom ónokâ`mitàsin. Nisoóyi kokuísts ksistsikuísts miniókat, minapátsapìt. Túkskau kitsítapauàuaχkaχp áisàtsit. Amó ómoχtsisòχp kokuísts ksiskanáutunis, sauumáisaskàpis, amóksi oχsistsíksi saáitsikàpiksistsìs. Amói skí'ma minipótos. Míinnìs.

Aumató kokúyi. Ki támauàuaχkau. Nánauàuapìnaku. Támauàuaχkau ksistsikúyi. Nánoataikòko. Kokúyi támatauàuaχkau. Nánoatapinàku. Ksistsikúyi támatauàuaχkau. Támatsikòko. Kokúyi stámatauàuaχkau. Kénniaukaie áumatapaisopuyìnaku, itótoyiu oχsistsíksi. Itomátapauàtapiksistsìu. Támsokoχtoχkuyìu, kaaχkúm auátoχpatskoχs. Ki ítskaipuinâχkumìnai ótàs. Otáukanaitsikàie. Támâχkanoχtaitskokskasìnai. Itsipótoyiu ótàs. Támiokàu. Támàiokau annóχk ksistsikúiχ'k. A'iikòtakò itsipókakiu. Támomatò. Túkskam ótàs

that he said: I shall not sleep here.

[When] it was evening, he [the owner of the lodge] took those hoofs. Then that man went out with them. Then he rattled with them. Then many horses all ran towards [the lodge]. Then they all stood about. There was a grey mare. A [rope of] rawhide was round her neck. Then he caught her. Then she was given by him to [the poor man] [with the words]: Here are those hoofs [belonging together with the mare]. He told him also: These horses are all colts of this mare. Don't sleep during four nights and days, don't look back. Look only in the direction, you are travelling. The fourth night in the morning, before [the sun] has risen, you must rattle with these hoofs. Don't let this mare loose. Hold her fast.

He started in the night. And then he travelled on. Finally it was morning. Then he was travelling still during the day. Finally it was night again. During the night he then travelled again. Finally it was morning again. During the day he then was travelling still. Then it was night again. During the night he then was travelling still. And then, [when] it was getting day-light, he took the hoofs. He began to rattle with them. Then he felt, that the earth was shaking. And his horse was neighing hard [literally: was suffering with neighing].

539 tǽmoχkitòpiu. Itomáto, ki omí skí'mi, sikapískì'mi, iχ́pátsiuaie. Ki ókòsìksaie tótaumaχkàii. Màtsisæmóa kokúyi itokékau. Matsókau. Apinákuyi ǽkaisauàinakuĩimiu ponokā́'mits. Omíksi oχsistsíksi tǽmotoyiuaiks, saaitsíkapiksistsiuaiks. O'tàsiks mátsitoχkænauaistomaχkàii. Omí skí'm tæmátsinnìua. Mátsitomatò. Ksistsikúyi atǽmauàuaχkau. Mátaikotsòχkitopìuats. A'istæmiksiuauàuaχkau. Ki omí tukskǽmin skí'mi mátaipotoyìuats. Tǽmatokèkau. A'istaiuàie. Ǽ'nnimaie itsísksipistsìuaie. Tǽmitotsòkauaie. Otánikaie: A'iststsìi moyísts. Apinákus kitákoto. Tǽmapinàku. Tǽminniu ótàs. Ki amóks ponokā́'mitaiks mátāχkumatsìuats.

Tǽmauàuaχkau ksistsikúyi. Sákinauàuaχkau, tǽmsoksinìm moyísts. Túkskæmi ótàs ómæχkimi, tsísin, áisākuyi. Túkskæmi apí, matstsísin. Ǽ'nniksaie nátokæmi istoχkanáiaχsi amóm ónokā̀'mitasìn. Otánik omíma nínàiim: Mátakètsiniχ́'kàua ónokā̀'mitàsin kitáksisæmipàitapìsi. A'utò okóai.

All [the horses] overtook him. Then they all ran past him. Then he turned his horse loose. Then he slept. Then he was sleeping this whole day. Late in the evening he woke up. Then he went away. He then rode one of his horses. Then he went on, and he was leading that mare, the grey mare. And her colts [all the horses] ran by her. After a short while, when night came, he camped. He slept again. In the morning the horses were gone [literally: not to be seen]. Then he took those hoofs, he rattled with them. His horses ran all again to him. He caught that mare again. Then he started again. During the day he then travelled. He could not ride well [because he had no saddle]. [Therefore] he would just travel on foot. And he would not let loose that one mare. Then he camped again. He picketed her. There he tied her. Then he slept near her. He was told by her: The lodges [of the Peigans] are near. To-morrow you will come there. Then it was morning. Then he caught his horse. And he did not drive those other horses.

He then was travelling during the day. He was still travelling, then he suddenly saw the lodges. One of his horses was a big, bob-tailed, bay horse. Another one was white, also bob-tailed. Those two were the best of all these horses. He had been told by that man [he got the horses from]:

Kanáitapìua. ˊáskχsauakåχkuyìuaiks ponokå´mitaiks. A´ipisitsimìuaiks. A´utæmitsksìnoau, otsítapòχpi. A´istatau, máχksìnisi. A´itæmisokitòto. Itopákiu ainó matápi. Itauáχkumatàχkuyìu annóma matápi ponokå´mitaiks. Itástunnoyiauaiks. Mátsitoχkotoχkitopiuaiks, áistunnoyìauaiks. Itáuaistæmàtsiuaiks apístsi. A´iaksiskuièpistoyiuàiks. Itauámiàupaiuaiks. A´isotæmòmatapòiau. Stsíkiks áinisìi. Màtsisæmóa, ítsksinìmiau, máχkanistoχkìtopiχ´pi. Itâχkænnaisokàpsiau. O´ksòkoaiks itâ´χkotsìuaiks ponokå´mitaiks. Otáukanaisksinòåχsauaiks, itsitókakìauaiks. Ki ámokskaukiau ponokå´mitaiks iχ´tsístapinokå`mitaisko. Nánistoχtsìmmatoχp, ánnoχka-ksistsikúiχ´k ámoχkauk kitsítsinik. Kitsíkaitapìtsinik. Kænniaie nitakútsiu.

These many horses will not be all gone, as long as you [the whole Peigan people] exist. He came to his lodge. All the people always crowded around the horses. They were curious to see them. Then he was known, where he had been. He had been thought, that he was dead. Then he suddenly came back. Then these people moved. Then he lent the horses to these people. They then were afraid of them. They could not ride them, [because] they were afraid of them. He then showed them the ropes. He used them for bridles for them [i. e. for the people]. He then put them [the people] on the horses. Then they started to ride off. Some of them fell off. It was not long, then they learned how to ride [literally: how they might ride]. Then they were all good [riders]. He gave horses to his relations. When they all knew them [the horses], they took care of them. And these horses [that we have to-day] are from those horses [that that man brought with him from the lake]. And now to-day I tell it to you, the way that I heard it. I tell it to you as an old story. And now the boiling is ended [that means: the story is at an end].

[Cf. Uhlenbeck obt 57 sq.]

Two songs.

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727 1. This song was sung by warriors, when they came back from a raid, having taken the scalp of an enemy.

Pek*á*ni, is*á*mmokinàn, káχkitaistunnòkiχ'pinan annóχk.

Peigans, look at us, that you may be afraid of us now.

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726 2. When Indians had been a long time on a raid, and they began to feel lonesome, the leader would sing the following song to cheer them up:

Motúiekàkimàk, kokúnun matsipúmapiu, áχkau*a*komètsis.

Try hard, all of you, our lodge is not [so] good, that we should love it [that means: it is better to be on the war-path than to be at home].

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Morning-eagle diving for guns.

Apinákuipìtau nátok*a*mi otsikímmokaiks, ksistsikúmi ki p*a*χtsíksistsikùmi. Iχ'tsíniχ'kataiau p*a*χtsíksistsikùmiks, otskúnatàpsau, ki mamíks otáiin*a*χsàu.

Omík Kyáiesis*a*χtài ais*a*mó nitsksínoau Apinákuipìtau. *A*nním Pítaisiksin*à*m onámaiks itsúiatsìin niét*a*χtai. Iχ'tókimiu amóka niét*a*χtai. Otsítanik omí Pítaisiksin*à*m: Ninámaiks itsúiaps*à*mis. Kónoainikiau, kitáksinamoùtai. Sot*á*msoo. Itsíkatsìmau, ki itsístaiiu, ki iksís*a*mo otsístaisini. Piínapoχts iχ'topítsasoo. Iχ'kónoyiu omíksi námaiks.

Morning-eagle was pitied by two, the thunder and the false-thunder [a kind of bird]. They were called false-thunders, because they were strong and because they caught fishes.

A long time ago I saw Morning-eagle over there on Maria's river [literally: Bear creek]. There was a man called Black-eagle, he lost his guns in the river. This river was full [that means: the water was high]. He was told by that Black-eagle: Look for my guns in the water. If you find them, you will own them. Then he went in [into the water]. Then he

Akaiím matápiua nánoyiuaie, otsístaisi ki otoχkónoaχsaie omíksi námaiks. K*é*nni.

whistled [imitating those birds, called false-thunders, that they might help him], and dived in, and it was a long time, that he dived [literally: his diving]. Far down he came out [of the water]. He had found those guns. Many people saw him, when he dived in, and when he found those guns. And that is all. 539

From Bear-chief's life-story.

1. Mátsistapakàuo ksistsikuísts nitsikóputsi souíiks. Nínoχkyàio ítomo. Kepitápii nitsítapìkoaiks ki túksk*a*ma anáukitapìkoăn. Sauumáitautoχsau Pinápisinai otáuaχsini, itsíppiainoyìau nátsitapii iχ´kitópii itápoχkitòpii atsóàskui niét*a*χtai. Itákàuyiau, ki omíksi iχ´kitópiks itsinísuiauanìau, ki itsístsàpiksiau. Omíksi Pek*á*nikoaiks itsinóyiauaiks, otsápikoănasaiks, ki itanístsiau omí anáukitapìkoăn, máχksiniχ´k*a*t*a*χsaiks, máχksàkapuχsaiks, máχkstaiskun*a*ksau, Pek*á*niua óksòkoa nápikoaiks. Otáisakapuχsau, omíksi Pek*á*nikoaiks itunnóyiau, otsikétaiisksimàniaiks. Itsópoaχtsìsatsìiau omíksi nápikoaiks, otáitapoχpiaiks. Itaníau: Pinápisinaua nitä´χpummokinàna nápiäχkèists. Omá anáukitapìkoăn itanístsiu omíksi nápikoaiks: Toχkókinoàiniki kisókàsoaists, nitákoχpokiuò, kitákitspummòχpuau. Itoχkótsiuaie asókàsi, ki omá anáukitapì-

1. A few days after that there were eleven in a war-party. Bear-chief was the leader. There were ten full-bloods and one half-breed. Before they got to the Sioux country, they saw from a distance two riders, who rode towards the timber on the river. They charged, and then the riders jumped off their horses, and fled into the brush. The Peigans saw, that they were white men, and said to the half-breed, that he should call to them to come out [and] not to shoot at them, because the Peigans were friends of the white men. When they came out, the Peigans saw, that they had pack-horses. They asked the white men, where they were going. They said: We are trading whiskey to the Sioux. The half-breed told the white men: If you give me some of your clothes, I shall go with you, I shall help you trade. They gave him some clothes, and then 539 726 [701]

539 726 koån itanístsiu omíksi Pekǽnikoaiks: A'nnòm ǽkaitàupik, áikòkus istákaipiskoχtòk amóm Pinápisinàu, ákoχtætsèiua nápiåχke. A'ipstsiksisæmo itáiistoχkim akékànists, ki itóχtoyìau Pinápisinài otáiistsèkinsaie, ki sotǽmisksinoyìauaie, otauǽtsisaie. Nínoχkyàio itsinóyiu omí nitsítapìkoån, áiisksipistsènyai ótàs, istáiinyài, máχkætoχkòtæksiaie nápiåχke. Nínoχkyàioa kámosatsìu omím ponokå'mitai, ki otoχpokómiks iχ'tsítokòyi amóistsi moyísts, okámosoaiks ponokå'mitaiks niíppi piχ'ksékopùtsi. Sotǽmomatòiau, itsítskitsìau omí anáukitapìkoån omístsim Pinápisinàuyists. Omá anáukitapìkoån itsitsítsiuaiks, ki itanístsiuaiks: Omám Pinápisinàuæm iχ'púmmau nápiåχke ponokå'mitaiks ki imoiániks. Itoχpókiuòiau omíksisk nápikoaiksk ki omí anáukitapìkoån, áutoimìauaiks, omoχtátsæχsau nisíppiks ótàsoàuaiks. Itótomoyiauaiks omíksim ponokå'mitaiks, ki itáuauaχkautsèiau. Túkskæma omíksi nápikoaiks itóau oχkǽtsi. Omíksi Pekǽnikoaiks sotǽmoχtaχkàiiau.

[701] [648] 2. Mátsipuχsapakauò ksistsikuísts mátsitsitàkomatapò Nínoχkyàio. Nisúitapìi Pekǽnikoaiks ki iχ'kitsíkippitapìi Isapóiikoaiks. Pinápisinài áukakiosatsìau okaχtómoai, ki itsinóyiauaiks otáistauauaχkàniaiks. Itákaàtseiau Nínoχkyàioi ki otoχpokómiksai. Omíksi Isapóiikoaiks iikákimàinu, máχkotsimmotàniau. Nínoχkyàio ki omíksi matsóksaipekànikoaiks apætóχtsik iχ'tóiau ki áuaχkau-

the half-breed told the Peigans: Stay here for a while, make a raid on the Sioux in the night, they will be drunk from the whiskey. After a short while they got near the camp, and they heard the Sioux making noise, and then they knew, that they were drunk. Bear-chief saw an Indian, who was tying his horse, wishing to get some more whiskey. Bear-chief stole that horse, and his companions went through the camp, stealing 39 horses. Then they started off, they left the half-breed in the Sioux camp. The half-breed overtook them, and told them: The Sioux have bought whiskey for horses and robes. They went after the white men and the half-breed, blaming them, because they had lost 40 head of their horses. They took those horses from them, and they had a fight. One of the white men was shot in his leg. The Peigans then returned home.

[Cf. UHLENBECK obt 76 sq.]

2. A few days later Bear-chief started on a new trip. There were four Peigans and seventy Crows. The Sioux were looking out for enemies, and saw the war-party coming. Then they made a charge on Bear-chief and his companions. The Crows did their very best to escape. Bear-chief and the three other Peigans stayed behind and fought the Sioux. It was about noon, [when] the Sioux made a

53: Uhlenbeck L-5 (1910-1911) 1912 NF6 Blackfoot NF6
Piegan
Montana

tsìmiau Pinápisinài. Autamákiχ´-tàtsikaiksistsiku otsítsaipiskoχtòk Pinápisinài, ki áiikotàko itsíkyaiaiksistauaχkautsèiau. Sotámaχkàiian ánni atákuyi, ki paiáunauatòiau. Ksiskaniáutanii Nínoχkyàioa itsínikiu sḳéini. Itsíitsiau ki sotámomatàpioyiau. Otsákiauỵisau, itsinóỵiau omí iχ´kitópi itótamiaipuỵìnai omí ákiksaχkuỵi. Itsítsipsatsiu Nínoχkỵàioi otsitapímiks, ki áχkaukaksepuỵìau nátsitapìi stámsokatsitotsipuχpaipìii, ki ítskunakatsìau Nínoχkỵàioi otoχpóksìmiks. Otáinoåχsauaiks, otákaitapìsaiks, itsístapukskàsiau. Pinápisinaikoānisiks. Omíksi Isapóiikoniks iχ´pókiuòiau omíksisk Pinápisinaikoaiks. Nínoχkyàioa ki omíksi stsíkiks misksíppotapòiau, ki itsinóỵiau iχ´kitópi Pinápisinaikoānisinai. Omá iχ´kitópiuai istsíppiksiu. Omíksi stsíkiks mátskàkspummoỵìuaiksaunie, ki Nínoχkỵàio nitsitápiiu iχ´tsáponie, ki ánistsinoàsai áiskunakatsìuaie, otáisàkapipiks omá Pinápisinaikoān, itsauátoχkotoχtoàtau. Nínoχkyàio itsitápoχtoχpàtskimauaie, ki omá Pinápisinaikoān itásskunakatsìuaie, ki Nínoχkyàioa ótàs saiékatsìuaie onámai. Stámipotoyìu omá Pinápisinaikoān. Omá ponokå´mita itapóχpatskuyiuaie. Stámipuau omám Pinápisinaikoān, itótoyiu onámai. Nátokyaiasskùnakatsiu Nínoχkyàioi, ki ómoχtsokskaχpi onámai itsáuatoχkotoχtskùnakiu. Nínoχkyàio iχ´tsítoχtauàtsiuaie ómaχksistoàninai, ki soksipískskiuaie,

charge on them, and it was late in the evening, before they stopped fighting. They then started home that evening, and travelled all night. Early in the morning Bear-chief killed a buffalo-cow. They skinned it and then they commenced to eat. Whilst they were eating still, they saw a rider, standing on a high bank, just above them. He spoke to Bear-chief's people, and before they could answer, two more jumped up at his side and shot at Bear-chief's companions. [But] when they saw, that there were so many, they ran away. They were Sioux. The Crows went after those Sioux. Bear-chief and the [three] others went in the opposite direction, and saw there a rider, a Sioux. That rider fled into the brushes. The others did not want to help him, but Bear-chief alone followed him, and shot at him, every time he saw him through the brush, till the Sioux went out on the prairie, [and] then he was hard to get at. Bear-chief rode up to him, and the Sioux would shoot him, but Bear-chief's horse kicked his gun. Then the Sioux let it loose. The horse then ran over him. Then the Sioux got up, [and] took his gun. He shot at Bear-chief twice, but the third time his gun refused to work. Then Bear-chief attacked him with a butcher-knife, and cut him over his face, and stabbed him near his heart, and cut off his head,

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ki imatætsistsiniimaie úskitsipaχpi, ki itsíkaχkokitsìuaie, otsauumáinisaie. Isapóiikoaiks itæχkánauto iχ́kitsíkippitapìi. Nitúyi Nínoχkyàios otoχpokómiks niuókskaitapìi itoχkítaipuyìau omí nitúmmoi, ki itótakìau nánisoyimi ótàsiks omím Pinápisinaikoàuim, ómam áitskamiu Nínoχkyàioi. Auauatóiau kokúsi ki ksistsikús, máχkotaχkàiisau.

before he died. Then the Crows, the whole seventy, came up. At the same time Bear-chief's three companions were standing on a hill and took eight horses from the Sioux, who was fighting Bear-chief. They travelled night and day to get home.

[Cf. Uhlenbeck obt 79].

Wonderful experiences of Bear-chief's.

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1. A'istsìppoii nánisekoputo istuyísts Aiiχ́kímmikui nitsítapsoo, nitsisíppitapì, nitsiksoó. Asináua nitsátaua. Ksiskæniáutuni Pinápitsaikatoyìs, ǽnniauk Aiststsékskuyi. A'nnimaie itsúitomo. Nímoχtsìnoaii niuókskæm stǽmikiks. Nitánistaii amóksi nisúyepiχ́tsàiks: A'nnoma stáupik, ǽsàmmokik, nitákskunakataii omíksim stǽmikiks. Nitsítomatapauàiskapi, nitáiinstoχkoaiau, nimátatoχkoikamotsiauaiks. Nitsítsiepuyàkaχkumi, sotǽmiskotàkaupiiau. Nimátsitomatapauaiskapi, nitáiiikaistokoaiau, nostúmi itsíppoχpuyìu, nitsítstunnoaiau, nimátsitsipusæmaiau, nitsítonoaiau, otóχkotokàs. Nisótæmepuau, nitáítsitotàu, tsiksimáiks síkskimiau. A'ikænnausuyiau, einí ǽnni nitsistáuàsi. Omíksi nitoχpokómiks itsipúauyi, itsipúχsapuiau, áutòiau. Nitáisæmænan amóksim óχkotokiks, nitáipisatsimænan, ki

1. Twenty-eight years ago I went to war to the Cypress hills, I was one of forty in a party, I went afoot. I went on a raid against the Crees. In the morning we came to the Eastern Sweetgrass hills, there was Sage creek [literally: Rough creek]. There was a butte right close to the creek. From there I saw three bulls. I told these my war-companions: Stay here, look at me, I shall shoot those bulls over there. I began to crawl, I came near them, they had no chance to escape me. I got up and aimed at them, then instead of running off they sat down. Then I began to crawl again, I was getting very near them, my body began to tremble, I was very much afraid of them, I looked at them again, I recognized them, that they had turned into rocks. I got up, I went to them, which

nitátoiimænàniau. Nitáχkuiinnimaniaii nítoχtoietòχp. Nitsítoχkotaiau amóksi nitoχpokómiks. Otsistotóχsoauaists ki píaapists iχ´kană´χkotsiauaiks amóksi óχkotokiks. Nistóa nisótæmauatsìmoiiχ´kamaiau. Apí'somaχkàn istómaχksim. Nitánik: A´nnomaie aχkúnatoχtskàuop, annóχk istúnnatapiu ki makápiu. Annóχk amóksim einíks ómoχtoχkòtokaspi, isóχtsik aistǽmatsotsp. Nisótæmskòtæχkaii. A´isæmepu nimátsitso. Nitsiíppitapìi, nitúiχ´k nímoχto. Nitáiastoχkìχ´p omím, amóksi stǽmikiks otsitóχkotokàsp. Ọmá Imitáikoăna nitánistau: A´χkunotæsæmaii ómiksim anníksikskaie ëiníau aióχkotokàsi. Otánik amóksi nitoχpokómiks: E´maniu, iksípisatapsiàiks. Nisótæmitotoχpinaniau. A´kaisauainakuimiau. Otsítopiχ´piau, káksipistanistsikiiau. Ksamátsisæm itsǽsksiau niuókskaiaists. Nisótæmatsokàtoχpiau. A´moχkaie nitsístsitoχkoisksiniχ´p pisǽtapiu nitsápsin nitsitapísin.

were black rocks. They were glittering [in the sun], they were shaped like buffaloes. Those my companions got up, they came near [me], they got to [me]. We saw these rocks, we wondered at them, and we thought, they were holy. I filled my pipe. I then gave it to these my companions. They gave their clothes and [different] things [they had] all to these rocks. I myself just prayed to them. Running-wolf was the eldest. He said to me: Let us go back from here, now there is something dangerous and bad. The reason why these buffaloes now turned into rocks, was that we were shown a warning for the future. Then I turned back home. Late in the summer I went again to war. I was one of thirty in a party, I went in the same direction. I came near to that [place], where these bulls had turned into rocks. I told Little-dog: Let us look on those, that were buffaloes, and were turned into rocks. He [Little-dog] was told by these my companions: He [Bear-chief] was right, they are very wonderful. We just got there [where the buffaloes had been]. They were gone. Where they had been sitting, there were just only deep places. Three sun-flowers were growing there [in those deep places]. I just passed by [after having looked at them]. This is what I know [to be] the first wonderful thing, I have seen in my life-time.

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2. A´uke, amóχk nitotómitsiniksini saiáinisoχtsi itstsíu, ki annóχk ámoχk mist*á*kists nitsitápauauatots. Nitsítaisàm. Nátokaie nokúnanists, nokóai ki nit*á*kàua. A´nistau O`m*a*χkoχkínaii. Ksisk*a*niáutunii nitáiåχtsiχ´p amóχk å´χtako. Nitsítsksiniχ´p annó niét*a*χtai amítoχts itstsíu amóχk nitáiåχtsiχ´piχ´k. Nisót*a*mitap*a*mito. Nitsitót*a*misatsiχ´p, nitsitsínoau omá matápiua. Itsáipuyiu amóia åχké, inákstsim, mátsistotoχsiuats. Nisót*a*miksàs, nitsítoχsokotàtau, nitáut*a*miχ´s*a*mmau, t*a*má óχkotok. Nisót*a*mitapo, nitáitoto. Nitánistaua: Annóχk kitákot, nokóai kitákitapìpio. Nótàsi nitsít*a*miapìksistau, ap*a*tóχts nitsítopi, nisót*a*m*a*χkai. Nitáuto nitoχkémaiks nátsitapì. Ki nit*á*kàu noχkátsistok*a*mi otoχkémaiks ki oksísts. Iχ´kanáipuχs*à*psaksiau. Nitsítoχkotaiau omí matápi óχkotoki. Itsípstsìpiiauaie nokóai. Omá nit*á*kàu oksísts *a*nist*á*psin amóksisk mok*á*kiapakèin. Otsísani iχ´tsitápaikotsinaiuaie ostoksísai ki ostúmi. Auatsímoiχ´kàmiuaie, istoχkáipistsi iχ´tsitápaumoniuaie. Nokóai itsípstsitukskauniu, ki apinákuyi nitsitápaiakapiopomo*a*nan. Nitsítopakiiχ´pinan, nisót*a*mitskit*a*nan. K*é*nnamauk nomápis. Nitánistau, máχkauakàtsis. Ki ámoχkaie iχ´tsistókau pis*á*tapi, nitsiníχ´pi nipúitapìsin.

2. Now, this my first story happened in the lower country, but now this time I was moving about in the mountains. I was hunting there. There were two of our lodges, my lodge and my partner's. He was called Big-top-knot. In the morning I heard, there was a sound. I knew, that this [sound], that I heard, was higher up the river. I just went up to it. When I looked over to it, I saw, there was a person. He was standing near the water, he was small, he had no clothes. I then hid myself, I went around him, I looked up at him, who [then] was a rock. I then went to him, I got there. I told him: Now I shall take you, I shall bring you to my lodge. I put him on my horse, I sat behind, then I went home. I came to my two wives. And my partner had also two wives and his mother. They all came out to [me]. I gave them that person, [that was] a rock. They took him in into my lodge. My partner's mother was such as these [that are] wise women. She began to paint him about with her paint on his face and his body. She prayed to him, she wrapped him in a piece of cloth. He was one night in my lodge, and next morning we began to make a shelter for him. We broke camp and moved, we left him. There he was on our old camp-ground. I told him, that he should keep watch. And this is the second wonderful

thing, that I saw in my life-time. 539 787

3. A'uke, *á*nnik púχsapuχtsik ôınoχtsòkskaχpi pis*á*tapists nitsápsists. Annó Natokyókasi niét*a*χtai, otsítsistsχtaχp, nitsítotoikàkima m*á*nistami. Nitoχpokómau nitoχkémana ki Sépistatòsiua. Nitáiksistsikakima. Omá nitoχkéman nítoχpokotoiskunakimau. Mist*á*ki spóχts nitsít*a*skunakataii ím*a*χkikìnoaiks nátok*a*mi, nitsínitaiks. Nitánistaua: O'miks nátok*a*mi ím*a*χkikinoaii nitsíniksini. Annóχk ninámaua nitáksâχkyau. Omám óχkotok nitsitótopiχ'pinan. Nitáiksistsoχkyau, nitsítapitsau omí óχkotoki, ki nitsítsinoain, otauátaupis. Nitsitókàsatàu ninámaua. Nit*á*s*a*m*a*nan omám óχkotok. It*á*msokaisait*a*miu, nitsíksketsokinan. Nitsítanistau nitoχkéman: Nitáksinoaii oápsspiks. Nitsítaisìmok. Nimátoχtoàu. Nitst*á*χtsimàtsis nímoχtsitsiksìskaχkoau, ki itsík*a*maupiu. Mátsinoaiis*a*pìuats. Nitsítono*a*nan óm*a*χkitsekapisàn. Nitsítskit*a*nan. Omíksi nít*a*χkstàniks nitsítsitapoχpinàn. K*é*nnyaie nitsókskai pis*á*tapists nitsksíniχ'pists nipúitapìsini.

3. Now, since then I saw wonderful things a third time. Here on Two-Medicine river, where it enters the forest, I went to chop my poles. I went with my wife and with Medicine-owl. I had done chopping. I went shooting with my wife. High in the mountains I shot two mountain-sheep [literally: big-horns], I killed them. I told her: Over there are two mountain-sheep, that I killed. Now I shall clean my gun. There was a rock, we came to it and sat by it. I had done cleaning [my gun], I put it up against that rock, and then I saw, that [the rock] moved about. I quickly took up my gun. We looked at that rock. It was then breathing aloud, it scared us very much. I told my wife: I shall see its eyes. She forbade me [to try]. I did not listen to her. I touched it with my ramrod, and then it moved faster. It never looked. We recognized it, [that it was] a big frog. We left it. Then we went over to those [mountain-sheep], I had killed. That are the only three wonderful things, I have seen in my life-time.

After having told these three short stories, Bear-chief said to me about Little-dog, whom he had mentioned in the first one:

Nitsít*a*mitstsiχ'pinan kaχtomínaiks, nistóa ki Imitáikoãn. Imitáikoãn únni okaχtómisini

We are the only [true] war-chiefs [living now], myself and Little-dog. Little-dog's father was 539 622 [701] [177] [648]

539 622 [1771 648] iχ´tséksìnau, ki nápikoaiks otsístapakepotok; ǽnnamaie ítomaipinapo; napíinakiks itsitsáutsipi.

made a chief on account of his wars, and the whites made him a greater chief; he was the first [Indian of this tribe], that went east; he brought first the white soldiers to this country.

Wonderful experiences of Four-horns'.

539 787 1. Kyáiesisæχtài nitsitáukunaii áuyikàitsii. Kokúyi nitsístapu, nitsí'tsko. Nimátatsksiniχ´pa, nitsítapauauaχkaχpi. Nimátsàpiχ´pa, noápsspiks nimátoχtsàpiχ´pa, omá matápiu nímoχtsauatsàpiχ´pa. Iiksíkaksiu. Ki itsístapu. I´kaistapàumaχksim, itspáiχ´tsiu. Nimátsitsàpi. Nokóai nisótæmotaχkai. A´moχk áninitsiu pisátapi ki istúnnatapi. Kǽnnaie nitsíu ámoχk nitotómipisatàpsin.

1. I was camping on Maria's river [literally: Bear creek] in a shady place. In the night I went out, I went on the prairie. I did not know, where I was going to. I could not see, I could not see with my eyes, there was a person, that caused that I could not see [literally: from him I could not see]. He was very short. And he went away. He was getting larger, he rose up in the air. Then I could see again. I then came home to my lodge. In that way happened this wonderful and dangerous thing. And thus was this first wonderful experience of mine.

2. Omí Sékokinisisæχtài místapupæmoχtsi nitsítapauàuaχk. Nitáipuχsapaχkàiis, nitsítsiksistapo. Kokó omá matápiu nitsítsinoau. Nitsítomàak. Nimátsksinoàuats, manistápitapìiχ´p. Amó niétæχtai nitáitoto. Immíu. Nimátsàpiχ´pa, nitsítæmsokitopæmaipuyi. Noχkátsis mátsipistsiua. Nimátsksiniχ´p, nanistópæmoχpi. Omá matápiu ǽnnimaiè itsístapu. Nimátatsinoàu. Iχ´pakúyisuyìu,

2. On the other side of Birch creek I was travelling about. When I started to go home, I lost my way. In the night I saw a person. He walked ahead of me. I did not know, what kind of person he was. I came to this river. It was deep. I could not see [how it had happened], [but] I was standing on the other side of the river. My leg was not wet [that means: my legs were not

otáistapuχs. Kǽnnimaie nímoχksìnoau. Nistóa nisótamaχkai. Kǽnnaie nítsoò.

wet]. I did not know, how I came across the river. That person went away from there. I did not see him any more. He was burning in a blaze, when he went away. And that is all, I saw of him. I myself went home then. And that is all.

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An adventure of Many-guns'.

Akáinamaχka nitánik: A'uto Nínoχkyàioa. Nìtsuiépiokinan. Nitsisóitapiiχ'pinan. Nitáinstoχkoanàn Asinéua. Amóia asétaχtau, nitsitsoátåχpinan. Istáχtsikokùto. Nitsítamikinaiàists, nitópimi aiámistsiu. Ki omáie áuakàsiua naiáiua mátamìstsiu. Sótamapitsisò. Nitsítàkaipiiχ'pinàn. Omá Nínoχkyàio ki Kyáiotokå`ni ǽkaiinimaiau. Itomátapskuyìau amó ónokå`mitàsin. Nistóa nimátopìmiχ'p. Amó ónokå`mitàsin kitáχts nisótamiksistuyitùkskasatàu. Tsítamsoksinoàu, otáisåχpauàns. Nitsítsksinoàu, maksískùminai amói otáisåχpauanskoχtoàie. Omáie túkskam istsápinam, tsítokskàsatau. Táitotàipi, nitsítsitamiå`χpauan. Sótamiksistopì. Iχ'pítsakapistsipatakàyayiu. Nimátoχkoiàkoχkinàuats. Amói ónokå`mitasin ítspiàukskàsiu. Omá Nínoχkyàio nitánikiau: Tsá kanístsinimàχp? Nitánistaiau: Nitåχkanáistumì ǽnniaie nitópim, sótamitamiå`χpauan. Ǽnuinie nitsítoχkokiàu

Many-guns told me: Bear-chief was going. He took us on a raid. We were four. We got near the Crees. There was a creek, we crossed it. It was frozen under [the surface]. My legs floated away [from under me]. My rope floated away. And there was an antelope-skin, it was my robe, it also floated away. I then went ashore. Then we started on the raid. Bear-chief and Bear-head had already caught [horses]. Then they began to drive these many horses. I myself had no rope. I then just ran into the middle of these many horses. I then suddenly saw, that they were just jumping out. I then knew, that it was a spring, they were jumping from. There was one light-coloured horse, I ran after him. I got up to him. I jumped on him. I then sat ready on him. He then ran out [on the prairie] with [me]. I had no means to rein him. He ran among these many horses. Bear-chief [and Bear-

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539 àpí. Nimoχtsískuiepìst. Nitsǽm-
726 maχsì omá ponokä´mitau, isóks-
492 ksinau. A`sáninai omíisk iχ´tsóksksinàχpi. A´nnoχk annóma Pekǽniu ki apatóχtæk mátsitstsìχ´pa ǽnni aχkanístsinimaie. Nistóa nínetsitapì ǽnni tánists. Sákinitapìi Nínoχkyàioa ki Kyáiotokä`n. Ǽnniksaie isksinímiaie. Nistóakauk A´paitsikìna.

head] said to me: How did you catch him? I told them: My whole body was my rope, I just jumped on him. Then they gave me a rope. I used it as a bridle. When I looked at the horse, [then I saw, that] his face was painted. It was red paint, he was painted with. Among the Peigans of nowadays and the people of long ago there has been nobody, that caught a horse that way. I am the only one myself, that has [literally: I have] done that. Bear-chief and Bear-head are still alive. They are the ones, that [literally: they] know about it. It is I myself, Weasel-moccasin [Many-guns is his name given in childhood, but his name of later years is Weasel-moccasin].

[Cf. UHLENBECK obt 84.]

Tatsey's sleep-walking.

539 Aisæmóyi, nitsínakstsis, nitái-
828 pustuyimi, túkskaie kokúyi nitsókani, nitsitonóχkyoko. Nisótæmepuau, nitsítsæks, annó niétæχtai nitsínapàtoχp. Annámaie ní's, ánistaua Makái. Okóai nítsepitoto. Nitánik: Kitáikiχ´p? Nimátsitsipsatàuats. Nikákaikstsikiχ´kìni. Åχké nímoχtotsòk. Nitsipókaks, nitskétsokuyi, nímoχtaipæχpuyì. Nimátsksiniχ´pa amók nímoχtòtoχpi. Nitánistauai: Ni'sá, kipæχkápiòkit, nitsikítsikòp. Iχ´táiimiu. Nitánika: Kínitauto. Annóχk

Long ago, when I was small — I then was ten years old —, one night when I slept, I got the nightmare. I then got up, I went out, I went down that river. There was an uncle of mine, he was called Dwarf. I went to his lodge in the night. He asked me: What is the matter with you? I did not say anything. I only scratched my head. He threw water on me. When I woke up, I was so much scared, [that] I trembled from it. I did kanistótoχpi, *á*nnimatanistòt. Nitánistau: Kímmòkit, nitsìiksíkop, aχkápiòkit. Nisót*a*maχpokòmau. I´kskìnatsiu. Nitáiastâχkìχ´p nokóai. Nitsítanika: Kakó, anaχkyápomaχkàt. Nisót*a*mistapaχkài. Ki ostói st*á*moχk*a*taχkàiiu. K*é*nnyaie nitsíu nitsínoχkyokoyi.

not know the way, I came. I said to him: My uncle, just take me home, I am very much afraid. He laughed at me therefore. He told me: You came alone. Now go back the same way as you came. I said to him: Pity me, I am very much afraid, take me home. He then went with me. It was very dark. I came near my tent. He told me: Go on, run home. Then I went away home. And he then also went home. And that way was my nightmare. 539 828

How a certain man came to be married.

Nitániko Kinâksàpop ki nimátanikò Ksístapakainamàχka. Sót*a*moχtòmaχk ki omí Nátokiòkàs, otsítopiχ´pi Sóàtsiχ´pòtamisò. Nómoχtsitòto, náχkaie ponokâ´mitaua, tsítoyìnau. T*á*msokaniu omá Pitséksinaitapiàke: Kitákaitòm. Tsítanistau: Kitáikipan. Itaníu: Sá, kimátaikipaniχ´pa. Tsitánistau: Taká? Itaníu: A´χkyàpsaipi. Nitánistau: A´, tákaχkai annóχk. Ki áisiksìnauiskitakyatoièksistsikùsi áiistapistokyeksistsikùsi nitákotamatsitòto. Itaníu: A´. Sot*á*mitòtsin, k*é*nnyaie nimátsitòto. Tsítanistau: Tsánìua? Itaníu: Mátaipuyiu. Nitsítanik: Apinákusi tákatanistau. Itaníu: A´. Sót*a*manistau: Tákototaki áinakàsi, tákoχtaχkàpiau. Itaníu: Kakó. Nisót*a*maχkài. Tsitótaki áinakàsi, ki

I am called Little-plume, and I am called also For-nothing-many-guns. I then went to Two-Medicine river, where Came-up-over-the-hill-with-the-eagle-tail-feathers stayed. I came there, there was a horse, I went to catch him. Then Snake-people-woman [the wife of the man just mentioned] said: I will get you a wife. I told her: You are fooling. She said: No, I don't fool. I asked her: Who [is it]? She said: Charging-home. I said to her: Yes, I shall go home now. And two days after New-year I shall come back here again. She said: Yes. Then it came to time, [that] I came there again. I asked her [Snake-people-woman]: What does she say? She answered: She does not say anything. [Snake- 583 584 585

53: Uhlenbeck L-5 (1910-1911) 1912 NF6 Blackfoot NF6
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Montana

539 ænník nómoχtàtotomaχk. Nitsi-
584 tótoχsi atákuyi, ki itaníu: Mát-
585 æstaχpa, nákitapòχsi kokóai. Ki
annóm ákitaupàuop. A´, nitákitaχkapiaii nitáinakàsim. Itaníu: A´. Nisótæmatskomaχk. A´utako tsitóto. Sótæmitsòk. Ki aisǽmo, nitákoχkèmsini, nitáutomatàpaχkai. Ki itáχsitakiu, nákoχpoksìmæχsi. Sótæmitaupi, ómæχkaistuyì tsítàupi. Kεnní nepúyi tsítatoapoχkèmatàu. Natoápoyìsi, ǽnnimaie itstsíu. Kέnni nisótæmipuχsapaiaχsaupiχ´pinan, ki kέnnoχkauk, náχkoχkaiakietoχsinan. Ki annóχk nitáumatapietaχtàmiskani. Ki annóm natoiéksistsikuyi tsítotoisàipiaii Maníua A´pssùyi. Annóm oksístoauai itáupiiau annóχk. Ki annóχk itǽstsinaupi ìkskàumaitau, ìstuyíu. Stsíka mátåχkototaua. Ki kέnnimaie nómåχketsinìki.

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people-woman] told me: In the morning I will tell her again. Then [having been told by Snake-people-woman, that she ought to marry me] she said: Yes. Then I told [Snake-people-woman]: I will go and get the waggon, I will bring her home with it. She said: Go ahead. Then I went home. I got the waggon, and I came back with it. When I got back in the evening, [Charging-home] said: I don't like to go [literally: that I shall go] to your home. And now we shall stay here. [I said:] Yes, I shall bring my waggon home. She said: Yes. Then I went home. In the evening I got there. Then I slept. And after a while I got back to be married [literally: for my going to be married]. And she consented, that I should remain with her together. Then I stayed there, I stayed there the whole winter. And in summer I got married by the priest. It was in the church. And then we lived together allright till now, and it is now [just the same], that there is nothing to part us yet. And now I began to work on the ditch. And [last] Sunday I took Mary and White-whiskers [my step-children] out of school [and brought them] here. They are staying now here with their mother. And to-day, [this] Saturday, there is awfully much rain, it is cold. Some [of the people] have got no wood [to make a fire]. And this is the end of my story.

Horse- and cattle-raising.

Omík, einíua otsítsakaiχ́tsiχ́p, nótàsinaniks nitsiíkitokakiχ́pinàni, Skí'miks áukosisàu, nimátaiikoχkitopatanàniks. Omíksi napímiks kάtaiiistsinitaiks, nanistáiniχ́katanàn áiomòkau. Mátaikỵauaiks, iχ́táitsiuokòsiau. Istuỵís amóksi skí'miks, iχ́táisamiopi, isoksístsisàu, áutapotsinàniki, ókoauaists nitáisummotsiχ́pinan, ki ómαχkàsists nimátoχtaisitsoisanàniau. Iχ́táiipstsikoỵìau. Nímoχtaitsiuotaspinan, άskχsaisimìpiaχkì ponokǻmitaiks. Ki áχsii matúyiχ́kuyì istάskoaχkiàu, iχ́tauáuapuχsìau. Nepúsi nitápimiotasinàniks mátaiikoχkitòpatau. Istuyísi άnniksaukiau nímoχtauauàkimaχpinàniau. Ki amóksi stsíki nanistáiniχ́katanàni miómitaiks, άnniksaie áiistαχtòmi moyísts ki mάnistàmiks, káiists, imoiániks, ki ámoi isokúists. Omíksi skí'miks áiamitapàumaχkaii, kátaitsiuokòsiau. Nanistótaspinan, άnni nanistáitαskimaχpinan. Ó mi saáinisoχtsi άnniaie ponokǻmitaiks otáuatoχpi, kαnáiaχsi, kátaiisi, iskúnatàpsi. Nótàsinàniks mátomαχkimìuaiksau. Iskitsímiiau annóχk ámoksk ómαχksìnokåmitaiks, otáiisau.

Long ago, when there were 539 still buffalo, we took very good 231 care of our horses. We would [492] not ride the mares hard, when they were with foal. We called the male horses, that were not cut, stallions. They were not broken [to anything], that is why they had good colts. In winter, if the mares, we went to hunt with, had a heavy load, when we came home with the meat, we would rub their bellies with our hands, and we would smoke them [i. e. their nostrils] with big turnips. Therefrom they did not lose their colts [literally: therefrom they held their colts hard, i. e. inside their bodies]. From that we had good horses, that we watered the horses all the time. And that we put them on good grass, that is why they were fat. In summer we did not ride 539 our male horses hard. In winter 231 we chased the buffalo with them. 492 And these other [horses], that we call the „hard-dogs", are those, that pack the lodges and the poles, the dried meat, the robes, and [all] these things that are heavy. The mares ran loose about, that is why they had good colts. As we owned horses separately, 539 so we drove them [also] separately. 231 What the horses ate over [422] there in the lower country, was all good, that is why they were

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539 Otáitsiniχ′kani einíua, nápi-
657 koàiks annó nitsítapamiskokinan.
[262] Nitsítomatapisokinàniau ápotski-
nauksisakùi, áiksinioksisakùi, ái-
siksikimì ki nápiniwan, napaiíni.
Nimátauχkokinàniau náipistsi,
æstotóχsi. Pitsistúyi nimátaχsi-
tsiχ′pinan amóistsi auánaχsists
ki æstotóχsists, ki nimátatoχ-
kuiχ′kaspinan. Einíua áitsiniχ′-
539 kan. Mátatoχkòåχpinan, sótæm-
657 omaupiχ′pinan. Mátsisæmòa Na-
231 áχsinàna nitsítoχkokinan skí’miks
akaiími. O′mæχksinokå`mitaiks
nimátoχkokinan. Nitsiikítokakiχ′-
pinàniau. Mátakauòa istuyísts,
itakáiimi nótàsinàniks. Naáχsi-
nàna stámsksinìm, nitsitokáksi-
nani nótàsinàniks. A′potskinaiiks
nitátoχkokinan. A′isaiå`χkumiks
nimátoχkokinan. Amóksi pono-
kå′mitaiks ánni nanistsánmæχ-
pinan, nitúyi ápotskinaiks nanis-
tsítokakiχ′pinan. Nepús táipoki-
iχ′pinan matúyiχ′kuyi. Nitáu-
koskoanàni nitápotskinaminàniks.
Matuyísts nitáiisoanàníau. A′i-
pusi nitsítæsæskoanàniau. Itáumat-
[422] apsaikuyìau. Aipstsíksisæmèpus
omíksi unistáχsiks nitástsanan.
Nímoχtæsksinoanàni nitsinána-
niks. A′iikakaiìmi nitápotskina-
minàniks, nótàsinàniks. Nokú-
539 nanists mistsóyis. Naáχsinàna
657 nitáuχkokinan itáuyosòpi ki itái-
[342] ksistoχsoyòpi. Nimátunnotspinan.
[352] Nokúnanists pistóχtsi sokápiau,
akauóyi sekánists ki náipistsiks

hard [and] strong. Our horses were not big. They beat these big horses of nowadays, because they were hard.

When the buffalo were gone, the whites drove us up here. They began to feed us with beef, bacon, coffee and sugar, flour. They gave us blankets, [and] clothing too. In the first place we did not like these kinds of food and clothing, and we could not do anything. The buffalo were gone. We had no place to go to, we became stationary. It was not long afterwards, then the Government [literally: our grandfather] gave us many mares. The Government gave us big horses [i. e. stallions] too. We took very good care of them. A few years afterwards we had many horses. The Government knew then, [that] we took good care of our horses. Then they gave us cattle too. They gave us bulls too. Just the same as we looked after the horses, we looked also after the cattle. In summer we cut the grass. We built houses for our cattle. We fed them with hay. In summer we drove them out. They began to have calves. After a little while in summer we branded the calves. From that we knew our own. We had a great many cattle, [and] horses. Our houses were log-cabins. The Government gave us cooking-stoves and heating-stoves. We were not hungry. Inside our houses were good, with lots of bedding

ki ámoi, moyísts ómåχtaisokàpiχ´p.

Aiáu, áutstsiu nímoχtakskìmmatapspinàni. Naáχsinana nitáutomokinan nímoχt*a*stsinaχpinanists. Nimátatsiksistoχkokinànats. Amóksi nápikoàni áutòiau ómim nitsítuniχ´pinan. *Á*nniksimàukiaų, itokóiiskàiau. Nitádiχpummoanàniau. Mátakanöa istuyísts nitápotskinaminàniks ki áχsiks nótàsinàniks itsitápitsiniχ´kùii. *Á*nniksimaie nítsinokinani. A´nnoχkaie omi̅k nitsístsitsaumatapatåχsinàni nápiapìi, nítskitståχpinàni nanistsíkimmatàpspinan. A̅nnóχk nitáiskaχpinan. A´moksi å´χpummoaiks nitáisauatskaksinakyatsokinaniau. K*é*nni.

and blankets and anything, that 539 makes houses good [literally: 657 houses are good from]. [352]

Alas, now came that, we were to become poor from. The Government took our ration-tickets [literally: we draw our rations with] away from us. They did not give us anything more for nothing. These whites came over there into 539 our agency. There they were, 439 they built houses. We buy from 177 them. After not many years our cattle and our good horses were all gone to them. They are the ones, that broke us. Now we beat [the time], when long ago we first started to go the white man's way, in being poor [literally: as we are poor]. Now we are broken. These traders will not let us get anything on credit. And that is all.

Boys' experiences.

1. Itáinikiopi ksiskaniáutunii nisót*a*mepuau nisitói áitoto iχ´táiksistsikùmiop. Nisót*a*mautoto, nisót*a*mautsiχ´p nits*á*mmokå`n ki nisókàsim. Nisót*a*moχto, nitsítstaχpi nótàs. Nisót*a*minau, nitsítaχkapi, nitsitáketoau. Nisót*a*mepi, nitsítsapotot. Nisót*a*matsaks, nitsítamiaupi, nitsítsakapomaχk. Nitsítsaaskoaii ápotskinaiks. Ki otáumatàpioyisàu, nisót*a*moχto ki omí mist*á*ksku. Nisót*a*maninisàu, nisót*a*mitaupi, nímoχtsi-

1. Friday in the morning I 539 got up at five o' clock. I built 512 a fire, I took my hat and my coat. I walked to [the place], where I had tied my horse. I cut him loose, I brought him home, I put the saddle on him. I then walked in, I put wood on the stove. Then I went out again, I got on my horse, I went out on horseback. I drove the cattle out [of the corral]. And when they began to eat, I

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512 niaupasàpi. Iχ′kitópiks mótapomaχkàii, ápautooχkàii. Ki áisæmo nisótæmåχtsinisàu, nisótæmåχkùmataii nótàsinàniks, nisótæmaχkiapskò. Nisótæmiinimaχpinàn itáχkepistaupi, nitsitákoχkinistaχpinan. Ki nisótæmepi. Nitsítomatàpioyì. Nisótæmatsàks, nisótæmsapàkaupi, nisótæmåχtsinàpomaχk, nitsítaiåksisksim íksisakuyi. Nisótæmatskò, nisótæmòtaki kákaàkim ki istoái ki sináksin. Nisótæmautomatò. Nitsítomatapèistsinataki íksisakuyi, tápaiχ′kaχtoχpiau, ki ikyáiasopòkoχpùmatau. Nisótæmatsinàpaχkai, nisótæmaisàkoχkim, nitsítsipi. Nitsítomatapòksaii nitoχkúinàniks, nisíppiau. Nisótæmataiàkoχkèpists, nisótæmåχtomaχk, ki Sékokinisisaχtài nisótæmitàpauàuaχk, ki ikítaminàts. Ki nimátsitsisæmopìχ′p. Nisótæmatskomàχk, ki áitaχtàmiskai. Nisótæmatsitoto. Á′kauχkanàiksioò. Nisótæmaisàkoχkìm. Nisótæmepi, nisótæmatsàks, nisótæmitapò niétaχtai. Ki nínst nitsítaitsitsipsàtau. Stæmatsistapò. Nitsítanik: Atámipùχsaput. Nisótæmepi, nitsitáuyi. Táiksìstsoyis, nisótæmoχto ki omíksi nápikoàiks. Nisótæmitapò, ki akáitapìsko, nisótæmitapauàuaχk. Ki aiskínatsiu. Nimátsisko, ki omím nistæmó okóni nisótæmitsepi. Itáiniχ′kiu niniχ′kiátsis. Nisótæmatoχtò ki omí nokóai. Nisótæmepi, ki ákåχkanaioknii. Nisótæmakiχ′ts, nímatsitsok.

went up to a rock. I got off my horse, I sat down [on the rock], I looked round down from there. Men on horseback were running all over, they looked for their horses. And after a while I walked down, I drove our horses, I drove them home. We cut [two] work-horses loose, we put the harness on them. And I walked in. I began to eat. I went out again, I got in the waggon, I drove down, I loaded up some meat. I went back, I took an axe and a knife and a book. Then I started out again. I began to cut the meat, I was selling it, and they finally bought it all. I then went back down, I took the harness off the horses, I entered. I began to count the money I got [for the beef], there were forty dollars. I then put the harness on the horse, I went on horseback, and I was running around about Birch creek [looking for horses], and it looks very fine [over there]. But I did not stay there very long. I then went back, and they [all the fellows] were working on the ditch. I then came back. They had all stopped [working]. I then took the harness off the horses. I entered, I went out again, I went to the river. And I talked with my elder sister. She then walked away. She told me: Come up [to my camp] after a while. I entered [my own camp], I ate [supper]. When I had done eating, I then went to those white men. I then went to

53: Uhlenbeck L-5 (1910-1911) 1912 NF6 Blackfoot NF6
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Montana

them there, and there was a lot 539
of people, I then walked over to 512
them. And it was dark. I came back again, and I then entered my brother-in-law's camp. He was playing violine. Then I went back to my own camp. I then entered, and all were asleep. I then went to bed, I went to sleep again.

2. Natoiéksistsikùi ksiskæniáutuni nisótæmepuau, nitsítotoå`χk, nisótæmotsiskima. Nitsítsiniim, nisótæmaiàket. Nisótæmamitomàχk, nisótæmitapauau. Nisótæmatsko, nisótæmotoyisksipist, nisótæmisauaiiniĩm. Nisótæmomatomaχk Sékokinisisaχtai. Nitsitapó, nitsitápaskoaii ápotskinaiks, ponokå´mitaiks. Ki áisæmo nisótæmatskò omí nápioyis. Nisótæmitsèpi. Ki áisæmo omák iχ'kitópi stǽmsokaisto, iχ'káumatakiu ponokå´mita. Stǽmepitskìma, stǽminimaie ki áisaipìiauaiks. Nistóa nitsítsitsèpi, nitsítaukatàii omíksim ponokå´mitaiks. Nitáiksistokàni, nitsítsaiskui. Nisótæmotamiàupi. Nisótæmoχtoχpinàn omámai ápotskina, nisótæmoχkòmatænan, nitsítomatskoænàn. Nitáipiskoænàn, itsístsapomàχk. Nitsítokat oχkokíni. Ki omá stsíka saχkúmapi noχkátsitokàtsiuaie oχkátsi. Nisótæmistoχkatapiksistænan. Stǽmatsepuàu. Nisótæmotamatskoænàn. Nitátsipiskoænàn, istsístsiko. Nisótæmitskitænan. Ki omámaie matstsík mátsitokǽtau. Nisótæmistoχkatapiksistænan. Nitsítamokapìst. Ki omá ponokå´mita itsítsapikàpiks omí apís.

2. Sunday in the morning I 539
got up, I went after the horses, 512
I got in [the camp] with the 231
horses. I got a saddle-horse, I just put the saddle on him. I rode higher up, I walked around. I came back again, I went to tie up my horses, I changed saddle-horses. I then started out to Birch creek. I went there, I chased the cattle, [and] the horses. And after a while I came back again to a house. I then went in. And after a while there was a rider coming, he was driving horses. He drove them into the corral, he caught them and brought them out. I myself went in [into the corral], I began to rope the horses. After I got through roping, I drove them out. I got on my horse. We rode over to a cow, we then drove it, we ran it up [the road]. We got quite a way out, it would not go straight. I roped it round the neck. And the other boy roped it round the leg. We threw it down. Then it got up again. We started it out again. We got quite a way out again, it was tired. Then we left it. And I

539 512 231 Itáksisiu, itsík*a*χkapiuotoyìu omí apís, st*á*mitapĩipiokskàsiu. Nitsíkyayayinau. Nitsímatoχtaiini nitsímsinii. Nisót*a*matskoχpinàn, omíma otsitáiχ′tsiχ′pì omáma ápotskina, ki *á*kaisåχpiu túkskai apís, ki omí stsíki áut*a*matàkssåχpi. Ki áinisauo omá saχkúmapi. Nitáiakoχkok omí apís. Ki ékaiist*a*psåχpiinai. Nisót*a*matsistauakoau, nisót*a*matokat*à*nan, nisót*a*mitotàupiχ′pinàn. Nisót*a*maumònimaχpinàn, nimátstsìmatsiχ′pinan, nitsitákàps*a*piχ′pinan.

539 512 Túkskau nitoχkóniman. Nisót*a*moχtoχpinàn, ki omímaie nápioyìs. Nisót*a*mitsipiχ′pinàn, nitsítototaχpinàn, k*é*nnimaie nímoχtstsìmaχpinan. Nisót*a*mautsisiχ′pinàn. Ki nitáiksistòtsisis, nisót*a*matomatåχpinàn. Nisót*a*mitotåχpinàn Siksikáitaχtai, nisót*a*mitsuyapauauaχkaχpinan. A′iikot*à*ko, nisót*a*matomatapoχpinàn, ki annóma nisót*a*motoχpinàn. Nisót*a*mapèkamo. Nisót*a*mèpi. Nisót*a*miòyi. Nitáiksistsoyis, nisót*a*msaks. Ki annóm moyísima nisót*a*mitsèpi. Nitsítaisitsipsatsìmau omá nápikoãn, nitsítaisinikòk omíma p*é*skàniim, manistsíχ′pi. Ki áipistsiksis*à*mo nisót*a*msaks. Nisót*a*moχtamìto, ki omím moyís nisót*a*mitsèpi, ki omíksi matápi itsípstaupii. Nisót*a*mitòtaupi túksk*a*m, nisót*a*maitsitsipsatsìmau. Ki áitapskìnatsiu, nitsítaχkài, ki *á*kauχk*a*naiàkiχ′tsiau. Nisót*a*måχkatsok. K*é*nnimaie iχ′kiχ′tsíu nitápoχsini ksisk*a*niáutuni natoiéksistsikuyi.

roped there also another one. We threw it also down. I tied its legs up. And [the other boy's] horse stepped into the rope. He [that horse] then ran around, he broke the rope, he then ran away. I caught him. I nearly died from laughing. We then went back to [the place], where the cow was lying, and one rope was loose, and the other one was just about to come off. And that boy got off [his horse]. He was going to give me the rope. And [the other rope] came off. I chased it again, we roped it again, we then sat by it. We rolled a cigarette, we did not have any matches, we were looking for some. I found one. We then went [on horseback] to a house. We entered, we built a fire, and so we got to light our cigarettes. Then we smoked. And when I had got through smoking, we went again [on horseback]. We then came to Blackfoot creek, we walked around [on horseback] in the water. It was getting late, we started again this way. And we got here. I turned my horse loose. Then I went in. Then I ate. When I was through eating, I walked out. And I entered this [other] tent here. I talked with that white man, he was telling me stories about the dance [in the afternoon], how it had been. And after a short while I went out. I walked up, and I entered a tent, and there were people sitting in it. I sat by one of

3. Nitáiksistsksinimatstoχkisi, nisót*a*moχto. Ki omíksimaie áinakàsii, omí stsistsinii nitsit*á*staiχ'p. Ki nimátsiksiststaiχ'patsiks, nitsítsipi, naχkítsoyis. Nisót*a*mauyi. Nitáiksistsoyis, nisót*a*matsaks. Nisót*a*matomatàpstaiχ'p. Nitáiksiststais, nisót*a*maiisksipìχ'p. Nitáiksistsisksipìs, nisót*a*matsepi. Nisót*a*motsiχ'p omínie sináksin. Nisót*a*moχto nist*a*mó otopíχ'kanokoai. Nisót*a*mitsepi. Nisót*a*moχkòtau omí sináksin. St*á*m*a*sàtsimaie. Otáiksistsàtsis, nisót*a*moχkok iχ'táχpumaupi. Nisót*a*moχtò ki omím itáχpumaupi. Nisót*a*mitsepi. Nisót*a*manistau omá nínau: K*a*táiitstsiχ'p ápotskinauχpòmi? Itaníu: Mátsitstsiχ'p. Mátsitanistau: K*a*táitsitstsiχ'p màtsiepokúiksipoχkos? Ki itaníu: Mátsitstsiχ'p. Ki nitsítanistau: Nit*a*t*á*ksiiχ'pi istsímàtsii. Ki nisót*a*moχkokaists. Nisót*a*msaks. Nisót*a*moχto ki omím itáiaksisàkiakiopim. Nisót*a*mitapataupi. Ki áipstsiksisàmo omákaie saχkúmapi iχ'tsitóto, nisót*a*manik: Kipspúmmòkit, naχkákokepistàni. Nisót*a*mspumman. Nitáiksistspummoχs, nisót*a*msapàkaupiχ'pinan. Nisót*a*moχtsistapamitoχpinan. Nisót*a*mitskitanàni omíksim áinakasiksim. Nisót*a*matsksinapoχpinan. Ki omíksimaie

them, I then was talking with him. And it was dark, I then went home, and they had gone all to bed. I went to bed myself. And there ended my running around, [that had begun] on Sunday-morning.

3. After I had got through teaching, I went. And there I was nailing the tongue of a waggon. And when I got through nailing it, I went in, that I might eat. Then I ate. When I had done eating, then I went out again. I began to nail it [the tongue] again. After I was through nailing it, I was tying it. When I had done tying it, I went in again. I then took a certain piece of paper. Then I went to my brother-in-law's tent. Then I went in. I then gave him that piece of paper. He was looking at it. When he had done looking, then he gave me some money. I then went to the store. Then I went in. I asked a man: Is there any butter? He said: There is none. I asked him again: Are there any fruit-cans? And he said: There are none. And I told him: [Give me] one package of matches. And he gave them then to me. Then I went out. Then I went over to the blacksmith's shop. I sat behind it. And after a short while there a boy came along, he told me: Help me for a while to hook up my team. Then I helped him. When I had done helping him, we got in [into the waggon]. Then we went

539 512 stsíki matáinakàsi, nisótæmatsitotaiakoχkepistaχpinan. Nisótæmipuχsapu nokóai. Nisótæmitòto. Nisótæmotaki åχké, nisótæmitasuyìniχ´p notokå´ni. Ki annóm nisótæmepi. Nitsítomatapitsinikoau ksistóa, nitánistsiχ´p. Nitsítaisiniχ´piau. Kénni.

higher up. We left the waggon. Then we went down [afoot]. And there was another waggon, we hooked up our team to that one. Then I came to my camp. I got to it. I took water, I poured it out on my head. And here I entered. I began to tell you stories about what I had done, which you wrote down. And that is all.

4. Natoiéksistsikùi ksiskæniáutunii nisótæmepuau. Nisótæmotoiinîm, nisótæmoχtomaχk ki omím Natoápi'siua okóai. Ánnimaie nitsítoχkonoaii nótàsinàniks. Nisótæmoχkomataiau. Nitáutskoaχsàu, nisótæminæki. Nitáiksistakoχkèpistaui, nisótæmitsisksipistàiau. Sótæmaiàket, nisótæmamiàupi, nisótæmoχtomaχk nistæmóa okóai. Nisótæmitòto, nitsítsitsip, nisótæmitaupi, ki omíksaie matsaχkúmapii stǽmitotoyi. Ki omíksi akékoaiks itsítoχkitòpii. Ki áisæmo stǽmitskotoi. Nisótæminau nótàs. Nisótæmoχtomaχk nótàsinàniks, nisótæmoχkomatàii, nisótæmotskoaii. Nisótæmisksipist, nisótæmaχkai. Tsítapòtoau nitsítoχkitopiχ´pa. Nisótæmoχto nistæmó okóai, nisótæmatsitapò, sotǽminàii ótàsiks, sotæmaiákoχkininii. Nisótæmoχtsinakàsimi ki apǽmoχts. Stǽminikiau. Nisótæmatskoχpinan, nisótæmapaiχ´kaχtoχpinani omístsim íksisakuistsim. Képuyi áχknitoto iχ´táiksistsikùmiopa itsííkskìnatsiu. Nisótæmapotoaii omíksi ponokå´mitaiks. Nitsítsipi, nisótæmipistsikitàupi. Nitsitáuyiχ´pinan.

4. Sunday in the morning I got up. I went to catch a horse, I went to Medicine-wolf's house. There I found my horses. I drove them. When I had driven them back to camp, I caught some of them. After I had put the harness on them, I tied them up. I saddled up, I got on my horse, I went to my brother-in-law's tent. I came there, I went in, I stayed there and some other boys came there. And some girls rode [on our horses]. And after a while they [these girls] went back. I caught my horse. I then went to our horses, I drove them, I drove them again to camp. I then tied up my horse, I went home. I turned my saddle-horse loose. Then I went to my brother-in-law's tent, I then went again, I caught his horses, I put the harness on them. Then I went with the waggon across [the creek]. They butchered. Then we came back, we sold the meat. About ten o' clock it was very dark. I turned the horses loose. I went in, I stayed there a while. We ate. When we had done eating,

Nitáiksistsauyiχ´sinani, nisótæmaχkai. Nitáutaχkaiis, nitsítsæmau omá iχ´táiksistsikumiòp. Nátsikoputoi *á*kaitauto. Nisótæmàkits. Ksiskæniáutunii nisótæmepuàu iχ´kitsíkai áχkaitoto. Nitsítsipuau, nisótæmatoχto ki omím nistæmó okóai. Nisótæmatsitoto, nisótæmitsikskænyoyi. Nitáiksistsoyis, nisótæmotoiinaii ótàsiks. Nitáiksistàkoχkinistàni, nisótæmoχtsìnakàs místæpamìtoχts. Nisótæmitsokaipii, ki akéks itomátapoχpunnàiau iksisákui. Túkskæma itaníu: A´nuoiaiè stsístsinit. Nisótæmistsiniχ´pàii, ki it*á*satsimaii. Itaníu: Nimátakotsiχ´pats. Nitsítænistau: Kimátauanistoχp, káχkotsis. Stáiniki, káχkstauχkòtoχsi, kimátakoχkòtoχp. Ki áisæmo mátsitskò. Itaníu: Toχkókitaua. Nisótæmistæpàtaiau. Nisótæmskòmaχk, ki annóm nisótæmotàipi.

5. Winiua nitsínoau matúnni, nikáksiksimatsimau, nimátsitsipsatàuats. Nisótæmatomatomaχk Nínoχkyàioa okóai, nisótæmitoto. Nitáiksistsoyis, nitsítanistau Paiáistsinau: A´χkunaχpokàuopi. Sótæmomatoχpinan, nisótæmitotoχpinan. Nisótæmitskìχ´pinani omístsim íksisakuìsts. Nisótæmatskomaχkàχpinan, ki ómaχksikimìim nitáitotoχpinan. Itótsòtau, ikúmaitau. Nisótæmikinauaχkaχpinan. Nitsíkyaisiskotaχkaiiχ´pinan. Nisótæmsaukamìto ki ap*á*stàni. Nisótæmitsòk. Ki apinákuyi nisótæmatomatomaχk, ki annóm nisótæmotaipi. Nitsikomatapàpo.

I went home. When I came home, I looked at the clock. It was already twelve o'clock. I then went to bed. In the morning I got up about seven o'clock. I got up, then I went again to my brother-in-law's tent. I got there again, I ate breakfast there. When I had done eating, then I went to catch his horses. After I had put the harness on them, I went with the waggon higher up. I stopped then, and women began to buy the meat. One of them said: Cut it right here. So I cut it there, and she was looking at it. She said: I will not take it. I told her: I never told you, that you should take it. If I think, that I shall not give you any, [then] I shall not give you any. And after a while she came back. She said: Give me some. I then left them. Then I went back, and I got here.

5. I saw Willy yesterday, I just greeted him, [but] I did not talk with him. I then went again to Bear-chief's house, I got there. When I had done eating, I told Sebastian: Come with me. Then we went, we got there [at Seville]. We left the meat. Then we went back again, and we got to a lake. It then began to rain, it rained hard. Then we went slowly. We finally got back home [at Bear-chief's]. I then went straight on up to the bridge. Then I slept. And in the morning I started again, and I got here. I then began to walk around.

6. Isikǽtoiiksistsikùyi otáutakus itomátapistokimàiau. Istáii annóksim matápiks, Káiispaiks áχkaipæskàii. Ikákaitapisko. Omá nínau ekóyiuṇ itaníu: Nisoái nitátsiniχ′kik, káχkitsiksooχpuai. Ki áisapænìstsoyi otsíniχ′ksoaists, itánetòiau.

6. Monday in the evening they began to drum. The people here thought, the Grass-dancers might be dancing. There were a great many people [singing in a tent]. The man, who owned the tent, said: Sing four [songs] more, that you may quit then. And [when] their four songs were finished, they separated.

7. Nisótæmoχtomatapoχpinan apǽstàni ki omím I′kaitæniòpi. Nisótæmitstatskyoyiχ′pinan. Kǽnnimaie nisótæmomatomaχkaχpinan Sékokinisisaχtai. Nisótæmìinan omáie síkimi ponokā′mita. Nisótæmotoiχ′pinan. Náχkaie nitǽkàu okóai. Nitsítotoiχ′pinan. Nitáiksistsoyisinan, nisótæmomatomaχkaχpinan, ki omím nisótæmitotaipiiχ′pinan Mamíua otoksískomìmiks. Ki apinákuyi nisótæmiinimaχpinan, nisótæmoχkænaisàkapoχpinan. Nínitapàtau, nitsítsekatau omá nitsítoχkitopiχ′p, iχ′pitā′χkokakiniàpiks, nitautæmáksinìsi. Itsiksístoχkokakiniàpiksiu. Nisótæmaumatauma χkaχpinan. Ki áχksikæmiòχkitsikikèpipii ápotskinaiks. Nitoχkomátaksinàniks, nitsitómatapisikχkskoanàniau. Ki unistáχsiks nitsítomatapistsænàniau. Nitáiksistsisaksinan, nisótæmaχkaiiχ′pinan. Nisótæmapòtsimaχpinan, nisótæmauyiχ′pinan. Ki apinákuyi nisoái áitoto nitsítsipuauχpinan, ki nisótæmatǽnitomaχkaχpinan. Nitátskotskimænan, nitsítaχkyòyiχ′pinan. Nitáiksistsoyisinan, nisótæmàtsinimàχpinan. Nitátsiksistapotaksinani, nisó-

7. [How I lived „up the round".] Then we started at the bridge and [went over] to the Old Agency. We ate dinner there. And then we went to Birch creek. I then caught a black horse. We went over to eat something. There is the house of a partner of mine. We went there to eat. When we were through eating, then we started out again, and we got over there to Fish's springs. And in the morning we caught horses, we all rode out then. I was the last one, I kicked the horse I rode, he began to buck with me, I was about to fall off. He stopped bucking. We were running then. And there might be about seven hundred head of cattle. We began to cut out [the strays] [from the cattle] that we drove. And we began to brand the calves. When we got through, we went home to the camp. We turned the horses loose, then we ate. And in the morning at four o'clock we got up, and then we rode out again. We drove back again, we went home to eat. When we had done eating, we caught some more horses. When

tαmaχkyàpomaχkaχpinan. Nitáutaipisinan, omíksisk nátokαmi ponokå´mitaii itsístapukskàsiau. Nitsítauakoài. Mátoχpitomatapoχkokakiniàpiks omá nitsítoχkitopìχ´p. Nisótαmitapoto. Apinákuyi nitsítopakìiχ´pinan, ki amóm Iʽkaitαniopi nisótαmatsitokèkaχpinan. Atákuyi nimátsitsìniim omáie asåʽkuyi, nisótαmitamîàupi, mátoχpitoχkokakiniàpiksiu. Ki omá nínna itsipúχsapu, itάstsipisiu omí nitsítoχkitopiχ´p. Nisótαmsakapomaχkaχpinan. Ki itáisòtau. Nisótαmatsiiksistapotakiχ´pinan, nisótαmataχkaiiχ´pinan. Apinákuyi nisótαmatopakìiχ´pinan. Sépistòkosa otómaχksikimìimi nisótαmatsitokekaχpinan. Nisótαmiksistapotakiχ´pinan. Ki apinákuyi nisótαmoχtomaχkaχpinan ki Akάsikotoyiskùyi. Nisótαmatsitαstsakiχ´pinan. Nátokai áitoto iχ´táiksistsikùmiop nitsítotaχkaiiχ´pinan. Ki apinákuyi nitsítopakìiχ´pinan Mάskitsipaχpiistαki. Nitsítokekaχpinan. Ki nitáitsiksistapotaksinani, nisótαmatopakìiχ´pinan ki Mísinskisisaχtài. O´måχtsaikuyìiχ´pi niétaχtàmiskàni, nisótαmatsitokekaχpinan. Ki matápinakuyi nisótαmatopakìiχ´pinan ki Ináksiisinskisisaχtai. Ki nátokai ksistsikúyi nánistsitsisαmòpiχ´pinan, itoχpótau, ki nistóa nisótαmoχtaχkai. Nitsitapó omím natoápoyis. Ki niuókskai ksistsikúi nanistsítsisαmopì, nisótαmatoχtòmaχk Apókimiua otáipoχkiχ´p, ki άkaitsitaukekaiau. Ki nátokai

we got through working, then we went back to camp. When we got there, two horses ran off. I chased them. The horse I rode began to buck with me again. I then turned him loose. In the morning we moved camp, and we camped there at the Old Agency. In the afternoon I again took that bay horse, I got on him, he was bucking again. And my father came, he was whipping the horse I rode. Then we ran out. And it rained. We had done working then, we went home. In the morning we moved camp again. We then camped near Owl-child's lake. We had done working. And in the morning we rode out to Black-tail creek. We were branding again. At two o'clock we went home. And in the morning we moved camp to Heart butte. We camped there. And when we had done working, we moved camp again, and [now] to Badger creek. Where the ditch comes out [of Badger creek], there we camped. And next morning we again moved camp, and [now] to Little Badger creek. And we stayed there two days, [and] then it snowed, and I then went home. I went to the Mission. And [when] I had stayed there three days, then I went to White-calf's hay-ground, and they were camped there already. And after two days we moved camp again. And then we camped near the old bull-corral. Then we gathered

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ksistsikúi nimátsitopakìiχ´pinan. Ki omím ǽkaiponaisaiß`χkumistsepiskan nisótæmatsitokèkaχpinan. Nisótæmitoχkænaumoaukoanani stapótskinaiks. Ki matapínakui nisótæmatopakìiχ´pinan. Pǽskaua okóaii místæpukitòχts, ǽnnyim anníχ´kaie O´maχksikimiu. Nitsítokekaχpinan. Ki omíksàie unnátåχsimi saχkúmapi, nitoχpokómaii. Omíksimaie ápotskinai, nitáiakoχkomatanàniau. Nitáipiskoanàniau, nitsítaiàkokaχpinan. Ki nistóa, omáχkaie stǽmik, nitsítokat otskínaiks. Ki omáie nitópimai itsitsísinatapèkau nitsísoχkiitani. Itsístapukskàsiu omáχk ápotskina, nitsítsinisi, nitsítsekàk. Nisótæminau. Ki nitsítapokoχpatsko. Nisótæmatskoχpinan, nitsítopakìiχ´pinan, ki omím áitaχtàmiskaiks nisótæmatsitokèkaχpinan. Ki apinákui nisótæmatopakìiχ´pinan. Ki maksískum nimátsitokèkaχpinan. Nitsítæsæmaiì omíksimaie ápotskinaii. Nitsítsapæχtsìok, ki áχksikæmìitùkskautakå`χsin nanistsísæmiokaχpi. Nitsítsipòkaki, nisótæmaχkyapomaχk, nitsítauyi, nisótæmitaupi. Ki apinákui nisótæmopakìiχ´pinan, ki stsikómik, áipoχkìχ´pi, nisótæmatsitokèkaχpinan. Ki apinákuyi nisótæmatopakìiχ´pinan. Manákeua ómi otómaχksikimìimi nisótæmatsitokekaχpinan. Matapínakui nisótæmatoχtsistotspinan. Ki ómi kitsisóoχts ǽkaiponitæsikaipiop nisótæmatsitokekaχpinan. Ki apinákuyi nisótæmatopakìiχ´pinan, ki Asétaχtàii nisótæm-

all the cattle up. And next morning we moved camp again. Near Dancer's home on the other side of the hill, there was a lake. We camped there. And there were a few boys, with whom [literally: with them] I went. There were some cows, we were going to drive them. We drove them far, we were going to rope them. And myself, I roped a steer, that was going there, round its horns. And then my rope got tangled up on my saddle. That steer ran away, I then fell off, it kicked me. I got a hold of him. And he ran over me. We then went back, we moved camp, and we camped near the ditch-workers. And in the morning we moved camp again. And then we camped by a spring. I was watching some cows, [that] there were. I went to sleep, and it might be about one hour, that I was sleeping. I woke up, I went home to the camp, I ate, I stayed there then. And in the morning we moved camp again, and we camped in a deep coulee, where they cut hay. And in the morning we moved camp again. We then camped near New-woman's husband's lake. Next morning we moved camp again. And then we camped way up near the old station over there. And in the morning we moved camp again, and we camped then near Browning [literally: Creek]. And we did not stay there very long. We moved camp again.

atsitokèkaχpinan, ki nimátsitsisæmopiχ́pinan. Nimátsitopakìiχ́pinan. Képa otoksískomìmiks nisótæmatsitokèkaχpinan. Ki apinákuyi áutako nitsítsiksiuoχpinan. Omá nínna ki nisótæmaχkaiiχ́pinan. Kɛ́nni.

8. Stuyísi nanistáitapìiχ́pi. Istsistsáutoχpotæ̀si, nimátaisakapòχp. Aisauátoχpotæ̀s, nitsítautoau nináma, nitáistæmoχto, ki omaχkáatsistaiks nitsítaumatàpapsapàtaiau. Mátaipiuoχp. Itáiistapùkskàsiau. Ki sauumáipiomaχkàs, nitsítaiskunakatài. Mátaiistapìpiomaχkàu. Itáupiau. Ki ákitotoyìnikiau, itǽstoχkopìau. Túkskai ksistsikúyi ápaitukskæ̀mi, stsíkists itáiokskæ̀mi nitsíniksiks. Kɛ́nnimaie iχ́kakáiimiau. Nitáistæmatoχtò atsíuaskui, nitáistæmatsistapistsò. Sikáatsistaiks nimátsitaumatapàpsæmàiau. Kɛ́nnikskaie nitáikyayåχkònoaiau. Kétokiks nimátapaikskìmataiau. Ki namístokæmi nimǻχtanistsènikiau. Stsíkists sauápikskimèin, nitsítautoai nitsímokikàtsiks, kokotúyi nitsítaumatapiimokik, taistǽmitapipìnapo. Aiikáutakus, nitsítaiskotaχkai. Táistæmomatàpoχkoχt. Aiksístoχkoχtàiniki, nitáistæmepi, táistæmiòk. Ki aipókakìniki, táistæmoχtò ponokǻmitoyis. Nitsítaiìsoaii ponokǻmitaiks, nitsitáisimìpiniau, nitáistæmatsipstsipòtoaiau, nitsítauaχkai, nitsitáuyi. Aiksístoyìniki, nitáipstsiksipaupauàuaχk. Nitsítaiìnkiχ́ts. Kɛ́nnimaie nímoχkæ̀sksiniχ́p ksistsikúyi.

Then we camped near Kipp's 539
springs. And next day in the 512
afternoon we quit working. My
father [and myself] then went
home. And that is all.

8. How I live in winter-time.
When the first snow comes, I
don't go out walking. When it 539
is not snowing, I take my gun, 512
then I go, and I begin to track 224
up jack-rabbits. I don't go far.
They run away. And when they
are not gone far yet, I shoot
them. They don't go much farther.
They stop. And when I get
close to them, they fall down.
One day [I kill] sometimes one,
other days I kill three of them.
That is how many they are [that
I can kill]. Then I go to the
brush, then I go in. Now I
begin to look for bush-rabbits.
Those are the ones, I have a
hard time to find. I hunt prairie-chickens
too. And I kill only
two of them. Other times I don't 539
go out hunting, then I take my 512
skates, I begin to skate on the
ice, I go long ways down. Pretty
late in the evening I get back
home. Then I begin to chop
wood [literally: to go after wood].
When I have done chopping, I
go in, I go to sleep. And when
I wake up, then I go to the
stable. I feed the horses, I take
them to the water, I then put
them back in [the stable], I go
home, I eat. When I have done
eating, I walk around a little. I

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9. A`utakúsi táistæmoχtò. 539 Nitsíkyakyàtsiks ki ápotskinautokàni 224 nitáutaki, nitáistæmoχpoχtàua. Ki aipísakapòyeniki, nitáistæmitstòχp omí otokáni, ki nitsítsitautakistsàii omíksi ikyákyatsiksi. Nitsítæstàyau. Nitáistæmatskò, nimátsitàutaki mamíu, nitáistæmatoχtò atsíki ikyákyàtsi. Niétaχtai nitáistæmitoto. Nitáistæmitsìtstaki ikyákyàtsi. Nitáistæmaχkàii. Ki apinákus nitáistæmoχto nitsíkyaksìsts. Nitsítaitapò, ki áistæmsokitotàupiu omám sínopau. Nitáistæmatoχto ki omím nimátsìkyaksini. Nitáistæmatsitòto, nitáistæmsokatsìkyàki siékaii. Nitúkskatoiiksistsikù, nitsítsikyàkiχ´pi, kepíi nátsikopùtsi nitsíkyaksìks, nisótæmipinapìpiaiau. Kepíi nisitsíkopùtsi nitoχkúinàniks.

539 10. Nitáistæmoχtò, nitomíχ´226 kàtsisi nitáistæmotsìχ´p. Niétaχtai nitáistæmitòto. Nitsitáisuiàtapiksìstau nitomíχ´kàtsisa. Nitáistæmoχtsìnapauàuaχk ki otsítsimiχ´pi. Nitsítsitaumiχ´k. A´χkaistokæmi nitomíχ´kàniks. Nitáistæmatakiwò, nimátsitaumatapòmiχ´k. Aiiksípiwàiiniki, itáitsiniχ´kaii nítoχtsikatsìmiks. Nitsítaumatapàpinæki. Ækàiinakìniki tsikatsí, mátsitæskitàpo niétaχtai. Nimátsitaumatàpomiχ´k, ki áuakaiîmi mamíks, ki ikáukakìau, ki mátauakaiîma nitomíχ´kàniks, áχksikæmàipiau. A´χkauàkaiîmi nitomíχ´kàniks. Nitsítaisistsikò, nitáistæmatskò, nitáikyayàutaχkai.

then go to bed. And that is all I know about a day.

9. [How I go trapping.] In the afternoon I am going. I take my traps and a cow-head, I carry them along. And when I have gone quite a way off, then I put the head down, and I put the traps around it. I stake them. Then I go back, I take some fish, I go and get another pair of traps. Then I come to the river. I put the traps. Then I go home. And in the morning I go to my traps. I go there, and there will be a kit-fox. And then I go over to my other trap. I then get to it also, I then have trapped a mink too. One week, I was trapping, I sent twelve [skins], that I had caught by trapping, down [to Minneapolis]. I got fifteen dollars for them.

10. [How I go fishing.] I then go, I then take my fish-pole. Then I get to the river. I throw my fish-line in [into the water]. I then walk down to [a place], where it is deep. I fish there. I catch about two. I go farther on, I begin to fish again. When I am long ways off, then my grass-hoppers are all gone. I begin to catch some. When I have caught quite a few grass-hoppers, I go back to the river. I begin to fish again, and there are lots of fish, and they are wild, and I don't catch a great many, just about ten. It may be, I catch more of them. I get

A´utaχkaìïniki, nitsítaisìstsimai omíksi mamíksi. Ki áksoiòki, nitsítàutaki ókapaiìni, ki omíksi mamíksi nitsítsitaiχ´tsàyi. Síkoχkòsà nitsítsitauχkitstsau potán. Ki pomí nimátsitsitaisapiχ´tæki omái síkoχkòsai. Ki aiksistósisi, omíksi mamíksi nitsítsitaisapiχ´tsàyi omí síkoχkòs. Ki aukanáisoyisau, nitsitáuyiχ´pinan. Ki aiksístsoyinàniki, nitáistæmitàpokùi. Kǽnnimaie iχ´kakútsiu.

tired, then I go back, I will 539 finally get home. When I get 226 home, I clean the fish. And when we go to eat, I take flour, 539 and I put the fish into it. I put 252 the frying-pan on the fire. And I put some grease in the frying-pan. And when it [the pan] is hot, I put the fish in the frying-pan. And when they are all cooked, we eat them. And when we have done eating, I get pretty full. And now the boiling is ended [that means: the story is at an end].

11. Nitáistæmsàtsàki, nitsítaistsiχ´piau. Ki inaksíksi mistsí nitsítsitâχkitoχtoχpi. Itáχpakuiitsiu.

11. [How I make fire.] I 539 then make shavings, I light them. 372 And I put small pieces of wood on top [of the shavings]. Then it burns.

12. Niksísta manistáiχ´kyètaχpi napaíín. O´kapaiin áistæmotsim, ki omím oχkós itsitáisapoχtomaie. Ki istsiksípokui iχ´táiχ´ketàupi. Ki åχké mátsitsitaisapàsuyinakìuaie. Itáumatapitskàχkiotsimaie, ki itáisapisimaie. Ki áitsis, itáisautsimaie, ki itáuatåχp. Kǽnni.

12. How my mother bakes 539 bread. She then takes flour, and 252 she puts it in her pan. And [also] salt and baking-powder. And she puts water in [the pan]. She begins to knead it, and she puts it in [the stove]. And when it is done, she takes it out [of the stove], and we eat it. And that is all.

13. Nitsítsitaioχtoχkìs noχkátsi omí nitsítapoχpinan nokúnàni. Ki nimátskåχsinani, matapínakuyi nisótæmatsitapoχpinan Siksikáitasikaipiòpi. Nisótæmatskåχpinan. Nitáutåχkaisinàni, nisótæmàkiχ´ts. Ki apinákuyi nítsaksipuàuχsini. Nimátoχkotsipuàuχpa. Nitsítsàtsiχ´p noχkátsi, ki ǽkaikåχpìu. Nitsítsitaupinomòko. Ki áχkaitukskàu natoiéksistsikùyi itsitsísiu. Itsipǽkiχ´p.

13. [My sickness.] The first 539 time, that my leg pained, we 753 went over to our ranch. And when we got back, then next morning we went over to Blackfoot station. We went back then. When we got home, I went to bed. And in the morning I tried to get up. I could not get up. I looked at my leg, and it was swollen. They were doctoring me. And about one week it mattered.

539 753 Túkskai ksistsikúi kænní anáukiu
manistsísæmsaikimiskàχpi matsi-
síii. Ki nimátoχtaiokàχpàts. Ni-
túkskæm natósiua manistsísæmi-
ìstspi. Ki ítsikaχtsìu. Ki matsí-
tukskàm natósi nanistsísæmsaie-
puàuχpi. Istómaχkatoĭiksistsika-
tòsiua otsístsitsàinakùyis ninå′χ-
539 kitoχkotsiχ′puau. Nisótæmåχ-
512 tsåχkitopì, nisótæmoχtò ki nato-
ápoyìs, nisótæmitòto, nisótæm-
atskò. Nisótæmamitsistotspinan
apǽstàni, nisótæmitokekaχpinan.
Atapínakuyi nisótæmatsksinapis-
totspinan. Nisótæmitotokekaχ-
pinan natoápoyìsi. Saiáiks-otsít-
autoχpi nitsítaχkyàpistotspinan.
Nitúkskæm natósiua nanistsísæm-
aχkyòpiχ′pinàni. Nimátsitsksis-
totspinan. Nisótæmitotokekaχ-
pinan Makápåχtsàniua okóai.
Amó iskóχt natósiu áiokskàuniu,
nitsítomatsìpioko omím Napaií-
nists-íkaitaunipoχtoχpi. Nisótæm-
itotsìpiòko. Niuókskæmi natósiks
nanistsísæmitòpiχ′pi. Itáipoχkya-
539 kiòpi áutstsìu nitsítskaχkài,
123 ki kisótæmsòkitsino. Kimátaksi-
nå`χpa, nitáuìisi nínna, kitáni-
koyì. Otáutækoχsì kitsítsino ki
omík kitsímik, nitsítsåχkàpui,
kisótæmepi, ki omá nínna kitsít-
anistàu: O′ma kimátoχkòa?
Kitsítanik: A′. Kitsítsipùχæmpi-
puàu, kitsítaiksimmatsìmmoki.
A′χkaistòkaii natoiéksistsikuìsts
kitsítomatò. Nisótæmetàpiekåχ-
tsikiχ′kinitæki, kítomatå`χsi.
Kǽnni.

They opened it. It was one day and a half, that the matter was running. And I could not sleep at all from it. During one month it pained. And it stopped. And it was another month, that I did not get up. In the first part of Christmas-month [i. e. December] I got up. The first thing I then did was to ride, I went to the Mission, I got there, I came back. We then moved up to the bridge, we camped there. Next morning we moved back down again. We then camped by the Mission. In [the month] When-the-geese-come [i. e. March] we moved over to our ranch. One month we stayed at home. We then moved back [to Two-Medicine river]. We camped by Bad-John's house. The third day of this last month they brought me away to Conrad [literally: Where-they-used-to-freight-the-flour-from]. Then they brought me there. It was three months, that I stayed there. In [the first part of] haying-time [i. e. the beginning of August] I came back home, and then I have seen you. I did not know you, when my father told me your name. In the afternoon I saw you there at the door, I was standing there, you came in, and you asked my father: Is that one another boy of yours? He told you: Yes. You came up to me, you shook hands with me. About two weeks [afterwards] you went away. I then felt lone-

14. Niuókskai nitsítskànists. Nitúkskæm nímoχtsiistapìtsiskamau. Nitáuyiχ´pinan ki itásuyinüm nisímsini. Nitsítanistau: *E´*satæstàsuyinit. Itoχkǽnauasuyinimaie. Nitsítanistau: Kitákauaiàkiau, aiksístsoyoki. Nisótæmoχtoχpinan omím. Táipisinan, nitsitápsæmau. Nitáuχkonoaχs, nitsítanistau: Kikǽtaisksiniχ´p, kitánistsiχ´p omím itáuyopi? Itaníu: Nítsksiniχ´p. Nitsítauaiàki. Nisókitsìmiskiau. Ki áχksauokskaii nitáuaiakinχpists. Itaníu: Kénnyaie, kitákanoki. Nitsítaumaupàtau. Ki omá istsík nimátoχtsitskàmaχpi. A´uauaiàkiu omí niskǽni. Nímoχtsitskamau. Nitsipótsisæmitskaχpinan, ki omák nitǽskskamokìnan itsipím. Nitsítaiàkitaχkiotòkinan, ki ótsetsi nitákoχtaiàkitsitsispìniokinan. Ki omá istsík nimátoχtsitskàmaχpi. Nisótæmotòmitskaχpinan, nitsítsitapiskotspinan kokí. Nisótæmitàupiχ´pinan. Táiksiststatsikyoyisinan, matsitaistáiitskamau. Kénnyaie nitsítomatapistotoau. Kénnoχkauk, naχkátsitskàni.

some for you, that you went 539
away. And that is all. 123

14. [How I fought, when I
was at school.] I had three fights. 539
This is how I came to have a 578
fight with one [fellow]. We were eating and he spilled my coffee [literally: my drink]. I told him: Spill it again. So he spilled it all. I told him: I shall hit you. when we have done eating. We then went over there. When we entered, I looked for him. When I found him, I told him: Do you know, what you have done, where we were eating? He said: I know it. Then I hit him. I made his nose bleed. And I hit him just about three times. He said: It is enough, you hurt me. Then I let him alone. And this is how I got into a fight with that other [fellow]. He was hitting my younger brother. Therefore I fought him. We fought a long time between ourselves, and then the prefect [literally: the one that watches us] entered. He took hold of us and separated us, and he hit both of us with his glove. And this is how I got into a fight with still another [fellow]. It was the first time we fought, then we were sent to the corner. We stayed there. When we were through dinner, then I fought him again. And then it was, [that] I licked him. And [till] now [it did not happen], that I fought again [that means: and since that time I had no more fights].

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15. Nitániko Tsimí. Náuyi aitótos iχ´táiksistsikumiopa itsáitsikapiksiχ´p, nitsitáipuauχpinan, nitsítaisæskiåχspinan, ki aiksistápaitapiinàiniki, nitsítainisauχpinan, nitsítauatsimoiχ`kaχpinan, ki aiksistátsimoiχ`kanàiniki, mátsitauàmisoχpinan, nitsitáiaksekaχpinan, nitáistæmatsksinisåχpinan, nitsítapaukskaspinan. Itáikiu omá nitǽskskamokinan. Nitsítautoiχ´pinan, nitsíkastotsoiχ´pinan, nitáistæmatsakspinan, nitsítaiamaχkiakiχ´pinan. Aiksistápotakinaniki, nitsítaikoaniχ´pinan. Oχsistsíks nímåχtaikaχtspinan, nitáikamospinan stáksi, nitsítaiksassχkototsiiχ´pinan. Piχ´ksói aitótos nitsítautæsksinimatsotspinan.

Nitáikiχ`kiχ´taχtoipakiχ`kiniautspinan. Nitáistæmomatapisìnakiχ´pinan, nitsítaisatsiχ´pinan nisínaksiminanists. Ki áksaksinàiniki, nitsítaistsasìnakiχ´pinan ponokå´mita å´χkokakiniàpiks, ki áiksiniks, ki imitáiks, ki ikákauoyi stsíkists mátaisìniχ´pinanists. Nitáistæmisakspinan. Ki náχkanistaisæmitsapoχpinan kepúsksksinitaksi, ki nitsítautoiχ´pinan. Aiksístoyinàiniki, nitsítauoiχ´pinan ákspípstaχkan. (Tséma aisimióyiu, pistáχkan otótsisisini.) Nitáikskai autsitskátos nitsítautæsksinimatsotspinan, ki niuókskai aitótos nitsítaisakspinan. A´utsitskàtos niuókskai nimátsitaipiχ´pinan, ki nisóai aitótos nitsítaisakspinan. Nitáistæmitsapaumaχkaχpinan. Ki náuyi aitótos nitsítautoiχ´pinan. Ñanisóyi kepúsksksinitaksi nitsítaiokaχpinan.

15. [Jimmy at school.] I am called Jimmy. At six o'clock the bell rings, we get up, we wash our faces, and when we get ready, we go down, we say our prayers, and when we have done saying our prayers, we go back up again, we fix up our beds, we go right back down, we run around [in the yard]. The prefect [literally: the one that is watching us] blows the whistle. We go to eat [breakfast], we eat a whole lot, then we go out, we are sweeping. When we have done working, we play. We play a game with horse-shoes, we steal pegs, we are kicking the can. At nine o'clock we go to school. We are hit over the head with a stick once in a while. We then begin to write, we read in our books. And when we are soon going out, we draw a bucking horse, and swine, and dogs, and there are many other things, we draw. Then we go out. And we go out and stay there about ten minutes, and then we go to eat [dinner]. When we have done eating, we chew chewing-tobacco. (Jimmy chews on the sly, he smokes tobacco.) Half past one we go to school, and at three o'clock we come out [of school]. Half past three we go in again, and at four o'clock we come out [of school]. We run around outside. And at six o'clock we go to eat [supper]. Ten minutes after eight we go to bed. (Jimmy had a dream, he was breaking

(Tséma: itsipǽpaukau, áikistau sikimiíχ'kinai, ki áinisiiχ'k, ki itsipókakiχ'k. Páχtsikisæmipusapiiχ'k, mátsitsokau.)

16. Itáiχ'tætsikinikiòp ksiskæniáutunii nisótæmepuau, nisótæmæsiskyåχs, nitsítauyi. Nitáiksìstsoyis, nisótæmoχto nótàs, nitsitótoinau. Nitáutsìpiaχs, nisótæmsiàketoau. Nisótæmåχtamìtomaχk. Nitsitápautoòχk, nitsíkyaioχkonoau. Nitáuχkonoaχs, nisótæmokætaua. Itsínaitapiksim nitsétanista. Ki nistói nitsítsipuau, nitsítaiàketoau, ki omá stsíka nitsítaχtsoautasiuanàtau. Nitsítoχpokòmau omáie saχkúmapi. Itsínimau. Nisótæmaχkyàpomaχkaχpinan. Nitáutaχkaisinani, nisótæmaisimipiχ'taχpinan. Nitáiksistsimipiχ'tanani, nitsítsisoanàniau matuyínsimàni. Nitáiksistsoyisau, nisótæmapòtoanàniau. A'iksiuòyi ápautakìks. Nisótæmasàkoχkinaiì ní'sa otsítoχkepistaχpiks. Nitsítaiìsoanàniau, ki nitsítsoyiχ'pinan. Nitáiksistsoyisinàni, nitsítapotoanàniau, nitsítomokapistanàniau, nitsítskaχkaiiχ'pinan. Nitsítaikoaniχ'pinan. A'iskìnatsiu, nitsítotoiàkiχ'tsiχ'pinan. Nitsítomatapipæpauk, nitsítok kyáioi, tsitsínisi, nitsítsipòkaki. Kǽnni.

a black horse, and [when] he got thrown off, then he woke up. He stayed awake for a while, looking around, he went to sleep again.)

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16. [Jimmy in camp.] Tuesday in the morning I got up, I washed my face, I ate. When I was through eating, I went to my horse, I went to catch him. When I brought him to camp, I saddled him up. I then went higher up. I was hunting [for a horse], I had a hard time to find him. When I had found him, then I roped him. He [the horse I had roped] pulled my saddle off [the horse I was riding]. And [after having been pulled down with the saddle] I got up, I saddled him [the horse I had roped] up, and I led the other one along. I went with another boy. He caught a horse. We then ran home. When we got home, we watered our horses. When we had done watering our horses, we fed them with oats. When they had done eating, we turned them loose. The workmen quit [working]. I took the harness off my elder brother's team. We fed them [the team-horses], and we ate. When we had done eating, we turned them loose, we hobbled them, we went back home. We then played around. It was dark, we went to bed. I began to dream, I roped a bear, I fell off [my horse], I woke up. And that is all.

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17. A´istæmaiàkitsæpanistsitapìau, áuaiàkitsipiχ´ksitapìau, ki piχ´ksítapìiks áistæmsakapòiau, ki itå´χkænaiksistsepùyiau. Ki omíksi stsíkiks túkskæma áistæmatòmipiksiu. Istsísìniasi omí pokún, ákstæmoχtòkskàsiu. I´tòmipùyiu istsitápsketsimàsi omí pokúni, mátaksaksiu. Ki omá stsíki ákstomåχkàtsipiksiu. Ki íkæmitakiàsi omí pokún, ki ákstæmoχkatòkskàsiu. Ki omá stsíki ákstæmatomatapòmaχkau. Ki omíma stsíkima ákstæmatsitotaipiu. Omá matstsík áistæmatsipiksiu. I´χ´tsaũsìniasi omí pokúni, niuókskaipiksiu, ki áksàksiu. Stsíka ákoχkatsitsipiksiu. Stákyàs omí pokúni, ki omá istsík ítomaipiksiu ákitskotaχkyàpomaχkau. Ki amóksi áipiksiks ákoχkètoχtsoàisakapòiau. Ki omíksi stsíkiks ákoχkètoχtsoaipiksìau. Túkskæma áistæmatòmipiksiu. Istsisíniasi omí pokún, ákstæmoχtòkskàsiu. Ikæmítsiisketsimotsìniki omí pokún, ki áksaksiu. Ki omá istsík ikæmítsaiisìnias omí pokúni, stókamotspuχpìis, ikæmítsikanyòtoaχkiaie, ki áksaksiu. Ki istsíki mátsitaiapiksiu. Ki ikæmítsaiisìniasaie, aisapǽnnistsèpiksis, ki omá áikanyòtakiu istsísiniòtoasaie, ki áksaksiu. Ki ákstæmiokskæmisàksiks. Ki ákstæmataχtsonisakapòiau. Ki omíksi ákstæmataχtsoaipuχsapùiau. Ki omíksi stsíkiks ikǽmitsiàukskàs otókskasoàists, ki ánniksaie akomótsakiau. Kǽnni.

17. [Base-ball.] They are even on both sides, they are nine on each side, and nine go out to the field, and they all get ready. And one of those others takes the first strike. If he hits the ball [with the bat], he will run first. If the first runner beats the ball, then he will not be out. And the second will strike. And if he hits the ball, then he will run. And the other one runs the second time. And the other [base] will get to it. Then the third one will strike. If he does not hit the ball, he strikes three times, and he will be out. Another [fellow] will strike. If he hits the ball, then the other one, [that] struck first, will get back to the home-base. And these strikers will go out to the field. And the others will come in and strike. One of them will strike first. If he hits the ball, he will run. If the ball gets ahead of him, then he will be out. And if the next [striker] does not hit the ball, if it goes straight up in the air, if somebody catches it, then he will be out. And the next one strikes. And if he does not hit it, if he has completed his [three] strikes, and if the catcher catches it, then he will be out. And there will be three out. And they will go back out to the field. And the others will come back to strike. And if those others [that were out last] have run their [three] runs, then they will win the game. And that is all.

18. Omí itǽsksinimatsistoχkiòpi nitsítaikoān. Nimátsitaikaχtspinan ponokå´mitåχsistsìks. Nitsítaisketsimàiau. Kepúi nitsíkoputo itómanistsàpiksistakìua, kǽnnaie amótsàkiu. Ikæmítsapapiksistasi omí åχsistsíni, áisitokstakiu. Ki ikæmítapapitåχpiisi, túkskæma niuókskai iχ´táukstakiop. Ki áipusi áitsikopùtosi, ki itáumetsakiop.

18. [Horse-shoes.] [When I was] at school, I played. We played a game with horse-shoes. I beat them [the other fellows]. The first one that counts up to eleven, that is the one that wins the game. If he throws the horse-shoe into the stake, it counts five. And if it leans against the stake, we count one [horse-shoe] three. And when [we have] eleven, then we win the game.

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19. Nitániko A´pssùyi. Nisótæmoχtsinapò, nisótæmoχtsoau åχké. Nisótæmitoto nokúnan. Nisótæmapàsæmau ponokå´mitaiks. Nisotǽminau nótàs, nitsitaiáketoau, nitsítæmiàupatau, ki nitaiáksekakì. Nitsítomatomàχk, ki itǽskokskàsin okós. Nitsítsisauàket, nitsítoχkomatàu, nitsítaukskasatsau. Ki nitsiksístoχkotau naχkaié akéu annístskaie káiisau. Nisótæmamìtomaχk. Nitsítaistsipisau nótàsi, ki nitsítsekak, ki itsekániχ´kuyìu nokítsis. Nisótæmamitskonu. Nisótæmitòto nitopíχ´kanokoa, ki itsítstakiua pistáχkan nokítsis. Istsísksipisiaunie. Nisótæmæsistsimau nokítsisau.

19. [Kicked by a mare.] I am called White-whiskers. I went down, I then went through the water. I went to our ranch. I was looking for the horses. Then I caught my horse [a mare], I saddled her, I got on her, and she was trying to kick me. I then started, and her colt ran back. I got on the other horse, I started to drive her [the mare I rode first], I started to chase her. And I gave some dried meat to a certain woman [literally: to a woman, that there was]. Then I went up. I started to whip my horse [the mare], and she kicked me, and she kicked my finger hitting it exactly. I drove her up. Then I came to my tent, and he [my step-father] put tobacco on my finger. They tied it up. I then washed my finger.

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20. Itauátsimoiχ´kàupi. Aitsipísau, áistæmåχkanaupistoksisanòpiau ki itáiksinoχsìau. Itáumatapatsìmoiχ´kaiau. Ki itáipim omák natoápiapìkoān, ki itau-

20. Church. When they enter, they all kneel down and make the sign of the cross. They begin to pray. And then the priest enters, and he begins to pray.

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átsimoiχ′kau. Itå′χkanaupiau. Ki itáumatapisistsìpsatsiuàiks. Ki aiksistsépuyis, matsitaniópistokisanòpiu, ki itáiniχ′kiu, ki akékoaiks ki saχkúmapiks itå′χkαnàiniχ′kiau. Ki itáutopiu, ki aiksistsíniχ′kisau pokáiks, mátsitàipuau, ki omíksi saχkúmapiks otå′χpokatsìmoiχ′kamàiks itáipuauiau, itáutsimaiks omístsi otáisimatòχpists, ki áistαmatsksipoχtòmiauaists, ki itáupistokisanòpiau. Ki áipistsiksisαmòs itáipuyiu omá auatsímoiχ′kàua. Túkskαma omíksi saχkúmapiks itáisaitsikapiksistakìua, ki omíksim matápiks auatsímoiχ′kaiks, itå′χkanaupistoksisanòpiau, itáutåχsokiakìau. Mátsitaistaisaitsikapiksistakiau. A′isitoyi osáitsikapiksistakisauaie, ki itå′χkanaipå`χkyakiau. Matsitáipuyiu omá natoápiapìkoån. Aiksistátsimoiχ′kàs, omíksi saχkúmapiks mátsitaistauotsìmiau omístsi otáisimatåχpistsini, ki átsitstosauàists. Mátsitaiskopistoksisanopiiau, ki mátsitaistaisaitsìkapiksistakiau. Aiksístsaitsikapiksistakisau, itå′χkαnaupiiau, ki itáinisauo omá natoápiapìkoån. Itáisautsim omístsi omåχtauátsìmoiχ′kaχpists, ki noχkétsii itáiaksaipskå`χsatom. Mátsitaiskò, áistαmatsitamisò omí otsítauatsimoiχ′kàχpi, ki akékoaiks ki saχkúmapiks matsitáiniχ′kiau, ki túkskαma omíksi saχkúmapiks auáuàpiksim omí ómåχtauamatosimaχpi. A′istαmipuau, itsitáisapiχ′takiuaie, áistαmåχtamisò, itánnaipiksistsìu omí omåχtauátsìmoiχ′kaχpi,

They all sit down. And he begins to preach to them. And when he has done preaching, he kneels down again, and he sings, and the girls and the boys all sing. And he goes to sit down, and when the children have done singing, he gets up again, and the boys that serve at the altar get up, they take [the wine and water], that he drinks, and they bring them back, and they kneel down. And after a short while the priest preaches. One of the boys rings the bell, and the people are praying, they all kneel down, they bow their heads down. They ring the bell again. When they have rung the bell five times, then the people put their heads up. The priest preaches again. When he has done praying, the boys take again [the wine and water], that he drinks, and they put them away again. They go back and kneel down again. And they ring the bell again. When they have done ringing, they all sit down, and the priest comes down. He takes off the clothes, he uses while praying, and he puts on different [clothes]. He goes back again, he goes back up to the altar, and the girls and the boys sing again, and one of the boys is swinging the censer. He [the priest] gets up, he puts something in [the censer], then he goes up again, he takes down the Blessed Sacrament, he turns with it to the people, they bow iχ´pitáutakàuaie ótapìsina, mátsitåχkanàutoχsauχkyakiàu. A´tsistaisaitsikapiksistakìsau, itápåχkiakìau, mátsitainiχ´kìau, ki aiksistsíniχ´kìsau, itáisaksiu omá auatsímoiχ´kau. Matápiks itå´χkænaisaksìau.

their heads down again. When they have rung the bell again, they put their heads up, they sing again, and when they have done singing, the priest goes out. The people then all go out.

[p 246 is blank]

ter!" and, "You heard what I said, so don't give me any jazz about it!" I hate a phony. Especially when he is me. 126

My first writings about the American Indian admittedly were lacking in maturity, but there is considerable satisfaction for me in knowing that I at least managed to avoid the crudity so often perpetrated by anthropologists, ethnologists and just plain pain-in-the-ologists: at least I did not refer to the Indians as "bucks" and "squaws." Webster defines the word "squaw" as follows: "An American Indian woman; among Indians, any woman; a female." This is pure manure! I am familiar with a word of Eastern Algonkin origin which is vaguely similar to "squaw," but the word "squaw" in itself is a White Man's word and it does *not* mean "woman" in any Plains Indian language. Furthermore, I have never heard any American Indian employ the word "squaw" in respectful reference to any female. Further-furthermore, Indians enjoy being referred to as "bucks" and "squaws" just about as much as non-Indians would enjoy being referred to as "studs" and "bitches." My Indian brother, Jim, feels so strongly on this point that he invariably translates the Blackfoot word for "man" as "gentleman" and the Blackfoot word for "woman" as "lady." It does sound rather odd to hear Jim say something like, "Then the Blackfoot gentleman scalped the Crow gentleman and gave the scalp to a Blackfoot lady," but I don't blame Jim a darn bit—as a matter of fact, Jim's attitude toward this subject has served only to increase my already monumental respect for him.

Despite the quantity of corn transplanted therein by guess-who, the Blackfoot story of the Creation is a fascinating tale. Blackfoot stories have no titles as such, but for reasons of publication, and because of the contemporary incident—the early attempts to orbit a satellite—which induced the Chief to relate this tale, I titled it, "Why the White Man Will Never Reach the Sun." 773

> I am Running Wolf, the same who is Chief White Calf, Chief of the Piegan Blackfeet, given to be chief in the year 1897 by my father, Last Gun, who was Chief White Calf of the Blackfoot Nation before me, and who gave me to be chief because he was getting pretty old. I tell you who I am so you will know that what is spoken here is spoken by me, and you know that I am Chief White Calf of the Piegans and I speak with one tongue. What I say here is the truth, and if anybody says to you that it is not the truth then you ask them how they know, for they were not there at the beginning. 539
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> Hear me, I am Chief White Calf of the Blackfeet, and you [123]

539 123 are my son, Last Gun, for I have given to you the name of my father who was Chief White Calf before me and who was called among the Piegans as Last Gun. I have given you the beaded gloves to show that I am glad to have you for my son and I love you as my son, and your brother, Jimmy Eagle Plume, has given you the beaded moccasins to show he is glad to have you for a brother and he loves you for his brother, and now I give you this story, for this is the way it was in the beginning.

539 I am Chief White Calf of the Blackfeet, and I am one hundred and one years old, and I give you this story that I got from my father, Last Gun, who got it from the old men of the tribe. I am one hundred and one years but I am not old, for when I was a young man and hunted the buffalo and made war on the Crees and Assiniboines and Crows and counted coup on them and stole their horses I was never afraid because Nah-tóh-sey came to me in a dream and told me that I would live a long time but I would never be old. But he gave me just so long to live and I don't know when I will die, so I give you this story so it will not be lost. No other of the Blackfeet know this story because I have not told them, because it is the true story of how things were in the beginning and it is given by the Chief to his son so it will not be forgotten. You are my son, and I am White Calf, Chief of the Piegan Blackfeet and I give it to you.

[797] Only once before I tried to give this story. There was a missionary and I called him son and gave him a name and tried to give him this story but he would not take it because he said that this is not the way things were in the beginning. But I was not proud to have him for my son because he says there is only one path through the forest and he knows the right path, but I say there are many paths and how can you know the best path unless you have walked them all. He walked too long on one path and he does not know there are other paths. And I am one hundred and one, and I know that sometimes many paths go to the same place.

Hear me, you are my son, Last Gun, and I know you will tell this story the way I tell it to you and not change it the way White men do, and so I give this story to be yours, for this is the way it was in the beginning.

In the beginning there were just two of them, a Man and a Woman, and they made the whole world. There were no oceans at the beginning of the world, and there were no mountains and no trees and no rivers that flow into the oceans.

So before they began to build the world, the Woman said to the Man, "We have a lot of work to do to build the world, so let us have two children right away so they can help us with the work."

And the Man answered her: "No, we are not ready for children yet. We will have them later on."

But the Woman said that they should have children right away and the Man said no, they were not ready yet. Three times the Woman asked to have children to help build the world, and three times the Man said no, they were not ready for children yet. But the fourth time the Woman said they should have children, the Man finally said all right and he asked her if she wanted boys.

And the Woman said, "I want two boy children, so they can help us build the world, for girls could not help us as well as boys could."

So two boys were born, and they grew to be eight years old. One of the boys was very wise and clever and he has no Indian name but is known as Mo-ká-ki, which means "very smart" in the Blackfoot tongue. But the other boy, whose name is Náh-pi, was pretty stupid and the Blackfeet call him Mut-tsáhp-tsi, which means "crazy" or "old man."

Then one day Mo-ká-ki, who was the wise boy, found that his mother was running around with another man. So he told his brother, Náh-pi, who was not so smart, and Náh-pi asked him what they should do about it. And Mo-ká-ki said, "We will tell our father that our mother is running around with another man." And so they told him.

"When our mother goes out to build the world," they said, "she works for only a little while and then she goes down by the big tree and plays with another man."

But the Father said, "This cannot be, for there are only the four of us in the world. We are not yet ready for other people until we finish building the world."

So Mo-ká-ki, who was the smart boy, said to his brother that they would go down and hide by the big tree and spy on their mother. So they hid down there, and pretty soon the Mother came down and began to hit all around the tree. The tree was really just a big stump, and after the Mother had beat all around the big stump for a while, a big snake with a horn on his head came out of the top of the stump and started to crawl down. And when he was halfway down the stump, he jumped, 539 and when he landed on the ground he was a handsome White Man. And the White Man and the woman began playing together by the big stump. And the boys ran back and told their father that the Mother was playing with the White Man down by the big stump, but the Father would not believe them. "There are only the four of us," he said. "We are not ready for other people yet until we finish building the world."

So two more times the boys hid down by the stump and watched the Mother playing with the White Man, and each time they ran back and told the Father that when the Mother went out to make the world she would work for just a little while and then go down by the big stump and play with the White Man. But the Father would not believe them.

So for the fourth time the boys went down to watch their mother, and this time when they came back to tell their father he believed them. So the Father sent his wife out to work again but pretty soon she came back, and he said to her, "You should keep working. We have a lot of work to do to build this world."

So the Woman went back to work, and while she was busy working, the Man put on a woman's dress and combed his hair like a woman and went down to the big stump and beat on it like a woman. And pretty soon a big snake with a horn on his head came out of the stump and started to crawl down, and when he was halfway down he jumped and when he landed on the ground he turned into a White Man. So then they fought, and pretty soon Man killed the big snake.

And then Mo-ká-ki, who was the smart boy, said to his father, "Our mother will be after us now for sure, because we have killed the White Man she was playing around with. She will try to kill you, Father, but you should try to kill her first. We are your sons, and we will help you fight."

And sure enough, the Woman chased after her husband and caught him and then they fought for a long time. Finally the Woman got her husband down and was going to kill him, but the boys helped their father fight and together they killed the Mother and cut off her head.

But pretty soon the Mother's head began to chase after them and the Father said, "Boys, we are going to leave here and go some other place."

So they started to travel, and the Mother's head chased after them, so the Father started to build up the timber behind him

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and the boys so the head could not get through. But the head got through anyway.

So after he built the timber, the Father built up the mountains so the Mother's head could not follow. But the Mother's head followed anyway.

So then Mo-ká-ki, who was a pretty smart boy, said to his father, "Father, Mother's head must be back together again with the body, otherwise she couldn't follow us so fast. Now that the timber and the mountains are finished, we have no place to go. How are we going to get away from our mother?"

But the Father said, "Boys, we have one more thing to do to get away from your mother." So then he made the oceans all around the place where he was so the Mother couldn't follow, and he stayed on the islands where he was and that was the Indian country. Nowadays they call it United States.

So then the Father started to make the rivers and the streams, and his son Mo-ká-ki, who was pretty smart, said, "Father, you keep this up and pretty soon you'll have this land all covered with water."

But the Father, who was pretty smart too, said, "No, this land will never be covered with water, because I make the streams to run into the rivers and the rivers to run into the ocean."

You can see this is the true story, because even today the rivers all run into the ocean and the land is not covered with water.

But then when the streams and rivers were finished, Mo-ká-ki, the wise son, went to his father and said, "Father, Mother is here. She came across the ocean."

So the Father said, "Now I don't have any more place on this world to go, so now I'm going to another world. But first I'm going to send your mother to another place so she won't see me go. She will disappear for thirty days, and four days after the thirty days she will be back, but I will be gone. When your mother leaves it will be dark, so she can't see, but when I leave it will be bright daylight so you will all be able to see. No matter how hard they try, nobody will ever be able to get to the world where I am going."

So Woman went up to the moon in the dark of night, and Man went up to the sun in bright daylight, and even today there is a woman in the moon and a man in the sun.

But before he left for his new world, Man spoke to his two sons: "Boys, I've got to leave for my new world, but my work here is not finished because I haven't made the people yet. So you two boys will have to finish my work for me. Mo-ká-ki, who is the cleverest one, will go back across the ocean and make the people there, and Náh-pi, who is not so clever and who will be called Mut-tsáhp-tsi, will stay here and make the people here. Mo-ká-ki, who is clever, will go back across the ocean and make people, and for them he will make machines and big weapons. He will do this because he is clever. But Náh-pi is pretty stupid, so he will stay here and just make the people.

"The people of Mo-ká-ki will have white skins, and in the beginning they will all speak the same tongue. The people of Náh-pi will have red skins and in the beginning they will have their own language that they will all speak. The people of Mo-ká-ki will be clever and have many tools, and one day they will try to build a big tower and reach the new world of Man, but one day when the tower is only just so high, one of the men will say to another, 'Hand me that tool there,' and at that time the man will not understand him because the language will change and everybody will speak a different tongue. And from then they will be enemies and fight amongst themselves because they cannot understand one another, and they will be so busy fighting that they will forget all about the tower.

"And at the same time that the languages change amongst the whites, they will change among the red men, and each tribe will speak a different tongue and they will fight amongst themselves because they do not understand one another."

And all that Man said came to pass. Even then there were dogs and they spoke like men, so when the Woman in the Moon played around with other men, the dogs could spy on her and tell Man in the Sun. But at the same time as the language changed, Woman in the Moon put filth in the mouth of Dog and said, "From this time on, no dog can talk to any man; dogs will understand what men say, but when Dog tries to tell Man about Woman, Man will not understand." And so now when it is four days past the thirtieth day, Dog howls at Woman in the Moon to come and give him his voice back. So when you hear the dog howl at the moon, you know that this is the true story of how it was long ago in the beginning.

I do not know how Mo-ká-ki worked when he made the people over the ocean, for I do not understand the ways of the

White men. But the Indian people were made by Náh-pi, and he made them like little dolls from clay. When he had finished he put them into little groups, so that each one knew what group he belonged in, and then after four days they began to walk around.

Pretty soon Náh-pi married one of his people and then pretty soon they had a boy child. Then Náh-pi said to his wife, "When we die we will die for four days, and then we will come back."

But his wife said, "No, that way there will soon be too many people. Why don't we die for good!" And pretty soon Náh-pi said O.K.

But then their little boy who was their only child died, and Náh-pi's wife said to him, "Why don't you say it again—to die for four days and come back!" But Náh-pi said, "No! It's too late now. We die for good!"

And then Jesus was born across the ocean. When he was born, the Jews tried to find him and kill him as a baby because they were afraid he would become chief of all the tribes. But then he grew up, and finally they found him and crucified him on a cross. He stayed on the cross four days and then came back to the village and said, "Good-bye, I'm going to the other world."

So the Catholics knew there would be a big flood at that time and they built a big boat and almost everybody got on it. And while they were on the boat a pigeon brought a leaf to them, and then the priest made magic and all the water turned to land again. So that is why you find the bones of the buffalo in the banks alongside the streams.

So over there they call him Jesus whom they saw going up. So over there they believe in him as God. But here they believe in the Sun and the Moon, and they pray to Sun, the Man, and Moon, the Woman. For Náh-pi said to his people to pray in the nighttime to Mother Moon, and in the daytime to pray to Father Sun. And that is the true story of how things were in the beginning, and you know that it is I who tell you this and that what I tell you is true, for I am Running Wolf, Warrior of the Crazy Dog Clan of the Piegans, known as Chief White Calf, Chief of the Blackfoot Nation.

And now I hear that White men are trying once again to reach the New World, Sun, home of Man. But they will never get there. Their towers will get just so high and no higher, but they will never reach the New World, Sun, where Man and

539 Jesus went up, because their tongues are different and they do not understand one another, and they fight amongst themselves and do not work together.

And the same is true for the Indians. Their tongues are different and they do not understand one another and they fight amongst themselves. So they can never reach the New World.

Only when all men are of one tongue and one heart and work together and stop fighting amongst themselves will Man and Jesus return. In the meantime the only way to get to the New World where Man and Jesus live is to be dead for good.

Hear me, I am Chief White Calf, Chief of the Piegans and all the Blackfeet, and I have spoken.

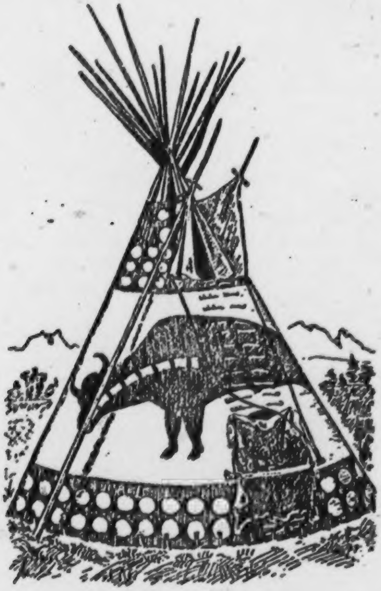
123 Shortly after breakfast, an Indian came prancing up to the house
on a frisky bay, wearing denim pants, cowboy boots, a wide-
122 brimmed felt hat, and a western jacket. He said that he was looking for stray horses, so naturally I invited him in for something to eat; whereupon he drank several cups of heavily sugared coffee and ate the remains of my breakfast plus numerous molasses cookies thickly spread with strawberry jam. He is quite handsome, and with his crew-cut he closely resembles Perry Como; however, he has the usual bad Indian teeth. His name is Stanley White Man (*Náhpiquon*), and he, too, claims to be related to the Chief.

Stanley neglected to tie his horse, and while we were talking the bay strayed about half-a-mile. We foolishly chased him on foot for about an hour, until finally I asked Stanley if we couldn't borrow a couple of horses somewhere and rope his mount. He said, "Yah, sure," and we drove in my station wagon to a neighboring ranch, high up in the aspens, owned by an unfriendly character whose name, according to Stanley, is "Hommagunna." This is a new word to me, but Stanley says that he doesn't know the English equivalent.

Stanley borrowed a very fine sorrel cutting-horse and caught his bay in short order; he rides magnificently. Stanley asked me to carry a saddle up to the corral and I thought that it was for the horse I was going to ride, but Stanley threw it on the sorrel and took off. This burned me. Horse manners may vary between Texas and Montana, but you never carry another man's saddle, and I had a few words to say to Stanley when he got back.

122 After lunch I drove to town and bought some chow and picked up two letters at General Delivery. Came back and brought a couple of buckets of water from the spring—really a small spring-fed pond down by the road. The spring is extremely low, and I noted cow

the design painted upon the Buffalo Lodges that he and Jim own, 342
and also the origin of the Eagle Lodge. 532



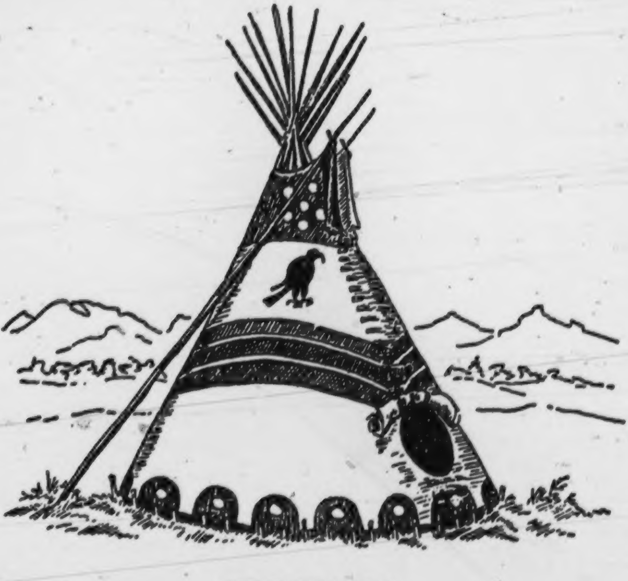
THE TWO BUFFALO LODGES

This happened a long time ago, up in Canada, near a place 342
on the Bull River known as Blackfoot Crossing. Two Blackfoot 532
men, one named Holy Man and the other named Weasel Heart, 539
were seated on a bluff above the river. The two men were partners, and they were making arrows.

In the river below the place where the two partners were sitting was a green hole [a deep place in the river, where the water is unusually clear] and suddenly Holy Man turned to his partner, Weasel Heart, and said, "I think I see a lodge down there in that green hole. I am going to go down and see what kind of lodge it is, and what it is doing there in the river." So Holy Man floated down the river on a log, and when he came to the green hole he dived to the bottom of the river. He stayed

342 under the water for such a long time that Weasel Heart began
532 to think that he might have drowned, but finally he came up
again and said, "I have a painted buffalo lodge down there."
● 539 Weasel Heart said, "I think I see another lodge down there."
So he dived down into the green hole, and when he came up
again he said, "I have a buffalo lodge down there too."

342 One of the buffalo lodges is a black lodge and the other is a
532 yellow lodge. Today, the black buffalo lodge belongs to me,
and the yellow buffalo lodge belongs to your brother, Jim.
[432] When I purchased the black buffalo lodge, many years ago, I
[424] paid for it five race horses, four beeves, many blankets and
other trade goods, and also some money.



THE EAGLE LODGE

237 In the early days, the Blackfoots used eagle feathers in making their warbonnets and in decorating their shields and their
223 lances and many other things. Sometimes they would capture
grown eagles by digging a pit and covering the pit with
branches and placing some meat on top of the branches as

bait; then they would hide in the pit, and when an eagle 223
came down to grab the bait with his claws, they would capture
the eagle by grabbing its feet. At other times they would cap-
ture young eagles right from the nest, and these they would [231]
hold in captivity until they were fully grown and could provide
large tailfeathers for their owners.

Eagles nest high up on the cliffs, and the way the Blackfoots
captured the young eagles was to go to the top of the cliff and
lower somebody down to the nest with a rawhide rope. But it
was necessary to wait until the young eagles had reached a [231]
certain size, otherwise the eagles would die in captivity, so when
a Blackfoot man had discovered an eagle nest he would keep
watch on it until just the right time, and then he would have his
partner lower him down to the nest at a time when the parent
eagles were away hunting food.

One time, many years ago, two brothers had discovered an 539
eagle nest, and the elder brother lowered the younger brother 342
down to the nest to see whether the young eagles were old
enough for capture. This happened a long time ago, and the 532
name of the elder brother is not remembered by the Black-
foots, but the name of the younger brother was Young Bull.
The elder brother was jealous of Young Bull because he thought that he had been playing around with his young wife. This was not true, but the elder brother was so jealous that when Young Bull had reached the eagle nest he pulled up the rope and left him there to die. Young Bull cried and pleaded for his brother to pull him up, but the elder brother would not listen. The brother went back to the Blackfoot camp, which was across the river from the eagle nest, and told the people that Young Bull had been killed by a bear, and pretty soon, from his place up in the nest, Young Bull saw the people breaking camp and moving away.

Soon after that, the parent eagles returned to their nest, and when they found Young Bull there they attacked him and slashed him with their claws. But when the parent eagles discovered that Young Bull was not fighting them but was just sitting quietly with the young eagles held in his lap, crying, they calmed down and did not attempt to do Young Bull any further harm.

So the eagles accepted Young Bull as a friend, and Young Bull lived in the nest with the eagles and helped to care for the young eagles, and he protected the young ones while the parent

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539 eagles were away hunting for food. At first Young Bull lived on
342 the scraps left over from the food which the parent eagles fed
532 to their young; then one day the parent eagles brought Young Bull a buffalo calf, and with a flint knife he butchered the calf and ate the kidney and the liver raw and then from the rest of the calf he made dry meat. From the hide he made a robe with which to keep warm.

Young Bull lived with the eagles all summer, until the young eagles were big enough to fly. Then one day the eagles left Young Bull a young goat for food, and all four of them flew away. The eagles stayed away for two days, and Young Bull thought that they had deserted him, but finally they came back with a turtle for him to eat. Several times the eagles flew away, and each time Young Bull thought that they had deserted him, but always the eagles returned.

Then one day, when the eagles had flown away once again, Young Bull fell asleep with the first fall of night and he had a dream. In his dream, Young Bull was sitting in a lodge, and the father eagle entered the lodge in the form of a man and spoke to Young Bull: "Do not worry, Young Bull. You will be returned safely to your people. Furthermore, you shall have revenge upon your brother, who left you alone to die. Your brother will suffer as you have suffered."

The eagles did not return the next day, and that night Young Bull once again dreamed that he was in a lodge. It was the same lodge that he had dreamed of being in the night before, a lodge with eagles painted on the outside. This time the mother eagle entered the lodge in the form of a woman and spoke to Young Bull: "Young Bull, you have helped me to raise my babies, and for this I am grateful. As soon as my babies are able to carry a heavy load, they will help their father and me to carry you down from the nest where you are now asleep."

On the following day the eagles returned, bringing with them two fawns which they split open with their beaks and gave to Young Bull for food. Then the eagles left again, and this time they stayed away for four nights and did not return until the fifth day. At first Young Bull thought that he had been deserted by his eagle friends, but on the fourth night he had another dream. Once again he dreamed that he was in the eagle lodge, and in his dream the four eagles entered his lodge in the form of a man and a woman and two boys that were nearly grown into men. The eagle persons spoke to Young Bull and told him

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that on the following day they would return to take him home, and that the nest in which he had lived so long would be changed into a lodge with an eagle painted on each side. They told him that when they returned the next day they would bring four stones, and they showed him the ceremony he must perform with the four stones. Then the eagle persons told Young Bull that he must prepare for their return by taking his flint knife and cutting his buffalo calf robe into four pieces and braiding each of the four pieces into a strong rope. They told him exactly how he was to use the four braided ropes, and then they left.

On the following afternoon, the four eagles returned to the nest, each of them carrying a stone. Young Bull had prepared the four braided ropes and had tied the ends of the ropes to his wrists and to his legs just above the knees, and now he tied the other ends of the ropes to the four stones. Then each of the eagles grasped a stone in its claws, and among the four of them they carried Young Bull down from the nest. The load was a heavy one for four eagles to carry, and they were just barely able to make it to the opposite shore of the river. The eagles were very tired, but Young Bull was safe and unharmed.

So Young Bull said good-bye to his eagle friends and started out to search for his brother. Pretty soon he met a Blackfoot man who was out hunting for horses, and the man said, "Yes, your brother is at our camp, not far from here, but he thinks that you are dead. He thinks that you were killed by a bear."

So Young Bull went to the camp and entered his brother's lodge. His brother was surprised to see him, and right away the brother made a lie: "Young Bull," said the brother, "I am glad to see you alive. I could not pull you up from the eagle nest because a bear chased me away. I thought that the bear must have killed you."

So Young Bull made a lie to his brother in return: "Yes, I was hurt by a bear, but I managed to get away alive." Then he showed the scars from the talons of the eagles and said that they were scars from the claws of a bear. He did not mention the eagles at all.

So Young Bull lived in the lodge of his brother all that winter, but never once did he mention the eagles. Then when it was early summer and the young eagles were hatched in the nests, Young Bull's brother had a dream in which the father eagle appeared to him as a person and told him it was time to go and

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539 take the baby eagles away. At the same time, the mother eagle
342 appeared in a dream and told the brother's wife of the wicked
532 thing he had done to his younger brother, Young Bull.

So the three of them, Young Bull and the brother and the brother's wife, went upon the cliff, and Young Bull and the wife lowered the brother down to the eagle nest. Then Young Bull pulled up the rope and said to his brother, "This eagle nest is my lodge, and you can live in it as I did. Live as well as you can, and if you care for the eagle children, perhaps you will live to return to your people the same as I did."

Then Young Bull and the wife returned to the camp, and together they made a lodge to live in, and on each side of the lodge there was an eagle painted in black paint.

122 I would have gotten some other teepee stories, I am sure, had it not been for the unannounced arrival early in the evening of an extroverted, loquacious Indian in his thirties—"Name by Redhorn," Jim explained. Verily doth Redhorn's tongue wag loudly and oft, and among the informations which forthwith did assail mine ears was the boast that Redhorn had been a technical adviser during the filming of Bud Guthrie's book, *The Big Sky*, which was shot here in Montana.

Redhorn "just happened to stop by," but I am sure that he knew I was here. I attempted unsuccessfully to contact the Chief and Jimmy by telephone and every other modern means when they were up at Gleichen, but the Indian grapevine (known locally as the "moccasin telegraph") informed them of my whereabouts on the day following my arrival.

Redhorn, it seems, is both an author, a linguist, and a bibliopole
[124] of sorts, and he "just happened to have with him" a printed pamphlet of his own composition:

122 the Chief would thunder in the correct phrase. Jimmy said, after
533 a didactic interruption by his father, "Goddam! He interfered with
me and now I can't get back where I'm going." The whole thing
was really very relaxed and informal, though, with a lot of laughing
[522] and clowning around. At one point, Jim put a large funnel on his
head in gesture of crowning himself with a dunce-cap for having
goofed up. The only time that a serious note discorded the proceedings
was when Paul started to sing a Cree song. The Chief got
on him right away and said that he could damn well sing Blackfoot
songs or not at all. So they tried to sing some Blackfoot "Crazy Dog"
songs and immediately got all screwed up. "Sound like bunch
drunks," Jimmy said.

122 I played back the songs, but the recorder had distorted the music
something terrible. So I turned the damn thing off, and while the
[126] singers gave out with a few more selections I made a large pot of
coffee. Paul and his wife both looked starved, so I heated up some
bean soup too. At the table, Paul's wife took her soup spoon directly
from her toothless mouth, plunged it into the sugarbowl, and
stirred a heaping tablespoonful of sugar into her cup of coffee. Oh
well, she sings beautifully. And I don't use sugar anyway.

I am afraid that the Chief's cold is no better. He sneezed loudly
at the table, and Phillip said, with a tone of lachrymose poignancy,
[827] "In a old days when you sneezed we used to say your girl friend
is thinking for you. Now-days we say you better get to that drug
store and get you some medicine."

After I had driven all the guests to Paul's house, Jim and Dad and I each drank two hot toddies. It was still reasonably early, and the medicine songs had induced Dad into a story-telling mood, and as we sipped our drinks he told some medicine stories.

YELLOW WOLF VISITS THE SAND HILLS

539 This happened during the big measles [one of the several
764 epidemics of small pox which struck the Blackfoots]. A lot of
[731] Piegans died at this time, and among them was Yellow Wolf.
We cared for Yellow Wolf in the same manner that we cared
[164] for the others that had passed away: we dressed him in his
[165] best clothing and placed a blanket over him and kept him for
two days in his lodge. On the second night, when Yellow Wolf's
relatives and friends had all arrived and were sitting around
the lodge preparing for the funeral, one of the relatives suddenly
said, "The blanket is moving!" Then, as everyone

watched, Yellow Wolf cast off the blanket and sat up. This is 539
the story he told: 764

"When I passed away, my spirit went to the Sand Hills. I 539
found myself sitting on a large hill, looking out upon a land
that was flat and desolate. I knew that my spirit had entered 775
the Sand Hills, and I started down the hill and across the bar- 787
ren plain is search of my parents.

"I had not gone very far when I encountered an elderly gentleman. He asked me where I was going, and when I told him that I was searching for my father and mother, he said, *Yes, you will find them here.*

"So I continued onward, and shortly I met with another old gentleman. He, too, asked me where I was going, and I told him that I was going down to find my father and mother. *Yes,* he said, *they are here. You will find them camped not far from here. They are in a painted lodge.*

"So I found the painted lodge, and entered it, but instead of making me welcome as I had expected, my father just looked at me and then turned his face away. My mother would not even raise her eyes to look at me. I stayed in the lodge just a short while, and since it was apparent that I was not welcome there I decided that I might just as well return to where I had come from.

"So I started back, and soon I encountered again the second of the gentlemen I had met on the way down. He was carrying a log chain and a black handkerchief. He asked me where I was going, and when I told him that I was returning to the other world—the world where my body was—he would not at first believe me. But finally I convinced him that I meant what I said, and then he put the log chain on the ground and covered it with the black handkerchief and asked me to pick them up. So I picked them up, and I found that the log chain had broken apart into separate links. Then the old gentleman placed the links on the ground and covered them with the black handkerchief, and when he picked them up again I saw that all the links had joined together again into a single chain. The old gentleman gave me the log chain and the black handkerchief and told me to take them with me back to where I was going.

"So I continued onward, and before long I met again the first of the old men I had met on the way down. He asked me where I was going, and I told him that my father and mother had not made my spirit welcome in their lodge and so I was

● 539 775 787 taking my spirit back to where my body was. At first the old man would not believe me, but when I told him that I meant what I said, he was convinced. He was carrying with him a hatchet and a red handkerchief, and he said, *I am sorry that I have not any better gifts for you than this hatchet and this handkerchief, but before you leave, I want to show you something.* Then he placed his arm on a log, and with the hatchet he severed the hand from the arm. And then he picked up the hand and placed it back on the wrist and covered it with the red handkerchief, and when he took the handkerchief away again you could see that the hand was joined to the arm again. Then the old gentleman handed me the hatchet and the red handkerchief, and at that moment my spirit entered once more into my body and I found myself here in my own lodge with my relatives and friends standing all around."

539 778 789 The Chief continued:

From that time on, Yellow Wolf had the *Power*. One of his wives was named Pahták [Potato], and by her he had a son who was the father of the Yellow Wolf that is still living on this reservation today. One day this son asked to borrow Yellow Wolf's log chain, and Yellow Wolf told him that it was right there on the ground, covered with that black handkerchief. The son picked up the chain and it fell to pieces in his hands, but when Yellow Wolf picked up the links and covered them with the black handkerchief again, the chain was back together in one piece.

Another time, Chief Coward, who had the power to cut off his finger and then put it back on again, was showing off his power to Yellow Wolf. Yellow Wolf, who was chopping wood at the time, cut off his hand at the wrist and the hand fell three or four feet away from the arm and blood poured out of the arm. "See what you made me do!" Yellow Wolf said. "You startled me so much with your power that you made me go and cut off my own hand." But Yellow Wolf was only teasing Chief Coward, because when he picked up the hand and placed it against his wrist and covered it with his red handkerchief, the hand was joined to the arm again.

156 The Chief concluded the tale by saying that Yellow Wolf, who had lived to a ripe old age and had died only recently, had two daughters that were still living. Brother Jim added that actually

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Yellow Wolf had died about twenty years ago. Jim said that he remembered Yellow Wolf very well. He said that Yellow Wolf, who was for some time an "Indian Police," was noted for being absolutely without fear of anything or anybody, and that Yellow Wolf always wore tied around his head, close above his eyes, a red bandana handkerchief. 156

THE MAN WHO CAME BACK TO LIFE

539 This happened on the other side of the place where Fort Benton was later to be built, but there was no Fort Benton at this time because the White Man had not yet come into the country of the Blackfoots. The Piegans were camped near the river, and during the night some Crows attacked the camp and made off with several horses, but the Piegans trailed the Crows and caught up with them and in the ensuing battle the Piegans killed all the Crows and recaptured all the stolen horses.

During the battle only one Piegan was killed. The man's name was Makúyukan, Wolf Sleeping, and he had only one wife, Chasing Horses. It was late in the morning when the Piegans returned to camp with the body of Wolf Sleeping, and the wife of Wolf Sleeping, Chasing Horses, who had been out all morning picking berries, did not appear to be at all distraught that her husband was dead. She carefully washed her berries and put them away, and not until she had done this did she speak. Then she addressed the men who were caring for her husband's body: "My husband told me that if he were to die I should do certain ceremonies for four days, and that on the fourth day he would return to life." From a buckskin bag she took out two buffalo robes; one was the hide of a buffalo cow and the other was the skin of a buffalo bull with the horns still attached. From the same bag she took out an otter pelt and an eagle-bone whistle. First she painted her husband's face, and then she placed the eagle-bone whistle around his neck and laid the otter skin crossways upon his chest. Then she said to the men, "Four of you must carry Wolf Sleeping into the river until the water is as high as your hearts. Then you must let him go, and if an otter shows his head above the water, we will know that what my husband said was true and that he will return to life in four days." So four men carried Wolf Sleeping into the river and let his body go, and immediately an otter raised his head above the water and whistled, and so the peo-

●539 ple knew that Wolf Sleeping had spoken the truth, and for three days Chasing Horses did the ceremonies that her husband had told her to do.

On the fourth day, Chasing Horses had four drummers sit on the cow robe down by the edge of the water, and she had the men place the bull robe by the water's edge. She filled [372] her husband's pipe with tobacco, and she made sure that a man was standing ready with some *apústam* [a kind of punk made from the soft inner bark of the cottonwood tree, used by the Blackfoots in the ceremonial lighting of pipe tobacco]. Then the drummers began to play, and Chasing Horses began to blow on the whistle she had, and soon an otter raised his head above the water and whistled again, and now Chasing Horses took her husband's pipe and walked backward slowly from the edge of the water, swinging the pipe slowly from side to side and singing her medicine song. The words of the song were, "*Nit-tsi-sanni-nah-tu-yay-wah* [My paint is holy, my paint is strong medicine]."

All the people had gathered near the riverbank to see what would happen, and now they saw waves rising in the river. Then a heavy mist, almost like smoke, rose from the water, and through the mist Wolf Sleeping came walking out onto the riverbank, staggering as though he were very weary. Then he seated himself upon the bull robe that had been prepared for him, and Chasing Horses gave him his pipe, and a man lighted the pipe with *apústam*. Wolf Sleeping smoked his pipe, and everybody knew then that he was alive again.

MORNING EAGLE'S MEDICINE

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On the way back from a raid against the Crows, the son of Flat Tail became very ill. Flat Tail asked Morning Eagle to doctor the boy, but Morning Eagle refused, saying that he was not a medicine man. But Flat Tail insisted. "You have the *Power*," he said to Morning Eagle. "I know that you do."

Finally Morning Eagle agreed to doctor the boy. "Place four stones in the fire," he said, "and when they get red-hot, call me and I will tell you what else to do." So when the stones became red-hot, Flat Tail called Morning Eagle, and Morning Eagle said to place two poles parallel inside the lodge and to have four men sit on each side and sing hand game songs.

When everything was prepared, Morning Eagle seated him-

539 755 self in the lodge and picked up the red-hot stones and began to use them for guess bones in the hand game. By the time he had picked up the second stone, the boy opened his eyes, and by the time he had picked up the fourth stone, the boy was cured.

Flat Tail had stolen two horses from the Crows, and one of them he gave to Morning Eagle for having cured his son.

538 The story of Calf Robe and the Medicine Coyote is especially interesting because it was told to the Chief by his father, Onistáipokah, who was a member of the war party involved in the story. The most intriguing aspect of the tale is found in the fact that during the first part of the action, while Onistáipokah was actually present, we have a recitation of perfectly logical and verifiable historical occurrence, whereas during the latter portion of the story, during which Onistáipokah was not actually attendant upon the action, we find to enter an aspect of mystical experience which is, to say the least, remarkable.

CALF ROBE AND THE MEDICINE COYOTE

539 721 A large party of Piegans was organized to make a raid against the Crows. The first section of the war party consisted of seven men under the leadership of Ómaksapope [Big Plume]. Big Plume took his wife along with him. [Not an unusual occurrence, especially if the wife were childless.]

Ten days later, a much larger party under Áchkutaumachkan [Double Runner] and his father, Nínnaipeeksee [Chief Prairie Chicken], set out to overtake Big Plume. But they did not know that Big Plume had taken his wife with him and when they came upon a camp at which a woman was scraping a hide, they were not sure whether it was the camp of some enemies. All day long they watched the camp, but they could not recognize anybody. [Contrary to what some writers of fiction would have us believe, it was not always possible—even for other Indians—to know from a distance exactly what tribe an encampment or a group of riders belonged to. There was so much [177] cultural borrowing among the various Plains Tribes, so much copying of enemy hair-do's and wearing of captured enemy clothing, using of captured weapons, horse gear, etc., that inadvertent skirmishes between groups from the same tribe were not uncommon.] At night some of the men of Double

539 721 Runner's party crept close to the camp in an attempt to identify the people by their language, but they could hear nothing, so at dawn they attacked the camp.

One of the Piegans camped with Big Plume's party was named Onistáiyey [Calf Robe]. Calf Robe and Machkúyeemachsin [West Wolf] and my father were all the same age, and they were all good friends. But during the attack, while Calf Robe was jumping over a log to take cover, West Wolf, his own partner, shot him through the ribs. West Wolf shouted, [553] "My name is Woman's Moccasin" [it was common practice for a Plains Indian to take a new name on the occasion of scoring a coup against the enemy], but when the mistake had been discovered, West Wolf denied having fired the shot that wounded his friend.

When the two groups of Piegans recognized one another they stopped fighting, and they all did what they could for the wounded Calf Robe. They could not take him with them on the war party, so they doctored him and prepared a shelter for him and left him there to get better. Before they left, they [415] prepared a quantity of dry meat for him and gave him four or five buffalo paunches filled with water; they also left him several stalks of wild rhubarb, which he used as drinking straws. Finally they cut plenty of firewood for him and also left him a large amount of *iníistan* [buffalo chips]. Buffalo chips burn [372] slowly and leave little ash, and he used these to keep his fire [237] going all night so that the wild animals would not enter his shelter. They also left him a dry stick with a crook in the end, and this he used in pulling the firewood inside the tent. [The word for the dry stick with a crook in it is *ahpahtohkahnikseh*, and Jim and I both had to wrestle with the translation.]

539 After a few days, when Calf Robe felt well enough to sit up, he heard a sound outside his shelter, and pulling aside the dark door he saw a coyote sitting there looking at him. So he talked [825] to the coyote as though it were a person. [The Blackfoots believed that a coyote had the power to understand human speech.] He asked the coyote to please help him, so the coyote entered the shelter and licked Calf Robe's wounds and stayed with him and doctored him every day.

Finally, when Calf Robe had recovered sufficiently so that he could get about for short periods by leaning on a cane, he heard something coming toward his shelter. The coyote heard the sound too, and the coyote ran away in fear, so Calf Robe decided that an enemy must be approaching. "It is better that I should go out and meet my enemy and die like a warrior," Calf Robe thought, but when he threw aside the door of his shelter, the entranceway was blocked by a large bear. So Calf Robe spoke to the bear: "Pity me, Bear, for I am wounded and I need your help in doctoring me." But the bear did not answer. The bear grabbed Calf Robe and threw him down inside the shelter. Four times he grabbed him and threw him down, once in each direction, and the fourth time Calf Robe fainted from pain.

When Calf Robe regained consciousness, the bear was sitting beside him in the shelter, so Calf Robe reached out his hand and began to pet the bear and to plead for his help. "Pity me, Bear," he said, "for I am sick and poor and I need help." The bear did not answer, but Calf Robe could hear the coyote outside the shelter whining like a dog, so Calf Robe said to the bear, "Bear, allow your brother, the Coyote, to come into the shelter. He is my friend and he has been doctoring me." Once again the bear did not speak, but Calf Robe said to the coyote, "Enter the shelter. Your brother, the bear, will do you no harm." So the coyote came into the shelter and continued to doctor Calf Robe.

Soon afterward, Calf Robe felt that he was well enough to attempt to reach home. Sending the coyote ahead to scout for enemies, Calf Robe took his cane and started to walk as best he could. The bear walked in front of him, and the bear kept lying down in the path in front of him, and finally it occurred to Calf Robe that the bear wanted to carry him. So Calf Robe mounted the bear and rode until he could no longer stand the pain, and then the bear stopped and the coyote doctored Calf Robe's wounds and they continued onward. Three times the coyote doctored Calf Robe's wounds, and after that Calf Robe did not feel any more pain.

All this time the coyote was scouting ahead for enemies, and now the coyote came back and ran about very excitedly, so Calf Robe knew that there must be danger ahead. From a high ridge Calf Robe saw some riders coming, so he took the bear and the coyote down into a patch of thick brush where they all lay quietly. The riders were from an enemy war party, and when they passed close to the patch of brush the coyote became frightened and wanted to run. But Calf Robe made the coyote

539 stay put, and so the riders passed and the three friends were saved.

The patch of brush in which Calf Robe and the bear and the coyote were hiding was not far from Akáhpyoyist [Many Houses: Fort Benton]. There was a Piegan camp nearby, and Calf Robe made it safely to the camp. That night, the people in the camp could hear the coyote and the bear howling, but Calf Robe told them not to harm the animals but to take them food because they had saved his life. So the people of the camp took food to the bear and the coyote.

The bear and the coyote stayed in the patch of brush for quite some time. Then finally one day the bear left, and pretty soon after that the coyote left too.

The young people of the tribe do not know this story, but the old-timers know it. Old Chewing Black Bones knows this story, and if you ask him he will tell you that it is a true story.

538 122 I had become so engrossed in the linguistic aspect of these stories that it was not until the story-telling was completed and we were all enjoying a hot drink that I paused to give full thought to the philosophical side of the narratives. "Do you really believe everything in these stories?" I asked Jim, and Jim really caught me with [829] my cassock down by suggesting, with polite obliqueness, the phenomenal character of a prominent Christian dogma. "Well," he said, "I telling: my wife comes 'round tells me she's knock-up by a god, there's going be a big trouble in my house, I think."

883 224 later you are going to get into the middle of the herd and be killed for sure."

Later on, Woman's Moccasin stopped the calf by hitting it in the head with a stone, and we were so grateful for being saved that we kissed him. We begged him not to tell on us, but he did. He told the whole camp, and the people sure did laugh at Night Shoot and me.

This experience cured Night Shoot and me of roping buffalo calves, but a couple of years later we got our first real buffalo. We got hold of an old flintlock rifle and joined a buffalo chase. We didn't get any buffalo on the chase, but we managed to sneak up on some that were on a pine hill. We killed three of them.

726 Next he told a story which convinced me once and for all that Indian warfare, even as any other kind of warfare, was not only a tragic waste of human life but was filled with treachery, double-dealing, and the antics of glory boys who were anything but the Noble Warrior.

TRAITOR'S CAVE

● 539 726 One time, when the Piegans and the Snake Persons [Shoshoni Indians] were at war, a member of a Piegan war party got left behind. Toward evening it began to rain, and the Piegan sought shelter in a cave. It was very dark in the cave, and although the Piegan could not see, he had a feeling that someone else was in the cave with him. Then the Piegan felt a human hand take his [201] hand and press the palms together [a sign of friendship], so the Piegan accepted the sign and then asked in sign language who the other person was. The other person took the Piegan's [201] hand and made a wiggly line along the palm with his finger [the sign of the Snake Indians, or Shoshonis]; then the Piegan took the Snake Person's hand and made the hand into a fist and moved the fist in a circle next to his cheek [the sign of the Piegan, signifying that they used paint on their cheeks]. The two men were enemies, but they had made a sign of peace and so they spent the night in the cave together as friends.

Early the next morning, the Shoshoni signed to the Piegan that he wished to challenge him to a hand game. The Shoshoni said that he would bet his gun and his scalp against the gun and the scalp of the Piegan. The Piegan agreed, and the two men played the hand game until at last the Piegan won; whereupon the Shoshoni handed the Piegan his gun and then laid face downward on the ground and allowed the Piegan to scalp him. The Piegan scalped only one braid of the Shoshoni, cutting a small circle of skin from the scalp where the braid joined the head, but the Shoshoni cried with pain and the Piegan sang a victory song. The words of the song were, "Now the Snake Person is crying." 539 726

Then the Piegan bound up the wound of the Shoshoni, and when they parted, they parted friends. The Piegan made the sign for parting [both fists held together and then pulled apart], and then he made the sign for brothers [two fingertips held to the mouth, suggesting that they had been nursed by the same mother]. Then the Piegan told the Shoshoni that he would reward him for the gun and the scalp, and the two men made plans to meet secretly at a certain place. [201]

When the Piegan got back home and told how he had taken the gun and scalp of a live enemy, nobody would believe him. The Shoshoni told his story, too, but nobody would believe him either. Later on, it was discovered that the story was true.

Neither of the men told about their plans for a secret meeting, however, and when finally they did meet, the Shoshoni told the Piegan that he had come for the reward he had been promised. So the Piegan said, "I will pay you back with a gun and a scalp. I will take out a war party of two men, and I will tell you where you can ambush us. I will pretend to shoot at you, I will not hit you. But you must kill only one man of my party, and take only one gun."

So the Piegan took out a war party of two men, and the Shoshoni ambushed them and killed one man and scalped him and knocked the other man unconscious and stole his gun. Some time afterward, the Shoshoni did the same favor for the Piegan: he led a war party out and allowed the Piegan to kill one man and capture one gun. The two men planned a third meeting, but by this time people were starting to get suspicious and the two traitors decided to quit before they got caught.

The story-telling was progressing nicely when suddenly Jim became ill and staggered outside and threw up violently. I had mentioned that I wasn't feeling very well today, and at first I thought that Jimmy's, "Me, I don't feel so good too," was just one more of his empathic responses. But he was really sick, and as he came 122

culture should have been retained by the isolated Blackfoots in a 121
form more pure than that found among those Algonkins who re- 825
mained in the East and were thus subjected to the cultural influ- 776
ence of other Indian groups and of course to that of the various 171
European groups which colonized in that area. I am especially in-
trigued by the fact that even today some of the older Blackfoots, [782]
when crossing a body of water, will offer gifts to the spirits upon whose domain they are trespassing. Usually the offering to the Underwater Spirits is in the form of tobacco—a sack of Bull Durham or a cigarette—but this gesture certainly evokes thoughts of the ancient mariners (not only the Norsemen but the Ancient Greeks) pouring libations upon the waters in petition for a safe voyage.
Even today, the Underwater Spirits are very real to those Blackfoots 825
who cling to the old beliefs, and although some of the younger 776
Blackfoots do not hesitate to trap the Beaver Persons and the Otter 224
Persons, the old-timers still prefer to purchase their ceremonial 439
water-animal skins from the barbaric Crees.

There is certainly a great deal of factual information with which 121
to link Blackfoot culture to that of the ancient Norsemen (e.g., the Blackfoot sweat lodge is identical in appearance and function to the rustic Scandinavian sauna bath, and the Blackfoots switch themselves with a buffalo tail exactly as the Scandinavians smack themselves with birch branches), but our best clues as to the origin of
the Blackfoots exist probably in Blackfoot legend. Tonight, after we 538
had discussed the Underwater Persons, the Chief told me a richly interesting history of an event which had taken place "a long time ago" (when the Chief says a long time ago he means a *really* long time ago) when all the Blackfoots lived "far to the north." This legend may imply, among other things, the first breaking away of the Piegans from the main body of Blackfoots. The hero of the story is a man called Round Scabby Robe, who received his power from the Underwater Persons, the Beaver Persons. The word "Piegan"—which most writers transcribe from the Blackfoot as "Pekuni" or "Pecunnie" but which is correctly pronounced either [pikắni] or [píkắni] according to linguistic environment—means Scabby Robe.

WHY THE PIEGANS KILL THE SNAKE PERSONS

A long, long time ago, when all the Blackfoots lived far up in 539
the North, they did not kill the Snake Persons [the Shoshoni 648
Indians] or make war on them. Each year when the waters became warm [probably in July or early August], the chiefs

539 of the Blackfoots and the chiefs of the Snake Persons would
648 meet at the Big River. [The Chief used the term, *Ó-mach-k'tai:*
[103) Big River, and since this is the Blackfoot name for the Missouri
River, I believe that the reference was to the Missouri and not
to the body of water located west of the Rockies which is today
known as Big River.] When they met in the water of the
Ó-mach-k'tai, the chiefs of the two nations would count coup by
[555] touching each other lightly with their lances. Each time they
touched one another they would shout their coups back to their
own camps, and that night each camp would have a victory
celebration as though there had been a real battle instead of
just a friendly ceremony. The next day, the two nations would
exchange gifts, and then each would go its separate way,
singing.

539 It was customary in those days that when the Blackfoots had
(291) a dance each girl should dress in the manner of her husband
or sweetheart; in this way, everybody could tell whose woman
she was. The men displayed their war honors by decorating
[554] their belongings with the white winter skin of the weasel [the
(825) Blackfoots believed the weasel to be the most courageous of
all wild animals], and by wearing in their hair the feathers of
[301] the hawk and of the eagle. But since it was not proper for a
woman to wear feathers, the Blackfoot ladies attended the
dances with their hair decorated instead with braids of *ah-pu-tú-yis* [white grass].

There was at this time among the Blackfoots a young man known as Áh-pi-koh-koh-mi-nim-mah: Round Scabby Robe. Round Scabby Robe was pretty much the camp buffoon; he was not a good hunter, he had no war honors, and his only robe was a scabby old hide which he had cut into the shape of a circle. Round Scabby Robe was too poor to take a wife, but he was secretly in love with the youngest wife—the "far-away" wife—of the head chief, and she in turn was in love with Round Scabby Robe.

595 [Although a Blackfoot man—especially if he were a chief—
might have several wives, his various spouses were not con-
539 sidered to share positions of equal privilege in his lodge. A
definite hierarchy of both social prestige and household authority existed among the good ladies, top dog being the "sits-by-him," wife (so called because she was the one who sat nearest her husband at social and religious functions). Next in line was the "takes-care-of-him" wife, and so on down the ladder until

we reach the poor gal who was required to perform the meanest 595
labors of teepeekeeping and who was obliged to sleep next to 539
the door and who for obvious reasons was known as the "far-away" wife. The far-away wife almost invariably was the baby sister of one (or more) of the other wives. Frequently she was a mere child and a wife in name only—more of a ward, really—and she was available for marriage to any young chap who could cough up the right price. If our friend Round Scabby Robe had had the hots for one of the head chief's top echelon wives, he would have been in hot water; however, as we shall see, his romance with the young far-away wife had a happy ending.]

No one in the camp was aware of the love between Round 539
Scabby Robe and the chief's far-away wife until one night at a dance the girl appeared dressed in the manner of her lover. All the people began to gossip then, and when Round Scabby Robe saw his sweetheart dressed in a scabby old robe, with no braids of *ah-pu-tú-yis* in her hair, he felt so ashamed that he asked his partner to go with him down to Bull River, where the beaver lodges are. Then he told his partner good-bye and said that he was going to pass the winter in the lodges of the Beaver Persons.

When Round Scabby Robe entered the lodge of the Chief 539
Beaver, the Chief Beaver, who is Chief of all the Underwater 825
Persons, asked him why he had come there. He said that he had come to spend the seven moons of winter with the Beaver Persons, so the Chief Beaver made him welcome.

The Chief of the Beaver Persons gave Round Scabby Robe a shell formed like a plate. The shell contained seven berries, and the Chief Beaver said to eat the berries. So Round Scabby Robe ate the seven berries, and immediately there appeared upon the shell seven more berries. Each time the seven berries were consumed, seven more appeared.

Then the Chief Beaver gave Round Scabby Robe a drink of water in a large shell shaped like a drinking horn, but each time that Round Scabby Robe drained the shell of water it was immediately filled once again to the brim.

Then the Chief Beaver said, "You cannot eat all the berries because they represent the savis berries which grow all along the banks of the river, and there is no end of the savis berries. And you cannot drink all the water because it represents the water in this river, and the water flows unceasingly."

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So Round Scabby Robe passed the seven moons of winter in the lodge of the Beaver Persons. He became good friends with everyone, but he grew especially fond of a small white beaver which was the youngest son of the Chief Beaver and which soon became his constant companion.

When springtime came and Round Scabby Robe was preparing to leave the Beaver Lodge, the small white beaver called him aside and whispered into his ear: "Do you see those medicine bundles over there? And do you see that small stick amongst them? Well, when you leave our lodge you must take that small stick with you. That small stick represents myself, and I have gotten used to you as a friend and so you must take me with you when you go. My father will offer you your choice of any of the medicine bundles and all the power that goes with it, but you must accept nothing but the small stick which represents myself and my power."

Sure enough, as Round Scabby Robe was preparing to leave, the Chief Beaver offered him his choice of any of the medicine bundles, and when Round Scabby Robe said that he wanted only the small stick, the Beaver Chief attempted to dissuade him from his choice. He said, "You cannot make use of that stick. I will give you other gifts instead." But Round Scabby Robe insisted that he desired only the small stick.

The Chief Beaver made a ceremony then, and sang three songs, and then he offered Round Scabby Robe a bundle which contained the pelt of an otter (*óm-moon-i-sey*). Round Scabby Robe refused the bundle, saying that he wished only the small stick. Three more times the Chief Beaver performed ceremonies and sang songs, and in turn he offered Round Scabby Robe bundles which contained the pelt of a beaver (*ksisk-stah-ki*), the skin of a loon (*máht-sey-i-sèy-pi-eh*), and the skin of a turtle (*spoo-pi*), but each time the bundle was refused. Round Scabby Robe spoke to the Chief Beaver: "I am honored that you offer me these medicine bundles and the great powers that they possess. But I am a simple man and I cannot accept such fine gifts. I can accept only the small stick."

The Chief Beaver said, "You have spoken well. And you have chosen well, for the small stick which you have chosen possesses the most powerful medicine of all. You shall have the stick, but first I shall teach you two songs which you must sing in order to evoke the power of the stick." (533)

The words of the first song were:

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> In the spring of the year we come out
> from our lodges, and if we see enemies,
> we dive back down beneath the water.

The words of the second song were:

> In the spring of the year we come out
> from our lodges, and if we see enemies,
> we do our best to save our lives.

Then the Chief Beaver said, "When you meet your enemies you must first sing these songs, and then you must chant four times, *yuh! yuh! yuh! yuh!*"

So the Chief Beaver gave Round Scabby Robe the small stick, but first he wrapped the stick in cattail leaves and admonished Round Scabby Robe never to place the stick upon the ground but always to place it on a buffalo chip. He said, "If ever the stick touches water or swampy ground it will immediately turn into a young beaver, so never allow the stick to become damp unless you wish to evoke the full power of the Beaver Medicine which the stick represents."

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Round Scabby Robe accepted the stick then, and as he was about to leave the lodge the small white beaver came and whispered once again into his ear. He said, "Soon you will have occasion to use the power of the stick. When next the Blackfoots and the Snake Persons meet at the water of *Ó-mach-K'tai*, Big Top, Chief of the Snake Persons, while pretending to touch the Blackfoot Chief with his lance, will treacherously attempt to kill him instead. You must save your chief by meeting Big Top in the water and fighting him. Sing your medicine songs, and tie the small stick across your chest, and then Big Top will not be able to harm you because my power is too strong for him. Big Top will be wearing his hair in two braids, and at the front of his head he will have a large topknot decorated on the one side with white shells and on the other with black shells. After you have killed him, you should take his scalp. If you do these things, you will become a great warrior and a chief."

So Round Scabby Robe returned to his people, and he told his plans to his partner. He said, "Partner, Big Top is going to try to kill our chief, but I am going to save our chief's life by meeting Big Top in the water and fighting him. After I have killed him I will take his scalp, and since you are my partner I will share the scalp with you. Some of our other warriors will

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attempt to take the scalp from me, but I will fool them by employing the same trick which the Beaver Persons employ in fooling their enemies. Our people will be waiting down the river from the crossing where I will kill Big Top, and I will dive under the water headed downstream. But underwater I will turn and swim upstream instead, so you must wait for me upstream."

And that is the way it happened. Big Top charged the Blackfoot Chief, but Round Scabby Robe made his ceremony and rushed into the water to fight with Big Top. Big Top threw his lance, but it glanced harmlessly off the small stick that Round Scabby Robe was wearing across his chest, and then Round Scabby Robe killed Big Top with a flint knife and scalped him and divided the scalp with his partner.

That night the Blackfoots had a victory dance, and as Round Scabby Robe's sweetheart danced she carried the scalp of Big Top. She was very proud.

After the dance, Round Scabby Robe gave the scalp to the head chief and said, "I want your far-away wife to become my sits-by-him wife."

The head chief said, "You are a great warrior and someday you will be a great chief. I am proud to have you for a relative."

From that time on, the Blackfoots and the Snake Persons were enemies, and since that time they kill one another and take one another's scalps.

538 Since the English translation of the Blackfoot word for "Piegan" means "Scabby Robe," I assume that in Blackfoot legendry Round Scabby Robe is given credit for having established the Piegan Tribe of the Blackfoot Nation. No further mention was made by the Chief of the partner with whom Round Scabby Robe shared the scalp of Big Top, but it is possible that in Blackfoot legend he was first chief of the Bloods (who refer to themselves as the Many Chiefs, not the Bloods), the third major division of the Blackfoot Nation. If so, this portion of the narrative has been lost in the telling.

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I was in a veritable rapture of fascination over receiving so much priceless material from the Chief, and the Chief was obviously enjoying telling the stories, so I asked him if he would tell me some of his own warpath experiences. He appeared willing enough, and at last I learned the story of his first war parties.

I once was with a good-sized war party led by Many Medicine Lodge. As we approached Round Brush, we saw some riders duck into the heavy timber of a creek bottom in order to hide from us. We, too, were mounted, and we rode slowly along pretending that we had not seen anything. Then when we neared the point at which the riders had entered the creek bottom, we broke into two groups and pretended to be having a sham battle. When one group had worked its way across the creek, we charged into the timber from both sides and killed every single one of the men hidden there. The only Piegan killed in this battle was a fellow who got hung up in his stirrup and was dragged to death by his own horse. 726

I do not know for certain which tribe these enemy riders were from, but I think that they were Crees. The only feathers worn by any of them were owl feathers—even their arrows were fletched with owl feathers—so thereafter we always referred to them as the Owl Persons. I never did see any more of them, and today you don't even hear them mentioned. So I guess we must have wiped out the whole lot of them.

Mystery was definitely abroach of the evening, and the Chief's next story was,

THE STORY OF MAGIC SHOOT

This story is about a boy from the North Blackfoots, a boy who became known as Àh-péck-skoòn-nâki [Magic Shoot]. When Magic Shoot was getting big enough to start going on war parties, his father offered to give him a gun, but the boy refused the gun with the comment that it was not the one he was looking for. For a long time Magic Shoot went on war parties without a rifle, and although he captured several guns from the enemy, he always gave them away because they were not the gun he was looking for. 539 726 411

Then one summer the North Blackfoots had a Sun Dance at which some of the young men were playing the wheel game. One of the fellows was losing steadily, and when he sent his partner back to his lodge to bring him some more things with which to wager, he told him he might as well bring along his old flintlock rifle so that he could wager that too.

As soon as Magic Shoot saw the old rifle, he said, "That is the gun I have been looking for. I will give you my finest buffalo

539 726 411 horse in trade for that gun." The gun wasn't worth looking at, so its owner agreed to the trade.

Some of Magic Shoot's friends called him aside then and said, "That buffalo horse is the finest in our band--you were always the first one to kill your share of buffalo. Why did you trade that fine horse for that no-good old gun?"

Magic Shoot answered: "I traded for this gun because it is the gun for which I have been searching for such a long time. [787] This gun was showed to me in a dream. An old White man named Big Pemmican showed me the gun. He told me that I should search until I found the gun, and that when I did find it he would come to me in another dream and show me the ceremony of using the gun. Then he said that when I had learned the ceremony I would become a great warrior and a chief."

Shortly after Magic Shoot had obtained the gun, he went on a war path. He took the gun with him, but he did not take any bullets. But since the war party did not meet any enemy, he did not have occasion to use the gun anyway.

Then one day Magic Shoot and his partner went on a war party all by themselves. When they were out in the open they were attacked by a large number of Crows, and Magic Shoot's partner began to sing his medicine songs in preparation for dying. But Magic Shoot said, "Don't worry, Partner, and don't think about dying. I will kill every Crow that charges us."

"How can you do it?" his partner said. "You don't even have any bullets for your gun!"

"Don't worry!" Magic Shoot said. "I'll do it all right!"

Just then a Crow warrior charged the two Blackfoots. When the warrior got pretty close, Magic Shoot struck the butt of his rifle on the ground and yelled, "Haugh!" Then he raised the rifle and fired and knocked the Crow warrior from his horse. He did the same thing again and again, and after a while the Crows did not charge any more.

After that, Magic Shoot did the same thing on every war path. He never carried bullets with him--one time his father offered to give him some bullets, but he refused them--but he always killed more of the enemy than any of the other fellows did.

Finally Magic Shoot grew old, but before he passed away he gave the gun to his brother and told him how to pray for the power to use it. Then the brother was able to shoot the gun without bullets, just as Magic Shoot had done.

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"Magic Shoot" is my favorite of all the traditional stories or legends that the Chief has thus far told me because I think I can account for its origin. Many Indian legends are of course based upon actual happenings, and my primary clues with regard to "Magic Shoot" are located in the facts that the magic rifle in the story was a muzzle-loader—a flintlock—and that the rifle was presented to Magic Shoot (via a dream) by a White man. The rest, my dear Watson, is elementary, as shall be revealed in the statement of fact which follows:

The process for loading a flintlock was (1) to prime the frizzen pan (to place some powder in a small pan, located just in advance of the hammer (the "cock"), so that the spark produced when the hammer—at that time really a sort of vice-like holder for a piece of flint—struck steel (the "battery") would be conducted by way of a small opening into the firing chamber of the weapon; (2) to pour a charge of powder down the muzzle of the gun; (3) to wrap a bullet in a patch of linen, place it in the muzzle of the rifle or musket, and seat it upon the powder charge by ramming it down the barrel with a rod carried for that specific purpose. The weapon might now be cocked, aimed and (sometimes) fired.

Obviously the process of loading and firing a flintlock weapon was so laborious and slow that a man who had discharged his piece against Indian attack was in real danger of being overwhelmed before he could once again complete the complicated routine of powder and ball and patch and ramrod. An Indian archer could flight perhaps a dozen arrows for every well-aimed bullet the White Man could send his way, and many a White bit the dust swinging an empty rifle. However, the White frontiersman in Indian country soon learned that if he was to survive he must take advantage of all possible shortcuts in reloading, so he devised a rather clever and highly effective method which, lest the Indian should beat him at his own game, he attempted to keep secret.

The barrel and frizzen pan had to be charged with powder—there was no way of getting around that—but this operation could be carried out in a very few seconds. The real bottleneck was in the lengthy procedure of patching a bullet and ramming it down on top of the powder charge, so this procedure was eliminated. Since the bullet was designed to be patched in linen, it was of necessity smaller in diameter than the gun bore into which it was to be placed. Without the linen patch the bullet would run freely down the barrel, and although the lack of a patch meant a loss of both velocity and accuracy, the result was still adequate for close engagement. The

539 411 usual procedure was for the rifleman to pop a few bullets into his mouth, moisten them with saliva, and spit one down the barrel after he had inserted the powder; the employment of this method multiplied the rate of fire enormously, and many an Indian who charged confidently upon a White man's empty gun died with a look of astonishment.

In using a "spit bullet," however, the rifleman was well advised to bear in mind that the missing linen patch served not only to seat the bullet snugly upon the powder but to cleanse the barrel of residue from the previous shot. A fouled barrel could mean that the bullet would not seat deep enough, and since a bullet midway of the barrel instead of on the powder charge where it belonged could mean an exploding gun, a good precaution was to rap the gun butt sharply on the ground in order to insure a proper seat for the spit bullet. This, of course, is why Magic Shoot, who had learned the White Man's secret but was keeping it from his pals, always struck the butt of his gun on the ground before firing. I suspect that what has come down to us as a shout of, "Haugh!" was originally the sound of Magic Shoot spitting a bullet down the gun barrel. Undoubtedly Magic Shoot's prowess with his rifle, along with the mystical aspect of the story, has been embroidered in the repetition of many tellings.

538 The adventures of Magic Shoot, which pretend to no living witnesses, can with at least some degree of confidence be set down as conventionalized embellishments upon an actual happening, but the Chief's next story, a story about the famous Piegan White Quiver, and his equally famous fog bundle, presents in both literal and figurative terms a somewhat mistier issue.

One of the more frangible hinges of the cultured intellect is a propensity to intrude into areas of human experience which are impervious to rationalistic mapping. Such headlong assaults upon the integument of mystical occurrence are a good bet to cockle the most tranquilly sophisticated brow, and the attempt to explain away the ability of White Quiver to command certain forces of nature—specifically, his power to whip up an instant fog—has scored my own intellectual visage with Neanderthal furrows of perplexity.

If White Quiver were, like Magic Shoot, a mythical or mythico-historical character from some cobwebby corner of Blackfoot legend, I could undoubtedly categorize his achievements on the basis of some cozily self-satisfying intellection. But such is not the case. White Quiver was a real person. He was, in fact, a contemporary of the Chief. And since the historicity of his fabulous accomplish-

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THE ORIGIN OF THE BEAVER BUNDLE

A long time ago there was a Blackfoot trapper and hunter who traveled about killing bear and buffalo and other large animals, and capturing eagles and trapping the small animals for their fur. One time he camped on the north side of Lower Saint Mary Lake, above the place where the bridge is built today. Years ago you could see the circle of rocks where the trapper pitched his lodge, but now the rocks have disappeared. 539 778

One evening the trapper returned from checking his trapline to discover that his baby son was crying and that his wife was not in the lodge. He searched for his wife but could not find her. He could not even find her trail, so finally he decided that a bear must have killed her and carried her off.

That night, as the trapper sat in his lodge trying to comfort his baby son, a spirit person in the form of a man entered the lodge and spoke to him. The spirit person said, "I am here because I pity your poor child. Do not worry about your wife. She is in the lake, in the lodge of the Underwater Persons, and she is safe. I shall return to visit you again." Then the spirit person left.

On the following night the spirit man returned to the lodge and spoke to the trapper once again: "I have come to tell you what to do to get your wife back. In the lake is a small white beaver, the son of the Chief of the Beaver Persons. If you succeed in capturing the white beaver, your wife will be returned to you. I shall return again to tell you how to go about catching the beaver."

The next night the spirit man came into the trapper's lodge

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and said, "Here is what you must do in order to catch the small white beaver. First, take the manure of the elk, the deer, and the buffalo and mash the manure up fine and rub it all over your body to disguise the human scent. Then dig a pit near the water and cover the pit with brush. Hide in the pit, and when the small white beaver comes out of the water, catch him with your hands. But do not injure the beaver. After you have caught the beaver, I shall return to tell you what to do next."

So the trapper did as he was advised. He killed his scent with manure and hid in a pit near the water, but the white beaver did not come. Once a light-colored beaver came near, but it was a large beaver and not pure white, so the trapper decided that it was not the right one. Finally one day the geese swimming on the lake became startled and took flight, and the trapper could see that the geese had been startled by the wake of a small white beaver that was swimming toward shore. The trapper waited until the white beaver had come out of the water near the blind, and then he captured the beaver and carried it home to his lodge.

That night the spirit man came to the trapper's lodge for the fourth time. He said, "You have done well to capture the son of the Beaver Chief. If you want to get your wife back, you must hang onto the white beaver at all cost. The Beaver Chief will send word that if you release his son, your wife will be returned to you. But do not let the beaver go. Sooner or later the Underwater Persons will come out of the water to bargain for the release of the white beaver, but do not let the beaver go. And do not leave your lodge. Instead, when you hear the Underwater Persons coming out of the water, clear a place in your lodge for them to sit, and do not release the small white beaver until the Underwater Persons have returned your wife and have given you other gifts besides." The spirit man told the trapper what gifts he should ask for.

That night the trapper heard someone come out of the lake. It was one of the Underwater Persons—one of the water animals—who had taken on a human form. The water animal spirit entered the lodge and found the trapper seated with both the baby and the small white beaver on his lap. The spirit said, "I bring a message from our chief. He says that if you will release the little beaver, his son, then he will return your wife to you."

The trapper said, "No, I don't think so. Tell your chief that my baby is very lonely for his mother, and so I will keep the small white beaver so my baby will have a playmate until his mother has returned."

The water spirit person left then, and pretty soon the trapper heard a lot of people coming out of the water singing a medicine song. These were not real people that he heard; they were the water people, who had all assumed human form. There was the Chief Beaver, chief of all the water animals; there was the loon, which is chief of all the water birds; there was every animal and bird from the lake, and when they reached the shore they were joined by some of the animals which live on the land. The elk and the buffalo and the coyote and the fox and the badger and several other land animals all took on human form and joined in the procession. Likewise did some of the land birds join in. The song they were singing was,

This is our holy walk
We are starting our holy ceremony.

When the trapper heard the spirit persons singing their holy song, he cleared a place in his lodge for them, and after the spirits had marched four times around the lodge they entered and sat down. Leading the procession was the Chief Beaver, and with him was the trapper's wife. The wife was carrying a bundle.

When he had seated himself, the Chief Beaver said to the trapper, "We have returned your wife to you unharmed; now return my son to me."

The trapper said, "No, it will not be so easy for you. You have caused many tears in this lodge by taking my baby's mother away. You owe me something for that. My wife will sit on my right hand, holding both of our sons, and you will sit upon my left hand and tell me what presents you will pay me for the return to his people of the small white beaver."

So the Chief Beaver sat at the left of the trapper and sang seven songs. The songs that he sang were:

I have the tailfeathers of an eagle.
I have the pelt of a black coyote.
I have the pelt of a red fox.
I have the pelt of a fisher.
I have the hide of a white buffalo calf.
I have the pelt of a marten.
I have the hide of a cow elk.

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Each time the Chief Beaver sang a song, he took an object from the bundle that the trapper's wife had carried into the lodge, and placed the object in front of the trapper. When he had finished singing, he said, "This is the sacred Beaver Bundle; I am transferring it to you in exchange for the return of my son."

The trapper said, "It is not enough. What other things will you add to the bundle?"

Chief Beaver appealed to the other spirit persons to help him out, and one by one the animals and the birds stepped forth and sang seven songs and added something else to the bundle. Most of them added their pelts to the bundle, and the loon, chief of the waterbirds, gave his skin. Some of the other birds gave their feathers or their skins too. Last to contribute were the turtle and the frog. The turtle had no songs to sing, but he borrowed some songs from the lizard and put them in the ceremony. The frog stood up then, but he had no songs to sing so the turtle knocked him over backward. "You do not belong in this ceremony," he said. When the turtle knocked the frog down, the frog lay on his back holding up seven fingers. Nobody knew what he meant by this, and when they asked him for an explanation he said, "I have no songs to contribute, but I will give you seven winter moons during which the pelts of the animals will be prime." So although the turtle and the frog do not have any songs, they are represented at the Beaver Ceremony. The turtle and the frog and the lizard are painted on the hide which is spread upon the floor of the lodge before the Beaver Bundle is opened.

The trapper said, "What else will you add to the bundle?"

The Beaver Chief said, "I have already contributed my pelt, as have several of the other Beaver Persons, but now I will also give a whistle which can be blown when the bundle is opened." Then the elk and the otter stepped forth and said that they would also give whistles.

The trapper said, "The Holy White Buffalo Calf has given his pelt to the bundle, but the other Buffalo Persons have given nothing. What will they give?"

The buffalo calf said, "I will give my hide as an inner wrapping for the bundle." The buffalo cow said, "I will give my hide as an outer wrapping for the bundle." Last of all the buffalo bull said, "I will give my hooves." Toward the end of the Beaver Ceremony we sing songs about *Kip-pi-tāh-key* [Moon], *Nah-tóh-sey* [Sun], and their son, *I-pi-sú-ahts* [Morn-

ing Star]. But there are many of these songs, and they are very 539
long, and if we do not wish to sing them we pick up the buffalo 778
hooves and start dancing instead.

The trapper said, "I am still not satisfied," and the Chief Beaver replied, "I have only three things left to give. I will put into the bundle my *it-tśi-wahn* [gambling wheel]; you should gamble with this wheel only before you go to war, so that you may have good luck. I will also put in a small stick that has been chewed by a beaver; when the Beaver Bundle is opened, he that is the first to take possession of this stick will have much good fortune. Finally, I will give you the seeds of the tobacco plant; put these seeds into the ground, and each year as you return from your travels to the place the seeds were planted you will find tobacco to smoke during your ceremonies."

The trapper said, "It is enough," and the Beaver Chief painted his face for him and transferred to his ownership the Beaver Bundle.

Then the Spirit Man—the spirit that had first come to the
trapper in human form in order to tell him how to get his wife
back—entered the lodge. He was leading two dogs, a male and (492)
a female, and the male dog was drawing a travois. He said,
"Whenever you move camp you should carry the Beaver (493)
Bundle on the travois pulled by this dog. I am also giving you
a female dog, so that dogs may multiply and you will never
again have to carry your own burdens while moving camp."

The spirit person who took on a human form in order to help the trapper was really the Sun. Each night, when his day's work was done, he took on the form of a man and came down to earth to help the trapper get his wife back and also to advise him about obtaining the Beaver Bundle from the Underwater Persons. When the trapper found out who the Spirit Man really was, he took for himself the name, Nah-tòh-sey-i-néy-pey: Brings Down The Sun. He was the first Blackfoot ever to have this name.

Finally the Chief leaned back in his chair and said, "*Kèn-yai-au-* 122
wah-nay-náh-pi-quon," signifying the end of the Beaver Bundle 123
story. But it was still early, and we all felt conversational, and
we chatted on about ships and sealing wax. The Chief said that he
thinks I am a pretty good son, so he is going to will me some of this
Montana land that I love so much. I was deeply touched, and I
gave him my red-handled knife.

was raining hard now, and I was glad that it was because it made the visibility very poor. 721

We made it back up to the high ridge where the other fellows were, and when the other boys saw Crazy Crow and me coming with all that loot they sang a victory song with our names in it. We immediately moved our camp farther down the ridge, and when we had made a shelter of the canvas, and had all eaten our fill, we had a good-luck ceremony.

Young Pine began the ceremony by singing a song. The words of the song were: 721 533 539●

> Married or single, it is a woman that sends us off on a war party and it is she about whom we think until we get back home again. She sends us away with a good-luck charm to wear and a good-luck song to sing.

Then each of us said a prayer and sang the song that our sweetheart had given us.

Wolf Sitting sang:

> Whenever I see you, alone or in a crowd, no matter how great the distance, I never fail to recognize you.

Prairie Chicken Old Man sang:

> As soon as I see you, I recognize you as my sweetheart.

My own song was:

Last Gun, If I never see you again,
I will do nothing but cry all day long.

Then, in order to have good luck on this war party, we all took new names. 721 553 777

Crazy Crow took the name, "Looks-Like-A-Coyote."

Calf Robe took the name, "Single Spot." [The name of his brother, a minor chief.]

Prairie Chicken Old Man took the name, "Many Mules."

Young Pine took the name, "Big, Fine Young Man."

Wolf Sitting took the name, "Front Wolf."

I took the name, "Everybody Talks About."

We started out again at dawn, and we had gone only a short 721

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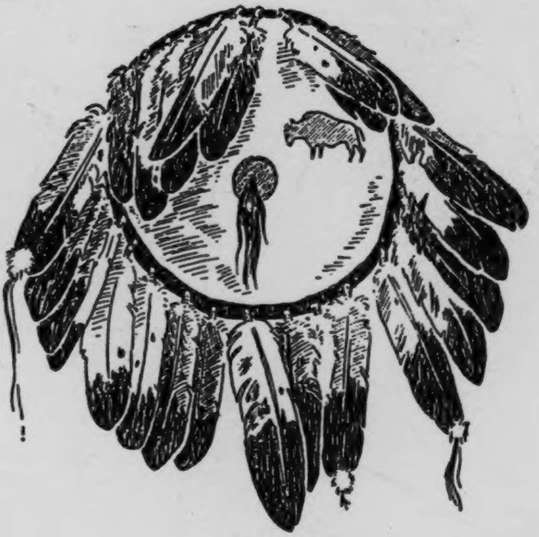

Buffalo Shield

Saturday, September 22

122 Our hero was wrenched from the fitful embrace of Morpheus (and morphemes) by his adoptive Indian brother and erstwhile buddy, James S. (for Sammy) White Calf, who, while attempting to introduce some warmth into the living-room, had persuaded the old Simmons stove to give out with a series of unearthly clanks à la Marley's ghost.

Joe Kicking-A-Woman came by and had breakfast coffee with us. We offered him food but he refused it, saying, "I already." Joe and Jim went off together after wood, and I did some typing. Later in the morning, with the Chief—who apparently didn't get much rest last night—asleep on the sofa, I put a few extra blocks in the stove and went to town to pick up the mail and to leave a change of address. The weather had cleared by now, and the day had decided to turn relatively clear and mild. On the way back, I stopped for a moment to say good-bye to Jim White Grass. I met practically everybody else in town, shopping. Am nearly broke now, but spent a precious $.97 on cough syrup for the Chief. The Chief's own cold

remedy is sage tea, but he does not refuse the medications I offer 122
him, and the syrup does seem to help.

After lunch, which consisted of some blissfully tender moose tenderloin which I had hidden away, I gave the Chief a large dose of cough syrup. It relieved his coughing long enough for him to get a good solid afternoon of much-needed sleep. The Chief ate well, as usual, but his cold is really pretty bad. During the late afternoon I attempted to grab a nap for myself, but once again a single fly was successful in keeping me bug-eyed awake.

Jim got back at six, and while I went down for water, Jim cooked supper. Apparently Jim has discovered some secret process of vulcanization, for he took some of the same tenderloin that I had cooked for lunch, the last of the fresh moose meat, and rendered it as tough as a saddle skirt. The dried moose meat is now hard and black, and I pray that it is more palatable than Jim's cooking because I will be living on it all the way back to Texas.

After supper, the Chief went right to bed. Jim went to the cupboard, came back holding up the booze bottle which contained about one good shot, and said, "Ask a now or you'll never get it some." I didn't want it, so Jim finished it off, and then we retired to the living-room to chat and work with the tape recorder until midnight.

Jim was anxious for me to play back the story about the magic 122
shield, a story the Chief told me one day in Jim's absence. We have 538
already been over the story a couple of times, but Jim says that it is his favorite ("It's a good story—it's the best I like"), and he wanted to go over it again, "Case if we might liable skipped out something." I am not terribly impressed by the story, and I think that Jim's fondness for it derives primarily from his passion always to champion the underdog. In this story, the underdog, a Blackfoot youth named Heavy-set Boy, wins out over all.

HEAVY-SET BOY AND THE MAGIC BUFFALO SHIELD

Once there was a young Blackfoot lad named Heavy-set Boy. 539
Whenever his band made camp, Heavy-set Boy and his partner would go off by themselves to play. They would fashion small horses out of clay, and play at fighting the enemy and stealing horses from them.

One time a bunch of other boys went out from camp and began to tease Heavy-set Boy and his friend; they destroyed the clay horses that the two friends had made, and when Heavy-set Boy and his partner fought back, the other boys ganged up on them and made them cry.

Each day for four days the same bunch of bullies went out and picked on Heavy-set Boy and his friend. After the fourth time, as Heavy-set Boy lay in the grass, crying, he fell asleep and had a dream. In the dream there were seven buffalo: six bulls and one cow. The cow was wounded, and the bulls were doctoring her. As they doctored the cow, the bulls sang this song:

> Whenever I charge, nothing stops me.
> If anything gets in my way, I run right over it.

When the bulls had finished doctoring the cow, they spoke to Heavy-set Boy: "We feel sorry for you because you do not have the power to defend yourself against those who wish to harm you, and because we pity you, we are going to give you the power of our medicine. From now on, if you will sing the song you heard us singing, you will have the strength of six buffalo bulls to run down anything in your path."

Heavy-set Boy awoke then, and he told his partner that they never again need fear being picked on by any enemies, no matter how large or numerous.

The next time that the boys picked on Heavy-set Boy and his partner, Heavy-set Boy sang his buffalo medicine song, and charged the boys and knocked them all down and made them cry.

The gang of boys went back to camp and told that Heavy-set Boy had made them cry, so a gang of older boys went out to punish Heavy-set Boy and his friend. But just as the gang was about to grab him, Heavy-set Boy backed off, singing his medicine song, and then charged the big boys and sent them all flying.

The big boys went back crying to their fathers, then, and the fathers went out to punish the two young partners. But when Heavy-set Boy saw them coming, he backed off from them, singing his medicine song, and then charged harder than ever before. "When I charge, *nothing* stops me," he sang, and on his first charge he knocked several of the men unconscious. He backed off for another charge, and this time when the men heard him singing his medicine song they knew that he had great power, so they never bothered him again.

Later on, when Heavy-set Boy and his partner were a few

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years older, they went out hunting and killed a bull buffalo. They brought the hide into camp and began to make a shield of it, and while they were working, an elderly gentleman named Wise Man came over and asked what they were doing. The two young men answered that they were attempting to fashion a shield from the hide of a bull buffalo but that they didn't know how properly to go about it. So Wise Man showed the boys how to make a shield. He heated the hide in a certain way so that it became smaller in size but much thicker, and then he placed it on a mould to give it shape, instructing the boys to call him when the shield became dry.

At last the shield was dry, and the boys called Wise Man, and Wise Man came and trimmed the shield to proper shape and fitted it with a handle and decorated it around the edge with eagle feathers. Then Wise Man asked Heavy-set Boy whether he wished any further decoration of the shield, and Heavy-set Boy replied, "Yes. I want you to draw on the shield six buffalo bulls, one buffalo cow, and one cottonwood tree. Then, when you have finished, go out and tell all the people in the camp that Heavy-set Boy is going to bring his shield out of his teepee and that they must all prepare their teepees for a strong wind."

When all that he asked of Wise Man had been done, Heavy-set Boy came out of his teepee carrying his shield. He moved toward the center of the camp, and then backward again toward his teepee. When he had repeated this motion four times, a high wind suddenly came up—a wind so powerful that even the dogs were blown off their feet. Those who had heeded the advice of Wise Man to prepare their teepees, were all right, [342] but those who had laughed at him and had refused to prepare their teepees for a strong wind [the Blackfoots fortified their lodges against heavy weather by placing cottonwood logs around the lodge-bases] saw their homes blown away by the wind. These disbelievers were forced to seek shelter beneath the creekbank.

When finally the wind died down, Heavy-set Boy performed a ceremony involving his sister. He painted the girl's face, and told her that if ever any enemy attacked the camp she was to go immediately from the lodge and fetch him his shield from its place on the rack outside. He told her that she was not to enter the lodge with the shield but to throw it to him through the open doorway; she was then to stand aside, and she need

539 not worry about the enemy because they could not do her any harm. Heavy-set Boy said to her, "You must fetch my shield when you hear me sing this song:

[533) Now, Lady, go out and bring me my shield.
Do not worry. Nothing can harm you."

Then Heavy-set Boy asked his sister to bring a cottonwood log and place it in the doorway of the lodge. In the early days the Indians did not have any way of measuring things, but I would estimate that today the log would measure about four feet in length. Heavy-set Boy told his sister that if ever the camp were attacked by enemies, he would need the log as part of his buffalo ceremony.

Several days later, the Crees attacked the Blackfoot camp, and Heavy-set Boy sang the shield song, and his sister brought him his shield. According to instructions, his sister took the shield from its rack, walked once around the teepee, threw the shield to Heavy-set Boy through the open doorway, and then stepped aside.

[533) Then Heavy-set Boy sang his buffalo medicine song:

Whenever I charge, nothing stops me.
If anything gets in my way, I run right over it.

Then he charged from the teepee and jumped on the log in the doorway and split it right in two. He was not carrying any weapon at all, but with the buffalo shield held before him he charged the Crees with the power of six buffalo bulls and sent them running for their lives.

Later on the Crees attacked the camp again. They tried to steal Heavy-set Boy's shield, but they could not budge it; it was as though they had tried to lift six bull buffaloes. Once again Heavy-set Boy made his ceremony, and when his sister threw him his shield he charged from his lodge in great anger and split the log in several pieces and killed every Cree in the raiding party. This time he sang:

[533) Nobody has the power to steal my shield.

From that time on, whenever the Crees found a Blackfoot camp they would look to see whether it was the encampment of Heavy-set Boy. If they saw the buffalo shield on its rack by his lodge, they knew that he was in the lodge, and they kept right on moving away from there as fast as they could go.